

ELLEN G. WHITE ESTATE

LETTERS AND MANUSCRIPTS VOL. 11 (1896)

Ellen G. White

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1896

Letters

Lt 1, 1896

Anderson, Mrs. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 8, 1896

Portions of this letter are published in *SD 167*.

Mrs. R. Anderson
Carlton, Victoria, Australia

Dear Sister:

I wish to express to you my surprise and regret at the publication in the *Review* of my letter containing a reference to yourself. I had written in my diary an account of the meetings in Melbourne, and afterward sent a copy of it to Elder Olsen, who feels great interest in your husband and brother and their companions. I stated the facts in order that the Lord's name might receive glory for the manifestation of His grace upon human hearts. But I assure you that the publication of this matter was without my knowledge and consent. I have given my friends permission to publish extracts from my letters concerning our work and travels, but have directed that personalities should be omitted. I was as much surprised as you to see this matter in print. *11LtMs, Lt 1, 1896, par. 1*

I have feared that the blunder would greatly annoy and perhaps offend you. I learn that you have been offended, and you would naturally hold me, in a measure, responsible. I ask you to pardon me for the share I have had in this unfortunate occurrence. I will try hereafter to give my correspondents directions so explicit that nothing of the kind shall occur again. *11LtMs, Lt 1, 1896, par. 2*

I trust you will not allow this matter to be to you a stone of

stumbling. I value your soul, because I know the value of every human soul for whom Christ has given His precious life. When I consider the price paid for every one, I would not grieve the purchase of His humiliation and agony. Far rather would I lose my life.*11LtMs, Lt 1, 1896, par. 3*

I know, as but few others could know, what that day meant when you decided to take your stand under the bloodstained banner of Prince Emmanuel. There was joy among the heavenly angels. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." [*Zephaniah 3:17.*] My heart was made to rejoice, and I pray that you may not allow prejudice to close your mind against the message of truth which God has sent to His people. The work in which I am engaged is not my work; it is the work God has given me to do. I am seeking to lift up Jesus, to direct the people to God's Word, and I ask you to make that Word your guide continually.*11LtMs, Lt 1, 1896, par. 4*

Understanding the trials through which you have passed, my heart is very tender toward you. Cling to Jesus, I beseech you, for He gave His precious life for you. All the trials you shall endure here for the truth's sake, for Christ's sake, will work for you a "far more exceeding and eternal weight of glory," while you look "not at the things which are seen, but at the things that are not seen; for the things that are seen are temporal; but the things that are not seen are eternal." [*2 Corinthians 4:17, 18.*] We are standing on the verge of eternity. In that great day when the judgment shall sit and the books shall be opened, every one shall be judged according to the deeds done in the body. Better, my sister, bear the cross in this world, following in the self-denying path our Saviour trod, than to have every wish gratified here, and lose heaven, lose eternal life.*11LtMs, Lt 1, 1896, par. 5*

Disappointments you will have, but ever bear in mind that Jesus, the living, risen Saviour, is your Redeemer, your Restorer. He loves you; and it is better to share His love than to sit with princes and be separated from Him. To be ranked with those whose gold cannot be counted, and yet to be poor in the estimate of God and the heavenly angels, would be eternal loss. In the converted soul the

love of God supersedes the love of the world. The life of faith is a life of peace and rest and joy in the Holy Spirit.*11LtMs, Lt 1, 1896, par. 6*

God grant that the power of the world to come may be your strength amid the temptations and trials of this present evil world. When tempted, let it be your thought, "I am a Christian, and cannot be governed by worldly maxims and customs. I am a Christian, and whatever others do or say, I must serve God with an undivided heart. Christ is touched with the feeling of our infirmities. He suffered and died for me, and I will not deny my Lord and rank with those who drove the spikes through His dear hands and feet, fastening them to the accursed tree."*11LtMs, Lt 1, 1896, par. 7*

Bear in mind that God's people are always to be a little flock compared with the teeming millions of the world. They may be poor in this world's goods, and they appear to be in the minority; but if they stand for the truth as it is revealed in His Word, they have God for their refuge. While from the heart obeying his commandments, they are standing under the broad shield of Omnipotence. God is a majority. When the sound of the last trump shall penetrate the prison house of the dead, they shall come forth with triumph, exclaiming, "O death, where is thy sting? O grave, where is thy victory?" [*1 Corinthians 15:55.*] Standing then with God, with Jesus Christ, with the heavenly angels, with the loyal and true who shall come forth from their graves, we shall be with the majority.*11LtMs, Lt 1, 1896, par. 8*

We are not to live by bread alone, but by every word that proceedeth out of the mouth of God. This is the maxim of eternal wisdom. Dear sister, let nothing separate you from the Saviour. In Him your and my hopes of eternal life are centered. A life of dependence upon Jesus is a life of entire consecration. In such a life you will be adding grace to grace. Come daily to Jesus, who loves you. Open your heart to Him freely. In Him there is no disappointment. You will never find a better counsellor, a safer guide, a more sure defense.*11LtMs, Lt 1, 1896, par. 9*

In Christian love.*11LtMs, Lt 1, 1896, par. 10*

Lt 1a, 1896

Anderson, Brother and Sister; Belden, Brother and Sister

Avondale, Cooranbong, New South Wales, Australia

January 14, 1896

This letter is published in entirety in *10MR 129-134*.

Dear Bro. and Sr. Anderson and Bro. and Sr. Belden:

I have a little counsel for you from the Lord. I have been talking with the brethren, telling them the light which the Lord has given. This word was come to me for you: Be careful, and let not your labors be largely preaching. You cannot, Brother Anderson, accomplish good in thus doing. Speak short; both yourself and Brother Belden, and have the living bread of heaven to give to those who shall come to hear; for if you talk lengthily, there will soon be a loss of interest. Speak the important truth right to the point. If your souls thirst for the water of life, you will have the living water to impart to others, but if your own souls are not quickened by the life and Spirit of the Lord, the Lord would not have you make dry and uninteresting remarks.*11LtMs, Lt 1a, 1896, par. 1*

Bear in mind that to be a minister does not mean that you must do much preaching. Brethren, I entreat of you to keep your own souls in the love of God, and never let the wellsprings dry. A cold, joyless discourse will kill the church. Bring animation into your words and prayers. There must be no cheap, faithless sermons given. The truth abiding in the heart, sanctifying the soul, will give you an appetite to feed on Christ, the Bread of Life, and as you partake of the heavenly manna, you will be able to say, Come and eat that which is good, and let your soul delight itself in fatness. Let all your energies be consecrated ability. The Lord wants you to represent the truth as it is in Jesus. Let there be nothing like striving for supremacy.*11LtMs, Lt 1a, 1896, par. 2*

Brother Belden, you should not feel excused from speaking the truth whenever you feel like it. Your long experience has given you knowledge that it is your privilege to communicate; and again, it

gives variety. It is good for you both to act a part in interesting those who shall come to the meetings. Let not your zeal be of that order to preach, but to minister. Speak words from hearts warmed with the love of Jesus. Show great respect for Christ in the congregation. Come to the point. Dwell upon the matchless depths of the Saviour's love. Let these two brethren share the work of presiding in the meetings, but I urge you to be short. Do not weary the hearers by your long talks on matters that do not interest them. There are those in the Island who believe all of Bible truth as far as they have heard it, but reject all the claims of God. The Lord will let His light shine into the chambers of the mind, and into the soul-temple, if they will only let it in. *11LtMs, Lt 1a, 1896, par. 3*

Pray much; walk humbly with God; make personal efforts. If self is hidden with Christ in God, you will have scriptural, religious life and energy. We must keep asking earnestly. Make short prayers in meetings, and lengthy prayers when you talk and commune with God in your closet. We daily need to be imbued and sustained by His life-giving power. The requirement is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [*Luke 10:27.*] Zeal, earnestness, and fervor belong to true worship, for God is a Spirit, and He seeketh such to worship Him who worship Him in Spirit and in truth. *11LtMs, Lt 1a, 1896, par. 4*

Do not hold the people in your discourses more than thirty minutes. "Not slothful in business; fervent in spirit; serving the Lord." [*Romans 12:11.*] We may be instant in prayer. Bear in mind that it is the fervent prayer of the righteous that availeth much. Above all things, try to have a genuine interest in each other. Do not selfishly hold yourselves aloof from one another. Let not the message of the Laodiceans, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot," be applicable to you. [*Revelation 3:15.*]*11LtMs, Lt 1a, 1896, par. 5*

We have a wonderful truth, and our zeal and earnestness should be proportionate to the great truths we profess to love. Make yourselves friends. David exclaimed, "The zeal of thy house hath eaten me up." "My soul longeth, even fainteth for the courts of the Lord." [*Psalms 69:9; 84:2.*] Christ declared that it was His meat and

drink to do His Father's will. The zeal that comes through such sanctification of the truth, makes the believer in the truth powerful, for he is the repository of sacred truth, and as he partakes of the truth, he will be a helpful Christian. Zeal should always be uniform, manifesting a holiness of character. *11LtMs, Lt 1a, 1896, par. 6*

The Lord loves to hear our prayers, and He would have us receive the things we ask of Him; but if we have no faith, then we receive nothing. We have constitutional tendencies and cultivated tendencies, and the Lord would work in our behalf to help us overcome everything [in our] characters that is not Christlike. We need to encourage a vivid sensibility of our obligations to be missionaries indeed. The Holy Spirit must be with us if we would make a correct impression upon souls. *11LtMs, Lt 1a, 1896, par. 7*

If there is the same old routine with us in our ministry as in the state church and other denominations, we can do no good. If we have advanced light and truth, we are to reveal that the truth is righteousness and power in the human agent. If we are tame and lifeless, we cannot be living epistles, known and read of all men. We are to awake unto life, for Christ is light and life. Missionaries must have the missionary spirit, and watch for souls as they that must give an account. *11LtMs, Lt 1a, 1896, par. 8*

I beseech of you, Brother and Sister Belden, and Brother and Sister Anderson, to feel that you have a work to do for the Master. Your attitude, your words, your spirit, may be a living epistle. Let there be perfect unity and love between you. Let the love of Christ abide in your hearts, and be much in prayer. It is your privilege to walk in the light as Christ is in the light. Share your labors in presenting the truth in your meetings. *11LtMs, Lt 1a, 1896, par. 9*

Brother Anderson will make a mistake if he supposes that because he is the elder of the church he must do all the speaking, for a change of gifts is positively to the advantage of the audience. Let these men feel that they are chosen of God to make the most of the talents God has given them, to improve and learn how to be better by practice. Let there be no tedious, long discourses. Just come right to the point. Pray right to the point, short and spiritual prayers. Let there be no striving to be the greatest, for if either of you do this,

you will be found in the lowest place, for the spirit that prompts to this will lead you away from God. You will not feel that you must be constant learners in the school of Christ, and will become dead and lifeless, not living epistles. God help you, my brethren to strive lawfully for the crown of eternal life.*11LtMs, Lt 1a, 1896, par. 10*

You do not have the privilege of assembling together to hear new views of the truth, which often stimulate to new vigor; and therefore the greater [is the] necessity of keeping your own souls in the love and grace of your Lord Jesus Christ. If you walk humbly with God, if you commit the keeping of your souls to him, he will give you to drink of that living water, that shall be in you a well of water, springing up into everlasting life. You will never feel self-sufficient, never feel that you are capable in and of yourselves. You will press your way onward and upward. You will have words, good words, kind words, Christ's words to speak, and you will not be dry sticks, but living branches that bear much fruit.*11LtMs, Lt 1a, 1896, par. 11*

The Lord God is the strength of His people, and as you are, in the providence of God, situated on one of the islands of the sea, you make God your dependence and your trust, you will be a great blessing to diffuse light. The endowment of grace you need daily, in order to walk circumspectly. Seek to cultivate the traits of character that will win souls to Jesus. We cannot for a moment entertain the idea that we have any sufficiency of ourselves, but we can through faith and the cultivation of every trait of character, striving not for the supremacy but to be more Christlike, grow up into Christ our living head, and become complete in Him.*11LtMs, Lt 1a, 1896, par. 12*

Give your own selves to the Lord. Let your Christian life affirm in all your work, temporal and religious, that you are working by the will of God, making His Word your rule of daily life and practice, putting every fiber of selfishness away. You need not fail nor be discouraged. Sow the seeds of truth wherever you have an opportunity. God will water your own souls just as far and as long as you in Christ shall water others. Do all that you possibly can for the promotion of the truth. Do not get into strife, but with Christ in the heart you may contend for the faith in all meekness and assurance and love. Freely you have received, freely give.*11LtMs, Lt 1a, 1896, par. 13*

Let it not be said that the laborers in Norfolk Island have no more religion than those of other denominations. We must, as workers together with God, come out of the frosty atmosphere in which our spirits will be inclined to live and breathe. No traditionary sentiments must cling to, and impede our movements. There are souls to be saved. "Ye are laborers together with God; ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] Our faith must be cultivated daily, and increase and grow, and we must understand what it means by enduring, seeing him who is invisible.*11LtMs, Lt 1a, 1896, par. 14*

The Word of God must be administered with spirit and with life. It means life eternal to all who receive it. A tame, uncertain delivery will do no good. Improve in manner, voice, earnestness, and assurance, as if you knew what you were handling. O, faith must grasp more, much more than it does now! We can have the most precious truths, and deliver them in such a tame, uncertain lifeless manner in the interpretation, as to crush out from the precious meaning all the power to impress hearts and awaken consciousness, because our own hearts do not take in the solemn monitions. Do we believe the Bible? If we do, we will reveal it.*11LtMs, Lt 1a, 1896, par. 15*

I write you this because I have been speaking these words to you in the visions of the night. We have hearts that can feel, and God wants us to have travail for souls; deep earnest feeling that will affect hearts, so that they shall believe.*11LtMs, Lt 1a, 1896, par. 16*

Religion with us is a reality.*11LtMs, Lt 1a, 1896, par. 17*

Lt 2, 1896

Anderson, C.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 3, 1896

Previously unpublished.

Dear Brother:

I have some matter written for you, but it is laid away where I can not find it this morning. It was written for you while you were at Norfolk Island. I will mention a few items here, but cannot write much.*11LtMs, Lt 2, 1896, par. 1*

Your case was clearly presented to me. I was shown that you had mistaken your calling as a teacher of the truth. You have neither tact nor perception. You do not understand how to teach; you are not a teacher. You are not enthused with the subjects you present. You are dry, and very tedious. Even as a teacher in the Sabbath school there is so little life and moisture in your service that it would be better were you a learner rather than a teacher. Whatever you may believe, this is sound truth. You cannot communicate with spirit and life; you do not make your words acceptable. You should never consider yourself qualified to communicate the message of God that has been given us for this time to the people.*11LtMs, Lt 2, 1896, par. 2*

In commencing the work in a new place, I have many fears that you will become wearisome to your hearers, that they will weary of your lifeless discourses, and that by this means you will close up the way, so that when efforts in the future are made, the people will not have interest enough to come and hear those who could present the truth in such a manner as to attract them to it. Then they will be led to search for themselves.*11LtMs, Lt 2, 1896, par. 3*

I will place this matter more fully before you at another time. I should not be doing my duty were I not to present this to you, for you are deceived in the idea that you can present the truth to others

in an acceptable manner. You should engage in some kind of employment by which to sustain your family. We will try to help you in this, but I can not feel clear to sanction your work as a teacher, however well you may understand the reason of your faith. You have not the qualifications necessary for this work; and you will not leave the best impressions upon the minds of the people. You will only spoil the field for those who could present the truth they understand. I write you this in the fear of the Lord.¹¹*LtMs, Lt 2, 1896, par. 4*

Lt 2a, 1896

Anderson, Brother and Sister

“Sunnyside,” Cooranbong, Australia

February 26, 1896

Previously unpublished.

Dear Brother and Sister Anderson:

We received your letter. It was very short, but I thank you for writing. When the question was asked in reference to your going to Norfolk, I thought seriously as to the advisability of this step, because I knew you had traits of character which would disqualify you for such a mission. There is not a vital energy in your manner of speaking, nor a vital current coming from you to the people. *11LtMs, Lt 2a, 1896, par. 1*

The great difficulty with you is that it is almost an impossibility for you to comprehend the situation and adapt yourself to the necessities of the case. You need to be spiritualized, to be emptied of self, to humble your heart daily before God. “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” [*Matthew 5:6.*] This is the main point—to be filled with the righteousness of Christ. All who hunger and thirst for the bread of life and the water of life shall be filled. If they continue daily to eat of the bread that came down from heaven and to drink of the living fountain, they will never hunger nor thirst for fame or for esteem among men; but will eat of Christ’s flesh and drink His blood. *11LtMs, Lt 2a, 1896, par. 2*

Christ has invited you, “Learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. Take my yoke upon you, for my yoke is easy, and my burden is light.” [*Matthew 11:29, 30.*] There are many serious, important lessons for both of you to learn before you can find your way to the hearts of those perishing in their sins. When Christ is abiding in your heart you will reveal Him. *11LtMs, Lt 2a, 1896, par. 3*

My brother and sister, you have need of the revival of the Holy Spirit in your own hearts, for unless you have the power of the truth in your own souls, you cannot possibly represent the truth to others. It would be sad indeed, my brother and sister, for you to present the truth to others in an unskillful manner, in a dull, listless, tame, commonplace way. You must be converted daily, as a vessel of honor to the Master's use. No tame, commonplace explanation of the Word will win the attention, and arouse an interest in others. You need to increase in faith and cultivate heart religion. You need a humble contrite heart, else self will seek for the supremacy.*11LtMs, Lt 2a, 1896, par. 4*

You need to study the truth, the Word of God, with greater diligence. The lessons of Jesus Christ are for you to learn and obey. Be not content with a mere theory, but appropriate the truth to yourself. You must live the truth. You need that faith which works by love, and purifies the soul. Self-sufficiency will not serve the purpose of the indwelling of the Holy Spirit. The daily work of grace is needed. Study the Scriptures. Christ's teachings mean everything to you and me.*11LtMs, Lt 2a, 1896, par. 5*

You may assent to the truth, but you cannot be an acceptable worker for the Lord Jesus unless the truth is inwrought into your heart and practiced in your life. You need to be quick of understanding; you are altogether too dull, too slow of comprehension. You have yet a grand experiment in casting yourself just as you are upon the Lord Jesus Christ, as in need of all spiritual grace and efficiency.*11LtMs, Lt 2a, 1896, par. 6*

Setting apart any man as an elder does not make him a minister. He needs daily to receive the Holy Spirit by faith. He needs actual faith in the Word of God as the Word of God to him. The Holy Spirit must work the human agent, or else the agent will try to preach and pray without any evidence that he has Christ with him. He cannot feed the flock of God unless he has living bread from heaven to give to those who are hungry. If you have no sense of your short coming as a worker together with God, after Christ's similitude, you should certainly take up some other calling.*11LtMs, Lt 2a, 1896, par. 7*

If there is any place in the world where the people need the fresh, vital manifestations of the power of the truth, it is in the islands of the sea. Wake up, Brother Anderson, wake up! I consider it a great misfortune that men who give evidence that the Word of God is not a controlling power in their lives should suppose themselves capable of holding forth the Word of life. The Word should have an all-pervading [influence] upon them, that such an impression may be left upon all who hear the Word that they can with all sincerity exclaim, "Thy Word is truth." [*John 17:17.*] *11LtMs, Lt 2a, 1896, par.*

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All who hold forth the Word in such places as the islands of the sea, where religion is taught as a form of sayings, must have tact for the struggles they will encounter. They must not allow themselves to remain in stupidity or think it will be enough for them to retain dull routine, saying the Scriptures from habit, and repeating sentiments in a listless, commonplace way. This makes no impression upon human hearts. *11LtMs, Lt 2a, 1896, par. 9*

The men who teach the Word must themselves live in hourly contact and conscious, living communion with God. Then the principles of truth and righteousness and mercy are within them. They must draw from the fountain of all wisdom moral and intellectual power. They must be inspired by the divine power; their hearts must be alive with the deep movings of the Spirit of God. A man may be a canvasser, he may be a tradesman, but even in that calling he must possess tact, ingenuity, and natural qualifications. *11LtMs, Lt 2a, 1896, par. 10*

Let no man enter into the sacred work of explaining the Scriptures unless his own unclean lips have been touched, as were Isaiah's with the living coal from off the altar, and his iniquity purged away. More ability and tact and wisdom is needed to present the Word, and feed the flock of God, than many suppose. A dry, lifeless presentation of Bible truth belittles the most sacred message that God means shall go to the people. *11LtMs, Lt 2a, 1896, par. 11*

I call upon you, my brother, to sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread. Your heart has not yet been vitalized by the deep and holy principles of the truth,

which give earnestness to the human nature, and light to the soul, so that you can minister light to the hearers. You may show an ambition to do this, but your self-opinion, your self-sufficiency is an offense to God. *11LtMs, Lt 2a, 1896, par. 12*

There is no virtue in striving for supremacy, in being ambitious for that species of power which God will impart only to the meek and lowly in heart. The source of all power is limitless, and if in your great need you seek for the Holy Spirit to work your own soul, and shut yourself in with God, be assured that you will not come before the people dry and spiritless. Praying much and beholding Jesus more, you will cease to exalt self. If you patiently exercise faith, and trust God implicitly, you will recognize the voice of Jesus saying, "Come up higher." If this work is first inwrought in your inner life, it will work outward. *11LtMs, Lt 2a, 1896, par. 13*

The sons and daughters of the Lord should grow in efficiency. Their tastes, their appetites, must be brought into captivity to Jesus Christ. Their passions must be under control, in order that they may have a clear mind for the Spirit to operate upon. It is essential that gospel principles be received in the home life and the daily experience. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are the fruits that will then appear. "They that are Christ's have crucified the flesh, with the affections and lusts." [*Galatians 5:24.*] *11LtMs, Lt 2a, 1896, par. 14*

I bring you to Jesus; I point you to the Lamb of God, that taketh away the sin of the world. The chosen ministers of the Lord are to reveal Christ. The gospel demands of the human agent who receives Christ unreserved consecration of body and soul, of all their energies and capabilities, throughout the entire period of their probation. But all that God claims of the human agent, in all His service, is that which a mortal man, aided by the divine grace, can render. *11LtMs, Lt 2a, 1896, par. 15*

We need to reach a higher standard. We are forming our own destiny for eternity. By our words and works we will be justified or condemned. Every day is precious to you and to me, in making the very best use of every opportunity to improve our talents by using them not to please ourselves, but to glorify God. *Galatians 1:1,*

Now is our sowing time. It is a very important matter to us what kind of seed we are sowing, for that shall be our harvest. He that soweth to the flesh, to selfish pleasures, selfish indulgence, shall of the flesh reap corruption; but he that soweth to the spirit [shall] reap life everlasting. The warning comes to us, "Be not deceived, God is not mocked: Whatsoever a man soweth that shall he also reap." [Galatians 6:7.] In all our life, day by day, we are sowing seed for the future harvest. Dear brother and sister, will you ask yourselves, "What shall the harvest be?" 11LtMs, Lt 2a, 1896, par. 17

The spirit must be carefully guarded, else words will be uttered and actions performed that will not be a blessing to any one. Words are carelessly spoken and forgotten, but these words, for good or for evil, are accumulating a harvest. If in words we sow wheat, we shall harvest wheat; if we sow tares, we shall harvest tares. 11LtMs, Lt 2a, 1896, par. 18

We need to awake and consider now as never before that we shall reap that which we sow in kind, but the harvest will be largely increased. Sow one seed in careless, unkind, harsh, overbearing, self-important words; the ears of our fellow men hear them, [and] put upon them their own construction. They put upon their own construction, which, when worked out in another human agent, is reflected back upon ourselves, and comes back to the originator. Sowing thus, we reap a very objectionable harvest. "They have sown to the wind; they shall reap the whirlwind." [Hosea 8:7.] 11LtMs, Lt 2a, 1896, par. 19

Every act of thoughtful kindness, obedience, self-denial, prepares the way for others to be influenced for good. The agents who are earnest, active, zealous in doing good, are co-workers with God, and have a rich harvest to gather, some thirty, some sixty, and some an hundred fold. The harvest is proportionate to the seed sown. Then how earnest should be our efforts to work in harmony with the heavenly intelligences. The universe of heaven is waiting to co-operate with the finite human agencies to save perishing souls, that they may win them to Jesus Christ. One soul saved for Jesus may save other souls. Thus the sowing goes on for time and for

eternity.*11LtMs, Lt 2a, 1896, par. 20*

There are many kinds of sowing in temporal business lines, and these works require diligence and activity, and earnest endeavor; but is the glory of God the aim and object of the life? What are you, a professed follower of Jesus Christ sowing to? Every characteristic of selfishness, self-love, self-esteem will bring forth a harvest. Every exhibition of sowing to the flesh is making a harvest of corruption. But all who sow to the spirit, ever keeping the glory of God in view, will reap life, everlasting life.*11LtMs, Lt 2a, 1896, par. 21*

Dear brother and sister, work intelligently for Jesus Christ. Have faith in God; trust Him; arouse yourselves. You must not allow yourselves to sink down into inefficient nothingness. Wherever you go, whatever you do, you need to put heart and energy into your work. Do to the glory of God whatsoever you have opportunity to do. He is a personal help in every time of need. He knows your every deficiency. He knows you have oft failed where you might have made a success had you put your whole heart into the work.*11LtMs, Lt 2a, 1896, par. 22*

We are living in a time when every believer must show growth, else he will dwarf into nothingness. We may be complete in Christ Jesus by growing up into Christ, our living head. Think of the One whose feet have travelled the rough thorny path, and O how zealously He worked to save souls.*11LtMs, Lt 2a, 1896, par. 23*

The church militant is not the church triumphant. We are in the very thickest of the warfare. Shall we obtain the victory? Shall we come near to the Captain of our salvation, and be partakers with Him of His sufferings, that we may be partakers with Him of His glory? You need to be energized, else you will not do good. You need Christ abiding in the soul. You need the quickening influence of the Holy Spirit of God; you need fervor of spirit, zeal, and earnestness, proportionate to the value of the truth. And yet there need not be one grain of presumption and self-sufficiency.*11LtMs, Lt 2a, 1896, par. 24*

My brother, broaden and extend your ideas, else you will narrow down, and be less and less capable of perfecting a Christian character. You are not to be discouraged, but work, for God has

provided every facility whereby you shall have every advantage, that you may be a partaker of the divine nature, having escaped the corruption that is in the world through lust.*11LtMs, Lt 2a, 1896, par. 25*

The Lord will do everything on His part, but unless the human agent will arouse himself to the necessity of zealous effort to know and understand the terms of salvation, he will sow to the flesh, and will of the flesh reap corruption. You have no time to take things easy. You must have fresh manna from the Lord's storehouse for your individual self, and then you can be sure that you have the bread of life to communicate to others.*11LtMs, Lt 2a, 1896, par. 26*

The merciful heavenly Father wants the sheep and lambs of His flock fed. There must be no neglect in this matter. Whatever the prejudices of the people in Norfolk, they may be reached. Our Brother Cole needed the vitalizing influence of the Spirit of God to help him, to arouse him to overcome his slow, tame manner of work. May the Lord help us all is my prayer.*11LtMs, Lt 2a, 1896, par. 27*

Lt 3, 1896

Blombery, S.

Sunnyside, Cooranbong, Australia

December 29, 1896

Previously unpublished.

Dear Sister:

We received your letter in due time. When I wrote you in regard to coming to Sydney, Brother Semmens had a nice house and was giving treatment. There was not sufficient room to accommodate the patients, yet he was doing well. But the landlord sold the house, and Brother Semmens had to break up at the time of the Ashfield Conference, in November last. He was compelled to take a small house while looking for a larger home. He did not succeed in finding a suitable place until about ten days ago. Now he has secured a house in a good healthy locality, but he has to be done up before he can establish himself and accommodate the patients.¹¹*LtMs, Lt 3, 1896, par. 1*

We cannot read the future, but we decided to make a movement to obtain a standing for a Health Home. But this is just a beginning. We are limited for means, and all have to work on small wages. No one can specify that they will do a certain line of work and have their wish granted. Everything is new, and all who engage in this work will have to do their best in whatever capacity they can serve the interests of the institution best.¹¹*LtMs, Lt 3, 1896, par. 2*

There will not be a special necessity for a matron until the institution gets on its feet. We can expect no favors from outside parties. They say, "Here are our hospitals. The sick can be treated there."¹¹*LtMs, Lt 3, 1896, par. 3*

Sister Semmens has received her education in giving treatment to the sick without administering drugs. She gives massage and other hygienic treatment. Once that this Health Home is on its feet, it will recommend itself; but we have to move out cautiously, for we have

no surplus of means. I am loaning money to Brother Semmens to make a start. He works for very small wages, and puts all he possibly can into facilities for treatment. He has the electric bath, which he uses in connection with his other treatment.*11LtMs, Lt 3, 1896, par. 4*

We cannot hold out many inducements now. We can move only as fast as our means will let us. We are bound about on every hand. By your letters we see that you desire a prescribed work, merely to act as matron. At present the institution cannot sustain a matron. It must have some one who will be able and willing to work interestedly in any line, as doing service for the Lord. This all who are connected with the institution are doing.*11LtMs, Lt 3, 1896, par. 5*

Brother Semmens has no ready means, but he has been at work receiving patients, and has had excellent success. He has but few facilities, and has to purchase everything to furnish the house, so that the greatest economy must be studied. To serve as a matron in this institution may embrace more than you are willing to subscribe to. Now, just now, everyone will have to do their very best in whatever place that they can accomplish the most good. We must have someone to act as cook. But to give you a specified line of work, as you have had in a hospital, where everything is in running order and there is abundance of help to work in any where [needed], would not be possible at present. If you can come to us as a missionary, to act a missionary's part, uniting with Brother and Sister Semmens, engaging in any line of work necessary, we would be very glad to have you come and take hold to help to give character to the institution, feeling that you are a part of it.*11LtMs, Lt 3, 1896, par. 6*

I thought best to tell you how we had been burdened for a suitable place. We have to pay £130 a year for the house and premises alone. This is quite a large sum. Brother and Sister Semmens, in order to help in this emergency, rent two rooms, and keep themselves. They pay 10/-[shillings] rent per week. I have rented one room, and will furnish it, so that when I go to Sydney to speak I can have a place of my own to occupy, and board myself. This will lay no burden on the family. The family now consist of Brother and

Sister Semmens and her sister. Brother and Sister Semmens have each received a medical education. Sister Semmens' sister Mary helps in the cooking and also in giving treatment.¹¹*LtMs, Lt 3, 1896, par. 7*

At present I am not able to speak in regard to your daughter. I was pleased with her appearance when I met her in Adelaide, and wished that she would take her position for the truth. Then we could better consider in regard to her being connected with the institution. But at present we cannot decide this question.¹¹*LtMs, Lt 3, 1896, par. 8*

We are moving forward in faith, trusting that God will open the way before us. Now, I have laid the matter before you, and you may consider it. If you decide to come, we cannot, with the present state of things, assure you more than 16/- [shillings] per week, and this on condition that you throw your whole interest into the institution in harmony with Brother and Sister Semmens, lifting wherever you can for its prosperity. Can you, under the circumstances, do this?¹¹*LtMs, Lt 3, 1896, par. 9*

Lt 4, 1896

To the Men who occupy Responsible Positions in the Work

“Sunnyside,” Cooranbong, Australia

July 1, 1896

This letter is published in entirety in *17MR 181-195*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren:

I cannot sleep after twelve o'clock, for matters have been laid open before me during the past night that have been presented to me from time to time since the Conference at Minneapolis. Some things which were then shown me, I could not fully comprehend, but I saw that methods were being devised and planned which would bring in corrupted principles. Some matters have been presented to me several times, in order that I might comprehend them.¹¹*LtMs, Lt 4, 1896, par. 1*

The light which God has been pleased to give me upon matters relating to His work, I cannot now fail to understand too distinctly, for the things which I have been shown have become realities. I presented no false vision before the men in Battle Creek [when] I said that some were handling responsibilities which they were not fitted to undertake. When men like A. R. Henry and Harmon Lindsay refuse to be worked by the Holy Spirit, and yet consent to accept important responsibilities, Satan takes possession of their minds, and plans and devises for them.¹¹*LtMs, Lt 4, 1896, par. 2*

When these men entered upon this work, they did not foresee the results, but step by step has been taken under the generalship of satanic agencies, who knew from the beginning what the results would be. Had they kept in touch with the divine character, they would not have done the work they have done, but while at Minneapolis they both closed their eyes to the light, and padlocked their hearts against evidence, in order that the Holy Spirit might not

find entrance; and their course has testified to the result.*11LtMs, Lt 4, 1896, par. 3*

When Elder Olsen linked himself with these men, he perverted his spiritual eyesight, and saw things in a strange light. He knew that they were resisting the Spirit of God, but thought that by uniting with them, he could convert them. The result has been contrary to this, for to a large degree, they have converted him. His clear discernment between right and wrong has been injured.*11LtMs, Lt 4, 1896, par. 4*

From the beginnings of his work as president of the General Conference, Elder Olsen's policy has been a mistake. Instead of upholding that which he knew to be according to the law of God, instead of standing firmly as a faithful guardian for those holy trusts which would keep the <great> heart of the work pure, at any apparent expense or financial loss, he has tried to occupy a position on both sides. He has not been altogether in harmony with the men I have referred to, but so much so that Satan has stolen a march upon him. Unconsciously he has been ensnared, and his principles of integrity and purity have been corrupted. God has been dishonored, and His Spirit has been grieved.*11LtMs, Lt 4, 1896, par. 5*

Christ taught His disciples that the measure of divine attention bestowed on any of God's work is proportionate to the rank which that object occupies in the scale of creation. The little brown sparrow, apparently the most inferior of birds, is watched over by Providence. Not one falls to the ground without the notice of our heavenly Father. The flowers of the field, the grass which clothes the earth with verdure—all share the notice and care of our heavenly Father.*11LtMs, Lt 4, 1896, par. 6*

“Behold the fowls of the air,” Christ said, “they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.”

[*Matthew 6:26-29.*] If the lilies of the field are objects upon which the great Master Artist has bestowed care, making them so beautiful that they out-rival the glory of Solomon, the greatest king that ever wielded a scepter; if the grass of the field is made into a beautiful carpet for the earth, can we form any idea of the regard which God bestows upon man, who was formed in his image?*11LtMs, Lt 4, 1896, par. 7*

God has given man intellect in order that he may comprehend greater things than these beautiful objects in nature. He carries the human agent into a higher department of truth, leading the mind higher and still higher, and opening to him the divine mind. And in the book of God's providence, the volume of life, each one is giving a page. That page contains every particular of his history. Even the hairs of his head are numbered. God's children are never absent from His mind.*11LtMs, Lt 4, 1896, par. 8*

And though sin existed for ages, seeking to counteract the merciful tide of love flowing from God to the human race, yet the love and care that God bestows upon the beings He has created in His own image has not ceased to increase in richness and abundance. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] He crowned His benevolence by the inestimable gift of Jesus. By this sacrifice, a healing flood of life and heavenly grace was poured upon our world. This was God's gift to man—a gift that defies all computation. By giving His Son, God made it impossible for man to say that he could have done more; and the mind of man is put to the utmost stretch in the effort to comprehend this wonderful love.*11LtMs, Lt 4, 1896, par. 9*

By thus pouring the whole of treasury of heaven into this world, by giving us in Christ all heaven itself, God purchased human affection and human ability. By yielding our minds to him, they will be cleansed from all selfishness and covetousness, and filled with unselfish love. The Lord directs every mind that will be captivated by His love, and reveals to it the mystery of godliness.*11LtMs, Lt 4, 1896, par. 10*

But when sin entered the world, it corrupted men, so that every

imagination of the thoughts of their hearts was only evil continually. For centuries God looked with patience and forbearance upon the awful presumption of the antediluvian world, and upon His broken law, which a degenerate race was trampling under foot. Then He came forth out of His hiding place, and punished the inhabitants of the earth for their iniquity, sweeping them away by a flood. *11LtMs, Lt 4, 1896, par. 11*

But no sooner was the earth re-peopled than men resumed their hostility to God and heaven. They transmitted their enmity to their posterity, as though the art and device of misleading men, and causing them to continue the unnatural warfare, was a sacred legacy. *11LtMs, Lt 4, 1896, par. 12*

Christ came to announce to our world that He had brought to men the donation of eternal life. "To as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." [*John 1:12.*] But so constantly had satanic hatred against the law of God been cherished in the heart, and so widely had it spread throughout the entire race, that at the time of Christ's advent, every human agent who showed friendship to God and advocated the law was accounted as a traitor to the common cause. A wakeful impiety was exercised by the enemies of God, and those who departed from evil made themselves a prey and were treated as enemies <to the welfare of man.> The principles of injustice and fraud were wide spread, and a masterly power was constantly at work, seeking to bring into confederacy the forces of evil. This contemptible confederacy of boasted of its power in the very face of heaven. *11LtMs, Lt 4, 1896, par. 13*

The Lord of life and glory is coming the second time, without sin unto salvation; and I present the above picture for your consideration, for it has been presented to me as a representation of the state of things which <Satan is seeking shall> exist at Battle Creek. I might enlarge upon this subject, for it is deep and broad and high; but other matters must be presented before you. *11LtMs, Lt 4, 1896, par. 14*

The men who have been connected with the greatest interests upon this earth have tainted and corrupted the work of God. The

instrumentalities which He designs shall be used in advancing His cause have been used to forward unlawful schemes, which are in direct opposition to the work which God has specified as His, <and which He cannot vindicate.> God has been forsaken by <the> men who have voiced decisions regarding His work, which has thereby become entangled. Men have seemed determined to place the mold and superscription of their human wisdom upon the work of God. They refused to be worked by the Holy Spirit, and brought in their own wisdom and devising. The result of this has been seen in various ways. *11LtMs, Lt 4, 1896, par. 15*

The sacred character of the cause of God is no longer realized at the center of the work. The voice from Battle Creek, which <has been> regarded as authority in <counselling> how the work should be done, is no longer the voice of God; but it is the voice of—whom? From whence does it come, and where is its vital power? This state of things is maintained by men who should have been disconnected from the work long ago. These men do not scruple to quote the Word of God as their authority, but the god who is leading them is a false god. *11LtMs, Lt 4, 1896, par. 16*

Men whom we had reason to believe would maintain their integrity against all wrong have proved to be <unreliable,> unable to bear the test of trial. Brother H. W. Kellogg was not proof against the representations of Brother A. R. Henry and some others. Professedly, these men were working for the interests of the publishing institution, and though Brother Henry Kellogg at first declared that he would not adopt certain resolutions, or act upon certain methods, which he knew were not fair in business lines or in keeping with the way of the Lord, yet he finally accepted these propositions, which meant act after act of complicated robbery, robbery which was clothed in angels' garments. *11LtMs, Lt 4, 1896, par. 17*

I say complicated, for everything seemed to have reference to some other line and some other interest. This, <if you desire you can> define, but my guide cautioned me in no case to accept propositions coming from the board of directors of the publishing house in Battle Creek, for they meant robbery, robbery of those dependent upon the talents and abilities which God had given them.

They meant robbery on the right hand and on the left, even more so than the men who advocated them could discern.¹¹*LtMs, Lt 4, 1896, par. 18*

I have been brought where I heard conversations which must not remain a secret much longer. Brother Kellogg should have stood firm to principle, listening to no flattering representations, for he had a much longer experience than many others. But he sanctioned methods that he should never have approved. Had he stood firm in the love and fear of God, had he borne the test, holy angels would have anointed his eyes with eyesalve; he would have seen the cupidity, selfishness, and oppression that were robbing God's servants of their rights; he would have realized that the men who proposed these measures to him were actuated by unholy impulses and devisings, that they were men who did not plan with God.¹¹*LtMs, Lt 4, 1896, par. 19*

It is impossible to designate to what extent the false has taken the place of the true, or how far deceptive principles have been carried in business deal. But the father of deception has been working through men, and has taken possession of one line after another, working in an underhanded manner to gain control of the whole, and conduct the work on principles which would be carried out at the expense of integrity. Satan has spread his net to entangle souls, in order that religious instruction shall not come to the people in God's way, but through men who would misapply, control, tear down, or exalt, just as they should see best. This deception took with Brother Henry Kellogg, and his approval gave strength to falsehood. The men who had power in their hands could then say, It is done.¹¹*LtMs, Lt 4, 1896, par. 20*

They met with similar success when it came to my nephew Frank Belden's turn to be tempted. When he went to the office he was not prepared for the temptations which surrounded him, and he too sacrificed <right> principles. Thus the leaven worked. Others, whom I will not name, when brought into connection with the perverting influence, listened to representations that were not founded upon truth, but which were the inventions of human minds. All who adopted these resolutions confederated together to accomplish certain ends. They dismissed the Word of God from their counsels

<in thus doing,> and consented to be guided by human influence in their high sphere of action. Thus souls were sacrificed on the altar of mammon.*11LtMs, Lt 4, 1896, par. 21*

The men who originated these specious inventions nourished and cherished them until they believed them to be truth, and set aside the simplest, plainest, and most decided injunctions in the Word of God.*11LtMs, Lt 4, 1896, par. 22*

Again and again I have been taken by my guide to hear words and assertions which were untrue, but which were spoken with great earnestness, in order to captivate the minds of men with reference to authors and their books, and in regard to money and how it should be used. This seemed to be a subject upon which A. R. Henry was crazed, but his enthusiasm was the inspiration of Satan, and by the influence of the tempter the moral depravity has spread, till their is danger that it will corrupt every right principles in the life of Brother Henry.*11LtMs, Lt 4, 1896, par. 23*

Harmon Lindsay is no more pure in his integrity than is A. R. Henry. I have seen different ones come from interviews with them, dazed and bewildered, accepting theories concerning the course to be pursued toward their fellow men that were in direct contrast to the counsel of God.*11LtMs, Lt 4, 1896, par. 24*

Those who have gone to Battle Creek for the purpose of attending the General Conference, have been leavened by this wrong influence. The mind of Philip Wessels was leavened and corrupted by the false representations made to him when there. He has retained the arguments of some of the men in responsible positions, and the result is seen in his separation from God and his work. The men who were supposed to be trustworthy betrayed their trust and so corrupted his principles that he can see nothing clearly. I pointed out his danger to him, but he would receive no message from me. The fact that Sr. White received royalties was the stumbling block which was placed before him in Battle Creek.*11LtMs, Lt 4, 1896, par. 25*

I speak that which I have seen, and which I know to be true. The speculative spirit has been gaining supremacy in the Battle Creek publishing house, and oppression is seen in a marked degree. I

must speak plainly, for a power from beneath, a power that works in the children of disobedience, is working in the men who are acting in opposition to the leading of the Holy Spirit.*11LtMs, Lt 4, 1896, par. 26*

Speculations <for years> have been entered into by some in responsible positions for the purpose of erecting large buildings, which would give the idea of great prosperity. The men who have planned this, put forward as their reason that it would give character to the work, but the real reason is pride, selfishness, avarice, and covetousness. These large buildings would not be erected by self-denial and self-sacrifice on the part of the men to whom God has entrusted his work.*11LtMs, Lt 4, 1896, par. 27*

Some seek to erect large buildings in order to give an impression of the blessing of God, while in their hearts they devise every possible plan to take from their brethren that which is their due. They have <evidenced [that] they have> no conscientious scruples in regard to receiving all that they can possibly grasp, for Satan gives them the impression that in their cruel business dealing, they are doing God a service. Large buildings can give no Christlike character to the work, be they ever so imposing. Correct principles maintained, a righteous character developed by those in God's service, firm resistance against evil—these will do more to honor God than the finest buildings.*11LtMs, Lt 4, 1896, par. 28*

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord.” [*Jeremiah 9:23, 24.*]*11LtMs, Lt 4, 1896, par. 29*

Not only have these men corrupted minds in Battle Creek, but they have carried their un-Christlike principles with them wherever they went. Elder Olsen made them his staff of honor, and as they accompanied him on his journeys, they tainted and corrupted the minds of the people <in various lines.> The president of the conference has no right to burden the conference with a multitude

of cares which will endanger the truth of God in his own heart, and in the hearts of others. He must not spend his time in trying to assist men who have devised plans and methods of dealing with are unfair, and the men that do this should not be paid the highest wages ever paid any one in the Office. *11LtMs, Lt 4, 1896, par. 30*

The president of the conference should learn whether the business transactions are carried on with the strictest integrity; he should know whether they are presided over by men who have pure, clean hands. His indignation should be aroused against the slightest approach to a mean, selfish action. Let one wrong deed be practiced and approved, and the second and third will follow in the same line of fraudulent deception. *11LtMs, Lt 4, 1896, par. 31*

“Hear ye now what the Lord saith; arise, contend thou before the mountains, and let the hills hear thy voice.” “Wherewithal shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God? The Lord’s voice crieth unto the city, and the man of wisdom shall see thy name; hear ye that rod and who hath appointed it. Are there yet treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.” [*Micah 6:1, 6-12.*] *11LtMs, Lt 4, 1896, par. 32*

This Scripture is applicable to those who, unwilling that any besides themselves shall have a chance, have been devising and planning to make merchandise of their fellow men. *11LtMs, Lt 4, 1896, par. 33*

I have been shown that some <men> worked with Elder Smith, in an underhanded manner, in order to lead him to place the lowest possible royalties on his books. Elder Smith was deceived in <the

object of> these men; he thought that they were really trying to advance the cause of God; and they obtained their desire. Then they came to me and to others, telling us that Brother Smith only received so much for his books, and urging them that canvassers would rather handle books that would sell rapidly.¹¹*LtMs, Lt 4, 1896, par. 34*

But the night after this plea was made, the matter was opened before me. I saw that they had visited Brother Smith, and obtained his consent to a low royalty, in order that they might present this as that which I and others should do. This was obtaining terms of royalty by fraud. I was shown the spirit that prompted these men to action.¹¹*LtMs, Lt 4, 1896, par. 35*

In the days of Nehemiah “there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters are many; therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. ... Yet now our flesh is as the flesh of our brethren, our children as their children; and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to redeem them; for other men have our lands and our vineyards. And,” writes Nehemiah, “I was very angry when I heard their cry and these words.” [*Nehemiah 5:1-3, 5, 6.*]¹¹*LtMs, Lt 4, 1896, par. 36*

I have heard from many the cry of unjust dealing, and knowing something of the inward working of these matters, I have been stirred with indignation. For years men have been working contrary to God’s Word, ignoring judgment and justice. Shall we be compelled to follow the same course pursued by Nehemiah? We read of him, “I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one against his brother. And I set a great assembly against them.” “Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies? I likewise and my brethren, and my servants might exact of them money and corn: I pray you, let us leave off this usury.” “The former governors that

had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver, ... but so did not I, because of the fear of God.” [Verses 7, 9, 10, 15.] *11LtMs, Lt 4, 1896, par. 37*

Shall we call a halt? Shall we present the condition of things to the people? The most inconsistent plans have been devised by men whose minds were not moved by the Holy Spirit. Men have striven to bring their fellow men under their jurisdiction, but we cannot endorse their actions, for God regards not those who practice oppression, who make man an offender for a word, and who lift up and cast down at their pleasure, placing men in close places, that they may gain their own unjust ends. *11LtMs, Lt 4, 1896, par. 38*

Any one who has had courage, moral courage, to call these things by their right name, and who has refused to be drawn into the net spread for the unwary, who would not be robbed without making a protest, were not looked upon with favor by those with whom they disagreed. Members of councils and boards who would not uphold exaction and double dealing, but who took a firm stand for the right, were not invited to be present at the meetings where these plans were discussed. *11LtMs, Lt 4, 1896, par. 39*

A great crisis is coming upon us. If men still yield to men, as they have been doing for the last fifteen years, they will lose their own souls, and their example will lead others astray. God’s soldiers must put on the whole armor of God. We are not required to put on human armor, but to gird ourselves with God’s strength. If we keep God’s glory ever in view, our eyes will be anointed with the heavenly eyesalve; we will be able to look deeper, and see afar off what the world is. As we discern its dishonesty, its craftiness, its selfish eye service, its pretence, and its boasting, its want of fair honest dealing in the ordinary intercourse of life, and its grasping covetousness, we can take our stand, by precept and example, to represent Christ, and convert <souls from> the world by our sound principles, our firm integrity, our hatred of all dissembling, and our holy boldness in acknowledging Christ. *11LtMs, Lt 4, 1896, par. 40*

Do not let the world convert you. Hold fast your profession of faith, maintaining your religious principles firmly but not stubbornly

<refusing light.> Your religion cannot be in any other man's keeping. Honor the cross of Christ, and the cross will honor you. Let every man stand in God, not to be bought, not to be sold, but to reveal a Christian fortitude. Serve no man through fear of what that man can do <to you> that is disagreeable. Christians you cannot be if you depend on any other man's conscience. Christ died to give men moral independence, freedom to exercise their God-given ability. His servants are to be circumscribed by no man or council of men unless they have decided evidence that the men or council of men are worked by the Holy Spirit.*11LtMs, Lt 4, 1896, par. 41*

God has given us all that we possess. It all belongs to Him, and we are not to sit at the footstool of any man to obey his orders, for God has made us free moral agents. He requires us to preserve our moral independence and not be bound about by any man. Our consciences are to be controlled by no power on earth. The Holy Spirit will work upon minds if we will hearken to its faintest whispers. It is the voice of your Advocate in the heavenly courts.*11LtMs, Lt 4, 1896, par. 42*

There has been merchandise carried on in our institutions. Why have my brethren upheld and sanctioned wrong? Why have they allowed their judgments to be controlled by those who neither fear God nor regard man? Why have their principles of right and justice been swayed and guided by another mind in matters of conscience? They may think it a better mind and a better judgment; but they are not to exchange their judgment for that of another man. Place your will and mind where the Holy Spirit can reach it, for it will not work on another man's mind and conscience to reach yours. But those whom it was thought had pure religious principles have shown themselves too ready to give up their own religion for that of another man.*11LtMs, Lt 4, 1896, par. 43*

God's servants are to resist sternly any deviation from righteous principles. Nehemiah took his stand decidedly against the first encroachment of man's rights. He had his own brother officers to meet, but he separated himself from them and rebuked their plans to obtain control of everything. He stood as a reprover, frowning down their course, which was contrary to the Bible standard of righteousness. When urged to confederate with them in their course

of injustice, he gave a decided testimony, "So did not I, because of the fear of God." [*Verse 15.*]¹¹*LtMs, Lt 4, 1896, par. 44*

Lt 5, 1896

To those in Responsible Positions in Battle Creek

NP

December 18, 1896

This letter is published in entirety in *1888 1628-1635*.

Dear Brethren:

I tell you in the name of Jesus that those who teach <and work> the most effectively and those who devise and execute plans for the glory of God are those who wait humbly upon God, who wait and watch hungrily for His guidance and His grace. The Lord has pledged His word to give to him that is athirst of the water of life freely. This will be in him a well of water, springing up into everlasting life. He promises to satisfy the deepest and the most urgent wants of his children.*11LtMs, Lt 5, 1896, par. 1*

The prayer of Paul for his brethren was that they might be filled with all the fulness of God. Those who are thus filled will never disappoint us or grieve the Spirit of God. They are more anxious to be rich in faith and abundant in experience than to possess the richest treasure that earth can give, for they have Christ in the soul as the well spring of life. And what then? They reveal a fountain of inward piety, making it manifest that they have the mind of Christ, and that they live and breathe in a pure, wholesome atmosphere.*11LtMs, Lt 5, 1896, par. 2*

My brethren, how could you think that the Lord would direct His people to place confidence in the men that are working in council in Battle Creek? Would the Lord lead those in your councils to reach out the arm of power to gather in more and more responsibilities, loading down the General Conference with the new order of things, and with new methods? Would He direct them to take the responsibility of embracing everything? Consider the spiritual condition of those who are willing to accept the position of stewards of money, stewards of other men's consciences. If you had any just sense of what these things involve, you would not venture in such a

line, even though you had twice the talent you now possess. You simply do not know yourselves what you are about. In order to manage the responsibilities connected with the essential work of the Conference, a board of men who understand justice and equity is needed. They should be able to take in the situation of the work at the very place where they are located, where so many people are collected together. *11LtMs, Lt 5, 1896, par. 3*

Not one twentieth part of the home missionary work is being done in Battle Creek that should be done to set things in order in the large business establishment of the public house. A most thorough reformation is needed at the heart of the work, and yet there is such blindness, such blindness, that men have allowed things to drift as they have. Where are the men who have the fear of God before them, who love God, who love their fellow men, who feel a tender regard for the youth, who can be trusted with the work? Where is the man who can act as president of the General Conference in its present tangled, confused, crippled condition? Any man, even though he did his very best, would now be criticized and regarded with suspicion, because the people have been educated to look to Battle Creek as the power of God, the sanctuary where dwells the presence of God. *11LtMs, Lt 5, 1896, par. 4*

O that men would learn to consider and to move cautiously where sacred responsibilities are to be borne. If the people only knew the true inwardness of the management at Battle Creek and the workings for a few years past, many would start back with pain and horror. I fear that their faith would be so uprooted that they would never again have faith. Why do not men consider? Why are they not slow to move when taking up new methods and when grasping increased responsibilities under the management of men who do not hesitate to assume the responsibility of other men's consciences and other men's stewardship? *11LtMs, Lt 5, 1896, par. 5*

There are men at the heart of the work who do not realize their responsibilities. They do not realize how many there are who are in positions of trust who have not a correct knowledge of God, whom to know aright is life eternal. They know not what it means to sanctify the Lord God in their hearts. They do not know what it means to make God their fear and their dread. Had they known this,

they would now be humble men, fearing God, the living God. But like Jehu, they have been driving furiously forward, to assume burdens which they cannot carry. It is because men know so little of true godliness, because they have so little genuine experience in the building up, little by little, of the work and cause of God, that they make long strides without God to lead the way.*11LtMs, Lt 5, 1896, par. 6*

I beseech you to seek God, emptied of self. You will then be in a favorable position to be taught. Sanctify the Lord God in your hearts. He is high and exalted, and the train of His glory fills the temple. He is too wise to err or to be deceived, too just to be biased by any human opinions, too mighty to be resisted, too great and awful in His majesty to be contemplated. Read Isaiah's description of what he saw, and as you read, bow low in the dust before Him. Reverence the Lord of hosts.*11LtMs, Lt 5, 1896, par. 7*

Self-abasement is highly appropriate for all who handle sacred things in Battle Creek. Self is to be abased, not now and then, but continually. God has commanded you to put sacred fire upon your censer, but you have used common fire altogether too much. There are men who, if God allowed it, would assume absolute control over the mind and conscience of their fellow men, though they know not by experience what self-control is. The Lord may forgive your iniquity, and O, if the Lord will in His great mercy turn His face toward you, appreciate His love as you have never done before. In proportion as you, who stand as guardians of faith and trust, have correct views of God and His holiness and glory, your fear to offend Him will increase. This is positively essential before you can be where God can impress your minds by giving you views of Himself.*11LtMs, Lt 5, 1896, par. 8*

Sometimes the case seems hopeless to me, because you have been treading in the very footsteps of the Jewish nation. You are repeating their history. The whole heavenly universe is astonished at the spiritual condition of things in Battle Creek. Now and then there is a comfortable, easy feeling, but this is not the deep moving of the Spirit of God. All heaven sees that if you had a more correct experimental knowledge of the truth, you would never assume jurisdiction and command over your fellow men as you have done.

You would never think that you could take control of the great interests all over the field, nigh and afar off. It is because of a departure from God that such gross ignorance in regard to the management of His work has come in. *11LtMs, Lt 5, 1896, par. 9*

You have given the heavenly intelligences no chance to co-operate with you, for you suppose yourselves to be wise in judgment and in making decisions. Your supreme love for self is an over-mastering power. You know not by practice what genuine love for your neighbor means. But Christ says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." [*James 2:10.*] It is, as you may know by Adam's transgression, not the greatness of the act that constitutes it a sin, but the fact that you are at variance with God's expressed will in the least particular. This shows that sin reigns in your heart. You still have communion with the enemy, and you cherish his attributes. The heart is divided. There has been a virtual denial of the Holy Spirit of God and a rebellion against His law. *11LtMs, Lt 5, 1896, par. 10*

Were men permitted to have their will and their way with regard to their fellow men, their brethren in the faith, we have had a representation of what would be if God's hand did not cover His people. Such positions I have never seen assumed by Seventh-day Adventists. I have been made to appreciate the value of the human soul, and have some little sense of how much one soul is valued by God. Then I have been shown how little men value the souls for whom Christ has died. *11LtMs, Lt 5, 1896, par. 11*

A spirit that has ruined the faith and corrupted the principles of many has had a controlling power in the office of publication in Battle Creek, and to a large extent has pervaded the whole office. The little respect shown to some of those employed has done much harm. This spirit has been exercised toward men far more righteous than those in position of trust. Again and again my soul has been agonized beyond expression over these things, as they have been transacted before me. You have departed far out of the way. By unfair practices you have perverted your sense of righteousness. The love of self predominates, and the love of Christ is almost extinguished. *11LtMs, Lt 5, 1896, par. 12*

No action is transacted toward one of your fellow men in which God is not concerned. He is the eternal, universal guardian of justice. You cannot get away from His presence, if you would. He takes part against all who would commit one act of wrong against their fellow men, high or low, rich or poor. His own hand is spread out as a buckler over the rights of brother toward brother. No man can wound or bruise the soul or rights of his brother without smiting against the hand of justice which holds the sword.*11LtMs, Lt 5, 1896, par. 13*

Were men free to depart from the Lord's requirements and could set up standards of duty for themselves, there would be a variety of standards set up, to suit different minds. Men would feel competent to take the government out of the Lord's hands, and act as gods themselves. The law of self would be exalted. The will of men would be made supreme, and the high and holy will of God, His purpose of love toward His heritage would be dishonored and disrespected. When men feel free to choose their own way, they are in controversy with God. There is no place for gods in the heaven above. God is the only true God. He fills all heaven. Those who now submit to His will shall see His face; His name will be in the foreheads of all who are pure and holy.*11LtMs, Lt 5, 1896, par. 14*

All who work for God in our land should have the Martha and the Mary attributes blended. Self and selfishness must be put out of sight. God calls for earnest women workers, who are prudent, warm-hearted, tender, and true to principle. He calls for persevering women, who will think far less of self and their personal conveniences, who will take their minds from self, and center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls. Lukewarm, self-indulgent, self-centered, covetous souls will be found to be the chief stumbling blocks to the work of God. Those are to be found in every enterprise that God has instituted.*11LtMs, Lt 5, 1896, par. 15*

Those who work for God will find some people inapproachable. They appear to be offended that you should invade the privacy of their faith and devotion, and do not look graciously upon those who are workers together with God. These workers must look away from

self to Jesus, giving careful attention to the directions found in His Word. Christ must be formed within, the hope of glory. The soul must be divested of all self-complacency. Look away from self to Jesus. Make a most earnest effort to imitate your Pattern, Christ Jesus. The human agents who are working together with God will have the spirit of prayer. They will strive to have transcribed on their hearts and expressed in their lives the holiness and righteousness of the Son of God. No stiff Pharisaism will be seen, but forbearance, mercy, love, humility, and peace will appear in their lives. *11LtMs, Lt 5, 1896, par. 16*

O what is our excuse, my sisters, that we do not devote all the time possible to searching the Scriptures, making the mind a storehouse of precious things, that we may present them to those who are not interested in the truth. Will our sisters arise to the emergency? Will they work for the Master? They must have the Spirit of Christ as well as being called by His name. They must walk even as He walked, purifying their souls from everything that defileth, even as Christ is pure. When Christ died to redeem the entire human race from ruin, he certainly meant greater things than our eyes have witnessed. The Lord never intended that the very large majority of the people in the world should die in their sins. *11LtMs, Lt 5, 1896, par. 17*

Lt 6, 1896

Brethren Who Occupy Responsible Positions in the Work

Avondale, Cooranbong, New South Wales, Australia

January 16, 1896

This letter is published in entirety in *1888 1476-1486*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren who occupy Responsible Positions in the Work:

The Lord has a controversy with you. I have no need to specify the reason; you have had them laid open before you again and again. The clean hands, the pure, unselfish, holy purposes have not been brought into your practice, and the benediction of God has not come upon many of those who handle sacred things. The lifting up of the soul and speaking vanity, and the lifting up of men to manage their fellow men, body and soul, is all open before God, with whom we have to do. There is no man or set of men that can manage men. "All ye are brethren." [*Matthew 23:8*.] The Holy Spirit of God alone can do this. When you, because of your position, supposed you could say the word, and it would be done just after your idea, you made a mistake. Truth, honor, and integrity have been compromised to gain certain advantages. Justice hath fallen in the street, and equity cannot enter.¹¹*LtMs, Lt 6, 1896, par. 1*

Religious principles have been corrupted. We will either make more pure, noble, and holy principles held by God's heritage, or else we will mislead by false proposition, unholy schemes, saying, "The temple of the Lord, the temple of the Lord are we." [*Jeremiah 7:4*.] The work and cause of the Lord is sacred. There is to be no mingling of human, common, unholy fire with God's offering. This has been and is still being done. But men are blind, and see not the result of their zealous efforts. The question is, Shall those who are called from place to place act a part in the sacred work of God, use the fire of God's own kindling, or shall they use the common fire, of

which not one spark should be used, to kindle the incense upon the censers which are offered to God.*11LtMs, Lt 6, 1896, par. 2*

The spirit which was manifested to the believers by those who established the work in Battle Creek, led them to understand that there was no hidden closet. All was open and clear as the light of day. But the Lord's holy purpose has been grieved. Heaven has manifested its purpose to impart power to those who believe; and the Holy Spirit has been revealed. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered, and said unto him, if a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." [*John 14:21-24.*]*11LtMs, Lt 6, 1896, par. 3*

Obedience is the first price of eternal life. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [*Verse 26.*] This is the work of the Holy Spirit. The Comforter is to reveal Himself, not in any specified, precise way that man may mark out, but in the order of God; in unexpected times and ways that will honor His own name. Those who are unbelieving do not receive the richest endowment of grace, which would make them wise unto salvation, patient, forbearing, quick of perception to appreciate heavenly ministrations, quick to discern Satan's devices, and strong to resist him. God cannot do His mighty works for them because of their unbelief.*11LtMs, Lt 6, 1896, par. 4*

Now, just now, is our day of mercy and salvation. The Lord God who dwelleth in the holy place, sees every soul that shows contempt for the manifestations of His Holy Spirit. God has revealed Himself again and again in a most marked manner in Battle Creek. He has given a large measure of His Holy Spirit to the believers there. It has come unexpectedly at times, and there have been deep movings upon hearts and minds, a letting go of selfish

purposes, and a bringing into the treasury many things that you were convicted God had forbidden you to have. This blessing extended to large numbers, but why was not this sweet, holy working continued upon hearts and minds? Some felt annoyed at this outpouring, and their own natural dispositions were manifested. They said, This is only excitement; it is not the Holy Spirit, not showers from heaven of the latter rain. There were hearts full of unbelief, who did not drink in of the Spirit, but who had bitterness in their souls. *11LtMs, Lt 6, 1896, par. 5*

On many occasions the Holy Spirit did work, but those who resisted the Spirit of God at Minneapolis were waiting for a chance to travel over the same ground again, because their spirit was the same. Afterward, when they had evidence heaped upon evidence, some were convicted, but those who were not softened and subdued by the Holy Spirit's working, put their own interpretation upon every manifestation of the grace of God, and they have lost much. They pronounced in their heart and soul and words that this manifestation of the Holy Spirit was fanaticism and delusion. They stood like a rock, the waves of mercy flowing upon and around them, but beaten back by their hard and wicked hearts, which resisted the Holy Spirit's working. *11LtMs, Lt 6, 1896, par. 6*

Had this been received, it would have made them wise unto salvation; holier men, prepared to do the work of God with sanctified ability. But all the universe of heaven witnessed the disgraceful treatment of Jesus Christ, represented by the Holy Spirit. Had Christ been before them, they would have treated Him in a manner similar to that in which the Jews treated Christ. *11LtMs, Lt 6, 1896, par. 7*

What moved the people at Battle Creek when they humbled their hearts before God and cast away their idols? In the days of Christ, when He proclaimed His mission, all bare witness, and wondered at the gracious words that proceeded out of His mouth. But the unbelief whispered by Satan began to work, and they said, "Is not this Joseph's son?" When the Lord Jesus perceived their questioning unbelief, and saw that His gracious words were fading from their minds, He said unto them, "Ye will surely say unto me this proverb, Physician, heal thyself. Whatsoever we have heard

done in Capernaum, do also here in thy country.” Then Christ stated facts to them, and said, “Verily, I say unto you, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman which was a widow. And many lepers were in Israel, in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.” *[Luke 4:22, 23, 25-27.]11LtMs, Lt 6, 1896, par. 8*

The Jews considered that this was spoken against them, and that those of a heathen nation should be represented as favored by God before the [Jewish] nation, was a statement that should not be tolerated, “and all they in the synagogue, when they heard these things were filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong.” *[Verses 28, 29.]* While they were contending among themselves, Christ passed through the midst of them, and went on His way. Certainly this was one of the places where Christ could not do many mighty works because of their unbelief. *11LtMs, Lt 6, 1896, par. 9*

The very same spirit has been manifested in Battle Creek. Those who opened the door of their hearts to temptation at Minneapolis, and carried the same spirit home with them, will realize, if not now, in the near future, that they resisted the Holy Spirit of God, and did despite to the Spirit of grace. Will they repent, or will they harden their hearts, and resist evidence? *11LtMs, Lt 6, 1896, par. 10*

There is much that needs to be set in order in every institution that is in operation in our world. Finite men are not to make themselves lords, and seek to govern men’s minds and principles, when their own minds and their own principles are very shaky. This uncertainty is being communicated to the churches by men in prominent positions. Unbelief goes in the very atmosphere. Everything is to be shaken that can be shaken, that those things that cannot be shaken may remain. *11LtMs, Lt 6, 1896, par. 11*

All who truly love Jesus Christ will now stand enlisted under His banner, eager to magnify His name and accomplish His will. Every

opportunity is given in an open field for the manifestation of love and loyalty. There is nothing that Christ hungers and thirsts for so much as whole hearted disciples, possessing His love and gentleness. Who, I ask, will in those days of approaching peril, when the faith of everyone is to be severely tested, comprehend through the Holy Spirit's teaching the design of God to win all the ability, all the God-entrusted endowments of Christ, to the service of the Prince of Peace? Who will extend the work of God to all places where they are ignorant of the light?¹¹*LtMs, Lt 6, 1896, par. 12*

In the cities of America, as well as in foreign countries, a great work is to be done. God calls for cheerful co-workers, and they are not to be repressed, discouraged, and disheartened by counter-working agencies, who themselves refuse to be worked by the Holy Spirit of God. God's ministers are in service to God.¹¹*LtMs, Lt 6, 1896, par. 13*

There are large numbers willing to devote their time to home missionary work if they see that it is pleasant and agreeable to them. They wait for something to do and work to be brought to them, but they lose physical, mental, and moral efficiency in so doing. In every neighborhood, consecrated ability will do much in personal effort, but let not men prescribe for their brethren according to their ideas. Let the oppression of human minds forever cease, and let the Holy Spirit have a chance to work. Let all who can read and discern the signs of the times, know that Christ is nigh, even at the door. Let love for God and Christ grow daily, and let love for your brethren be without dissimulation. Let faith be in constant use. Believe God because He is God. Put your human, world loving spirit under the molding of the Spirit of God. The question is asked, "When the Lord cometh will he find faith on the earth?" [See *Luke 18:8*.] Faith, then, has become almost extinct.¹¹*LtMs, Lt 6, 1896, par. 14*

One of the dangers to which God's people will be exposed is this: The delusions that are coming upon a world that has turned from the truth. These will be of such deceptive power, that the apostle, under the inspiration of the Spirit of God, declares, "If it were possible, they shall deceive the very elect." [*Matthew 24:24*.] Our work now is to confirm our souls in the faith—that faith which is a

working faith, which works by love and purifies the soul. Faith—living, active, working faith—we must have. Christ demands this of us. Verily Christ hath need of us now to represent Him. Not the cold, harsh, denunciatory, overbearing and ruling power of the prince of darkness.*11LtMs, Lt 6, 1896, par. 15*

Those who are Christ's friends will now do whatsoever He commands them. Stand, therefore, having on the whole armor, and having done all, to stand. Let the soul temple be cleansed of prejudice, of that root of bitterness, [and] hatred, whereby many are being defiled. Cling to the mighty one. Communicate to others light, with cheerful words, and with courage in the Lord. Labor to diffuse that faith and confidence that has been your own consolation.*11LtMs, Lt 6, 1896, par. 16*

Let it be heard from every lip and voice, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." [*Revelation 14:12; 16:15; 19:7, 8.*]*11LtMs, Lt 6, 1896, par. 17*

Some have been and are still refusing to put on the wedding garment. They still wear their citizen's dress, and despise the garment woven in the loom of heaven, which is, "Christ our Righteousness." "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." [*Verse 9.*] Who are friends of Christ today? Do you feel an intense desire for the robe of Christ's righteousness? Are you sensible of the filthy rags of your own righteousness? Then let the truth come into your practical life. If you are friends of Christ, show it in words, in spirit; manifest love to Jesus, and love for the souls for whom Christ hath died.*11LtMs, Lt 6, 1896, par. 18*

The sentiments of truth are the elements that constitute a symmetrical Christian character. We are far, far from being

Christians, which is to be Christlike. We need the Holy Spirit's efficiency. God lives and reigns. The very reason that the Holy Spirit's manifestations were not accepted as precious tokens from God, is that there was not a receiving of the grace of God. The Spirit of the Lord has been upon His messengers whom He hath sent with light, precious light; but there were so many who had turned their face away from the Sun of Righteousness that they saw not its bright beams. The Lord says of them, They have turned their backs to Me, and not the face. There is need of seeking the Lord most earnestly. *11LtMs, Lt 6, 1896, par. 19*

I tell you, my brethren, the *American Sentinel* should not have become what it has. Scathing remarks are made with pen and voice that cannot reach hearts. The bitterest opponents of truth have not had the light we have had; and after years professing to know God and Jesus Christ whom He hath sent, there are many who are not in 1895, wise as serpents and harmless as doves. They are so ready to put on the war dress and show themselves. They do not know what the voice of invitation means, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [*Matthew 11:29.*] *11LtMs, Lt 6, 1896, par. 20*

Crowd the *Sentinel* with straightforward truth. Keep out your thrusts, for you dishonor God in making this showing. Let there be a humiliation of soul before God. This lording over God's heritage as though the endowment of the talents of the mind, the soul, the principles of men are to be under the jurisdiction of men, is permeating our churches with a spirit after the same order. There are many getting where the Lord can do nothing for them. They will not recognize the spirit or voice of God, but treat His words as idle tales. Many have breathed the atmosphere that has surrounded the souls of men in positions of trust, who have not only thought in their hearts but expressed with their lips, "My Lord delayeth His coming," and their acts reveal the sentiment. [*Matthew 24:48, 49.*] *11LtMs, Lt 6, 1896, par. 21*

Who will now understand these things that I write? There are men who have known the truth, who have feasted upon the truth, who are now divided between infidel sentiments. There is only a step between them and the precipice of eternal ruin. The Lord is coming,

but those who ventured to resist the light that God gave in rich measure at Minneapolis, who have not humbled their hearts before God, will follow on in the path of resistance, saying, "Who is the Lord that I should obey His voice?" [*Exodus 5:2.*] The banner all will bear who voice the message of the third angel is being covered with another color that virtually kills it. This is being done. Will our people now hold fast to the truth? "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [*Revelation 14:12.*] This is our standard. Hold it aloft; for it is truth.¹¹*LtMs, Lt 6, 1896, par. 22*

Lt 7, 1896

Brethren in Battle Creek

Granville, Sydney, Australia

May 11, 1896

This letter is published in entirety in *17MR 196-207*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To my brethren in Battle Creek:

All secret working is open to the eye of Him with whom we have to do. To handle men as if they were machinery, binding their freedom by methods and terms, is an offense which God will not tolerate. This work cannot be done without imperiling souls. But too often men seek to harness men and drive them as horses are driven. Right principles are perverted by selfishness and covetousness, which is pronounced by God to be idolatry. It is easy for men who suppose their power to be unlimited to follow the guidance of their own spirit, and make propositions and decisions that turn the work out of the straightforward channels in which God designs it shall travel into crooked paths. But because a man is in a position at the heart of the work, where he thinks no one would dare to say to him, "Why do ye so wickedly?" he should not seek to rule as a lord over God's heritage. *11LtMs, Lt 7, 1896, par. 1*

These words God has been and is still addressing to those who are standing in high places of trust. Many have been corrupted, some more and some less, by your deceptive reasoning. You have thought that whatever your councils decided would stand as the voice of God, that whatever your councils decided, would stand as the voice of God; but this supposition must no longer exist. You have the Word of God; you have the message which God has given; but you have turned away from obeying this word. *11LtMs, Lt 7, 1896, par. 2*

My brethren, angels of God have veiled their faces at the partiality

and hypocrisy which has been shown by some. Deceptions similar to that of Jacob are practiced, and the time has come to investigate the teachings of Christ to ancient Israel. *11LtMs, Lt 7, 1896, par. 3*

God will in no case justify any attempt to turn man from his rights. He will not excuse men for grasping all they possibly can, by deceptive reasoning, irrespective of their own agreements, or of the result their course will have upon those disappointed and wronged. Do as you have been doing a little longer, and the confidence of the people in any voice from Battle Creek will be destroyed. The word of the Lord to you is, "Who has made man? Did you, who treat him as your machine, give him flesh and blood, nerve and muscle? Did you create the mind, the intellect, with which he is to serve me in my appointed way? Who entrusted man with talents, that he might make the best use of them, and return them to God? I the Lord have created man. I the Lord gave him reasoning powers. I the Lord redeemed him with the blood of my only begotten Son. By creation and by redemption he is mine. I will demand of him the talents which I loaned him to do my service." *11LtMs, Lt 7, 1896, par. 4*

Those who have sought unjustly to ruin their fellowmen, who have taken man, soul and body, under their control, will have an account to render to God. Some in Battle Creek have sought to guide and control God's human instrumentalities. *11LtMs, Lt 7, 1896, par. 5*

God says, "They are mine, mine to work, mine to impress, mine to imbue with my Spirit, mine to use to My name's glory. I give to every human being opportunities to use and improve his abilities and talents, to advance My work, to proclaim My righteousness in the earth. How dare you dictate <and seek to control> My chosen instrumentalities? The buildings which in your pride you have erected do not glorify Me. The salvation of one soul is more to me than costly mansions, than gold or silver. But you have made an atom of a world, and a world of an atom. These buildings will soon perish, but they have not a living soul. The souls I have bought at an infinite price—the gift of my only begotten Son—you have failed to appreciate. Some have been treated with partiality and <others with> indifference, as though they were mere machines. Some have been driven away from Me, and led to despise Me, because of your insincerity and unjust dealing. These souls I will require at your

hands. The riches of a world sink into insignificance when compared with the loss of a soul. And yet you have treated those who would not voice your man made commandments, your human resolutions, as though they did not possess souls capable of living through the eternal ages.*11LtMs, Lt 7, 1896, par. 6*

Christ died to bring life and immortality to light through the gospel; and therefore man is of value in God's sight. He is to do his part, working where he finds himself best adapted, for God has given him talents and power to use these talents. He is to cultivate his capabilities. He is not to be a machine, a shadow of another man, but is to use his God-given intellect, and with humble, contrite heart ask God for wisdom. He is not to absorb another man's propositions simply because that man is in a high position of trust, but is to remember that there is a fountain of living water from which he may drink and drink again. The source of divine power is open to all.*11LtMs, Lt 7, 1896, par. 7*

Man is only finite. At best his sphere is limited. If he is a branch of the living Vine, he must, with other branches, draw nourishment from the parent stock. <This makes him of value with God.> If men do not draw daily sustenance from the living Vine, they cannot bear the fruit of the Vine, and are cast forth as worthless branches, to be consumed.*11LtMs, Lt 7, 1896, par. 8*

Let all remember that however flourishing they may appear to be, they do not bear the Vine; the Vine bears them. The power to produce fruit is not in them, but in the parent stock. As they draw nourishment from the parent stock, they bear abundant fruit.*11LtMs, Lt 7, 1896, par. 9*

Every branch has a work to do. Christ says, "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now are ye clean, through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and

men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” [John 15:2-8.] *11LtMs, Lt 7, 1896, par. 10*

This figure of the vine and the branches is a precious representation of the living Christian and the dead, fruitless professor, who claims to be of Christ, and yet does not the works of Christ. *11LtMs, Lt 7, 1896, par. 11*

The character of a man’s work is determined by the fruit he bears. Look into his home life. Is he gathering with Christ? Do his spirit, his words, and his actions testify that he has learned in the school of Christ to be meek and lowly, to wear Christ’s yoke of perfect obedience? *11LtMs, Lt 7, 1896, par. 12*

“As the Father hath loved me,” said Christ, “so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” [Verses 9, 10.] Every soul that has a vital connection with God will reveal the works and ways of God. The doing of the commandments of God is his absorbing interest. He receives light from Christ and radiates it to others. *11LtMs, Lt 7, 1896, par. 13*

When men are selected as counsellors, they are looked upon as guardians <to protect> the rights of those with whom they are connected. To all in this position I would say, When any man, high or low, rich or poor, needs sympathy, advice, or help, bind that man to your heart by wise, compassionate, tender love. <Let there be no harshness, no demeaning,> for he is Christ’s property, beloved of Jesus Christ. Satan has bound him up with sin; he finds sorrow and pain and <misery in> sin. He is seeking for Jesus. Lift Him up, the Man of Calvary for one soul saved is worth more than <the riches of> a world. *11LtMs, Lt 7, 1896, par. 14*

But this work of soul saving has been neglected; personal efforts have not been made. Men in responsible positions, craving large buildings “to make an appearance, and give character to the work,” have neglected the only means that can give character to the work.

The only way they can do this is to abide in the vine, and show by their good works that they are vitally connected with it. Thus they can represent Christ <in the fruit they bear> and diffuse light to the world. “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?” “And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [*Isaiah 58:6, 11.*]*11LtMs, Lt 7, 1896, par. 15*

Christ says of His work, “The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.” [*Isaiah 61:1-3.*]*11LtMs, Lt 7, 1896, par. 16*

The further the Pharisees separated from God, the more eager they were to manufacture commandments restricting the freedom of their fellow men. They bound heavy burdens upon them, grievous to be borne. They transgressed the commandments of God, and mingled with them the traditions and maxims of men. These traditions they exalted above the Word of God. “In vain do they worship me,” said Christ, “teaching for doctrines the commandments of men.” [*Mark 7:7.*]*11LtMs, Lt 7, 1896, par. 17*

This is true in regard to those who have done a work which God has not authorized them to do. The very work that should be done, brought to view in (*Isaiah 61:1-3*), has been strangely neglected. Some have been very ready to pronounce judgment upon the work of their fellow men, because it did not exactly represent their ideas. But has God pronounced them infallible? The spirit they have manifested in pronouncing judgment upon God’s messengers shows their fallibility, and their ignorance, both of the Scriptures and

of the power of God. These men are counterworking the work of God. They have felt at liberty to make decisions and laws which would bring talent under their jurisdiction. They have placed themselves in the judgment seat, to control their fellow men. But has God appointed them to do this work? He would say of them, "What doest thou here? Who sent you on this journey? Who gave you this errand to perform? Who made you a <critic and> judge on matters of doctrine? Who appointed you to pick and to choose the words and expressions which my servants shall use?" *11LtMs, Lt 7, 1896, par. 18*

God is true. God is trustworthy. He speaks to men, and moves upon human hearts. The very words you would cut out <of this article> are, it may be, the very words God has said should be written. God has been imparting light to His people in large measure; and He has not set up an inquisition at Battle Creek to decide questions which should be taken to Him. He does not design that those to whom He has given His Holy Spirit shall be worked by men who need a much larger measure of the grace of God before they can decide what is truth and what is error. *11LtMs, Lt 7, 1896, par. 19*

It has been the misfortune of some in Battle Creek to be afflicted with a defective eyesight. Like the Jews, they see everything in the light of their own understanding. But does this prove them to be infallible? This spirit cherished ruined the Jewish nation, and God will not sanction it in any of His professed people. Men need to pray for the heavenly enlightenment. God calls upon all, high and low, to fasten their eyes upon an uplifted Saviour, and make their souls secure by being clothed in the garments of his righteousness. *11LtMs, Lt 7, 1896, par. 20*

I have been shown that the ability and talents of every man are entrusted to him by God, and that men are never to be so controlled that they will express and act another man's mind. God has given every man his work. To one He gave five talent, to another two, and another one. To each individual is entrusted some peculiar gift. Every man, woman, and child is in possession of <varied> talents which may be sanctified to the Master's use, and for which he is responsible to God, the donor. *11LtMs, Lt 7, 1896, par. 21*

To be “talented” is not to be applied to a favored class, whose privilege it is to look down upon others as being deficient in tact and intellect. The whole family of God is entrusted with talents; they are responsible agents, and are to trade upon the Lord’s goods, and learn to acquire more. God will bless all who will use the abilities which He has entrusted to them. If they are faithful and humble, realizing their dependence upon Him, to whom they must render an account of their mental and physical endowments, they will receive wisdom from Him, as did Daniel, who looked to God for wisdom, and then put into exercise every power that God had given him, until he became a trusted man in the kingdom of Babylon.¹¹*LtMs, Lt 7, 1896, par. 22*

From the lowest and most obscure to those highest in position, each one has his place in the family of God. Each one has been entrusted with gifts. He is to make the most of his talents, putting them out to the exchangers. The smallest gift should not be ignored or despised. It is not the number of talents that makes men valuable in the sight of God, but the way in which they appreciate and employ their talents. God’s gifts are not to be used to glorify self. They must be prized as His gifts, and sacredly consecrated to His glory.¹¹*LtMs, Lt 7, 1896, par. 23*

While probationary time lasts, men should work the works of God, “for the night cometh, when no man can work.” [*John 9:4.*] God requires of everyone vigilant work, combined with faithful waiting and watching. Working alone will not do. Bustle and continual activity is not enough to satisfy the requirements of God. We must “rest in the Lord, and wait patiently for him.” [*Psalms 37:7.*] <We must not move hurriedly.> We must work and watch and pray and wait.¹¹*LtMs, Lt 7, 1896, par. 24*

God’s children must cultivate personal piety. With humble, contrite hearts they must cherish the love of God, fearing to walk contrary to His will and way. They must be active in every line of service, “not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] With unceasing watchfulness, and sincere, earnest prayer, they must keep their lamps trimmed and burning. Every opportunity that presents itself to serve God must be improved. By use our gifts will increase. Christlike virtues are active. The talents are

exemplified by representing Christ in every line. This is Christian character, shining in Christian virtues. This is Bible religion. "Take heed to thyself, and to the doctrine." [1 *Timothy* 4:16.] The neglect of personal piety will make the most <so called> splendid endowments of no value in the sight of God. The most splendid service <so called> is nothing to Him unless the soul, body, and spirit, are devoted to His service. *11LtMs, Lt 7, 1896, par. 25*

The responsibility of each soul is measured by the endowment of grace he has received from God. All are to be laborers together with God. Those who feel sure that they have large ability, that they have been entrusted with a great work, must reveal the character of that work. They may engage in many lines, they may lead a very busy life; but this is of no account with God. Are they yoked up with Christ? is the question God asks. Do they work in Christ's lines, or do they reveal their hereditary and cultivated tendencies? *11LtMs, Lt 7, 1896, par. 26*

"We are laborers together with God; ye are God's husbandry; ye are God's building." [1 *Corinthians* 3:9.] All are to labor as Christ labored, increasing in spirituality and growing in wisdom and knowledge, "and in favor with God and man." [*Luke* 2:52.] Growing—how? To the full stature of men and women in Christ. But when a man in a position of responsibility grows in self-sufficiency, and lifts up his soul unto vanity, feeling <the inclination> to act as ruler toward any member of God's family, wait no longer, relieve him of his trust, for God is not with him. <He will hurt souls.> He is venturing a warfare at his own charges. He feels capable of doing a great work without Christ's help. He will exalt himself as a man of superior wisdom, who must be highly esteemed. He thinks that his brethren must do as he decides. *11LtMs, Lt 7, 1896, par. 27*

God is given no chance to work, for he will tell what this one shall do with his talents, and what place that man must occupy <as if he was God.> He will take it upon him to lord it over God's heritage. It is not safe to keep any such one in the work in which eternal interests are involved; for he will mingle selfishness, injustice, and unrighteousness with his service. He is a backslider from right principles, and has forgotten that he was cleansed from iniquity. *11LtMs, Lt 7, 1896, par. 28*

The Lord is now proving every man's fidelity. Some will surrender soul, body, and spirit to the Lord. The church is made up of large and small vessels, and a large revenue is brought to the Lord from the goods He has lent. But God alone can judge the capabilities of His servants. He alone has the power to discern the time and the talents employed for Him. If those entrusted with few talents are faithful in their work, they receive just as large a reward as the one to whom a larger number of talents was entrusted. When men think that they can decide who has accomplished the most good, and treat God's workers accordingly, they often make serious mistakes. The man who is humble, and does his work as unto God and not to man, may not make as great a show as the man who is full of bustle and show; but his work counts for more. Often the ones who makes a great parade calls attention to himself, interposing <himself> between the people and God, and his work <proves> a dead failure.*11LtMs, Lt 7, 1896, par. 29*

Those whom God has highly gifted carry a weight of responsibility which they must meet in the judgment. They are responsible for the improvement or the abuse of their talents. If the steward is not faithful, he will be challenged and condemned for corrupting his power, and dishonoring his God. We are trading upon God's property. Are we presenting Christ in character? When we seek to reveal the character of Christ, accepting the gift of the Holy Spirit, God will work with us. We will be Christlike. No rebuffs, no harsh, stinging, condemnatory words will come from our lips. We will not lock the door of our hearts against the Holy Spirit's entrance. When God works, we will not say, "It is fanaticism." No guile will be found in our lips. We will be holy in all manner of conversation, serving God with singleness of purpose. Then we shall be prepared for a pleasant day of reckoning.*11LtMs, Lt 7, 1896, par. 30*

In the day when God comes to make up His jewels, the works of every soul will stand out clearly and distinctly, not heaped together in an indiscriminate mass. He who bestowed the gift will scrutinize the returns received from every talent. He knows just what men have done, and will reward them accordingly. Happy will those be to whom the words of commendation are spoken, "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy

Lord.” [Matthew 25:21.] *11LtMs, Lt 7, 1896, par. 31*

The trouble with those in Battle Creek is that they have forgotten that God is not dependent on their fluency or on their business ability. God could do more or them were their hearts humble and contrite, for He can use such workers, while the self-sufficient He cannot use. God will select whom He will for His work. The Lord Jesus when on earth selected fishermen, whom he knew would be willing to be molded. He did not measure their efficiency by their knowledge of grammar or by their business ability, but He prayed to His Father, “This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” [John 17:3.] *11LtMs, Lt 7, 1896, par. 32*

There is a diversity of gifts. If those who have received many talents feel the need of keeping proportionately near the Saviour, of keeping closely yoked with Christ, if they understand that they must live by every word that proceedeth out of the mouth of God, their endowments will be used in such a manner that they will be a rich blessing to their fellow men. But men have been proved in Battle Creek, and it has been made manifest that they have not all been “diligent in business, fervent in spirit, serving the Lord.” [Romans 12:11.] They have been ready to tell this man what he must do, and that man what he must do, and so the ordering and directing has gone on. They have made rules and resolutions and agreements with their fellow men, only to change and break them, to promise and not perform. Yet notwithstanding their failure to practice well-defined, Christian principles, they have been anxious for more power, anxious to take more responsibilities. *11LtMs, Lt 7, 1896, par. 33*

God has written in the books of heaven, “Weighed in the balances, and found wanting.” [Daniel 5:27.] Many have given abundant evidence of their selfishness. They have placed themselves as judges, to judge their fellow men. Yet their cruelty and injustice have not been sufficiently discerned to enable those connected with them to see to what a pass we are coming. God is displeased. His anger is kindled against the men who have acted as gods. Like the Jews they have been loading the cloud of vengeance, which must at last break upon them. Unless they shall now understand that the

souls of men are not given into their hand, that they cannot act out their selfish, avaricious covetousness under the plea that it is for the cause of God, there will be no remedy for them.¹¹*LtMs, Lt 7, 1896, par. 34*

Wake up, brethren, wake up, before it is too late for your characters to be changed. "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [*Isaiah 55:6, 7.*]¹¹*LtMs, Lt 7, 1896, par. 35*

Lt 8, 1896

Brethren in America

“Sunnyside,” Cooranbong, New South Wales, Australia

February 6, 1896

This letter is published in entirety in *1888 1493-1501*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To my brethren in America:

The great office work of the Holy Spirit is thus distinctly specified by our Saviour, “And when he is come, he will reprove the world of sin.” [*John 16:8*.] Christ knew that this announcement was a wonderful truth. He was nearing the close of His ministry on this earth, and was standing in view of the cross, with a full realization of the load of guilt that must be placed upon Him as the Sin-bearer. Yet His greatest anxiety was for His disciples. He was seeking to find solace for them, and He told them, “Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” [*Verse 7.*]*11LtMs, Lt 8, 1896, par. 1*

Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing.*11LtMs, Lt 8, 1896, par. 2*

Today, as in Christ’s day, Satan rules the minds of many. O that this terrible, fearful work could be discerned and resisted. Selfishness has perverted principles; selfishness has confused the senses and clouded the judgment. It seems so strange that notwithstanding all the light that is shining from God’s blessed Word, there should be such strange ideas held, such a departure

from the spirit and practice of the truth. The desire to grasp large wages, with a determination to deprive others of their God-given rights, has its origin in Satan's mind; and by their obedience to his will and way men place themselves under his banner. Little dependence can be placed in those that have been taken in this snare, unless they are thoroughly converted and renovated; for they have been leavened by wrong principles, which they could not perceive were deleterious in their effect. *11LtMs, Lt 8, 1896, par. 3*

O if those in the various fields, in America and all over the world, were working according to the Bible rule, and were striving to uproot selfishness, what a work would be accomplished for the church! But sins which have from time to time been pointed out, are lying at the door of many, sins which the Lord regards as of no light character. If men would only give up their spirit of resistance to the Holy Spirit, the spirit which has long been leavening their religious experience, God's Spirit would address itself to their hearts. It would convince of sin. What a work! But the Holy Spirit has been insulted and light has been rejected. It is possible for those who for years have been so blind to see? Is it possible that in this late stage of their resistance their eyes will be anointed? Will the voice of the Spirit of God be distinguished from the deceiving voice of the enemy? *11LtMs, Lt 8, 1896, par. 4*

There are men who will soon evidence which banner they are standing under, the banner of the Prince of Life, or the banner of the prince of darkness. If they could only see these matters as they are presented to me; if they could only see that, as far as their souls are concerned, they are as men standing on the brink of a precipice, ready to slide over to the depths below, I do not think they would stand trembling on the brink another instant, if they had any regard for their salvation. *11LtMs, Lt 8, 1896, par. 5*

It is not the will of God that any shall perish, but that all shall have everlasting life. O could I be assured that in the coming Conference my brethren would feel a sense of what pure principles mean to them and to all with whom they are associated, my heart would leap with joy! If those that have wandered so far from God and from true righteousness would show that the Holy Spirit was striving with them, that they were conscious of their guiltiness in departing from

the Word of God, and acting as blind leaders of the blind, I should have hope. When these do awake from their paralysis, they will be overwhelmed with a sense of lost time, lost opportunities, which were given to them that they might show their appreciation of the infinite compassion of God for fallen man. *11LtMs, Lt 8, 1896, par. 6*

Every soul that will accept Jesus as his personal Saviour will pant for the privilege of serving God, and will eagerly seize the opportunity to signalize his gratitude by devoting his abilities to God's service. He will long to show his love for Jesus and for His purchased possession. He will covet toil, hardship, sacrifice. He will think it a privilege to deny self, lift the cross, and follow in Christ's footsteps, thus showing his loyalty and love. His holy and beneficent works will testify to his conversion, and will give to the world the evidence that he is not a spurious but a true, devoted Christian. *11LtMs, Lt 8, 1896, par. 7*

Men are now earnestly plying every art and trade in order to satisfy their desire for more gain. If they would use this tact and zeal and careful thoughtfulness in an effort to gain something for the Lord's treasury, how much would be accomplished. When men who are thoroughly selfish accept Christ, they will show that they have a new heart, and instead of grasping all that they can possibly obtain to benefit themselves, instead of making bitter, stunted sacrifices for the Lord, they will cheerfully do all that they can to advance His work. The spirit of grasping, which has been so largely developed, will die, and they will heed the words of Christ, "Sell that ye have, and give alms." [*Luke 12:33.*] They will work as laboriously, with zeal and energy and earnestness to build up the kingdom of God, as they have worked to obtain riches for themselves. *11LtMs, Lt 8, 1896, par. 8*

I tell you the truth. We are far behind our holy religion in our conception of duty. O if those who have been blessed with such grand and solemn truth would arise and shake off the spell that has benumbed their senses and caused them to withhold from their God their true service, what would not their well-organized efforts accomplish for the salvation of souls! What a change would be seen in the principles carried out! The world, the flesh, and the devil would not blind men and women as to what constitutes pure,

sacred, loyal principles. *11LtMs, Lt 8, 1896, par. 9*

The Word of God appropriated is the preparation for eternal life. But men have placed such an interpretation upon this Word that it has been made meaningless. Heart and conscience have been hardened and corrupted. Brethren, in the name of Jesus I ask, Do you believe the Word of God? Are you sons and daughters of God? If you are, it is because you have been converted, and have received Christ into your soul-temple, and your minds have been brought under a new law, even the royal law of liberty. O if I could have the joyful news that the will and mind of those in Battle Creek, who have stood professedly as leaders, were emancipated from the teachings and slavery of Satan, whose captives they have been for so long, I would be willing to cross the broad Pacific to see your faces once more. But I am not anxious to see you with enfeebled perceptions and clouded minds because you have chosen darkness rather than light. *11LtMs, Lt 8, 1896, par. 10*

The divine Spirit reveals its working on the human heart. When the Holy Spirit operates upon the mind, the human agent will understand the statement made by Christ, "He shall receive of Mine, and shall show it unto you." [*John 16:14.*] Subjection to the Word of God means the restoration of one's self. Let Christ work by His Holy Spirit, and awaken you as from the dead, and carry your mind along with His. Let Him employ your faculties. He has created your every capability, that you may better honor and glorify His name. Consecrate yourself to Him, and all associated with you will see that your energies are inspired of God, that your noblest powers are called into exercise to do God's service. The faculties once used to serve self and advance unworthy principles, once serving as members of unrighteous purposes, will be brought into captivity to Jesus Christ, and become one with the will of God. *11LtMs, Lt 8, 1896, par. 11*

There is a work to be done in the churches. Young men and women must be trained and educated, and then places will be found for them in the work. You are worried and perplexed because Dr. Kellogg is gathering in disproportionately in the medical missionary work, because his work far exceeds the work done in the churches by the General Conference. What is the matter? It is plain that the

light given by God has not been acted upon. Men have supplanted God's plans by their own plans. The prosperity of the medical work is in God's order. This work must be done; the truth must be carried to the highways and the hedges. *11LtMs, Lt 8, 1896, par. 12*

But the heart of the work, the great center, has been enfeebled by the mismanagement of men who have not kept pace with their Leader. Satan has diverted their money and their capabilities into wrong channels. Their precious time has been passing into eternity. The earnest work that is now being done, the aggressive warfare that is being carried on might long ago have been just as vigorously carried on in obedience to the light of God. The whole body is sick because of mismanagement and miscalculation. *11LtMs, Lt 8, 1896, par. 13*

The people to whom God has entrusted eternal interests, the depositaries of truth pregnant with eternal results, the keepers of light that this to illuminate the whole world, have lost their bearings. Has God made a mistake? Are those at the heart of the work chosen vessels that can receive the golden oil, which the heavenly messengers, represented as two olive trees, empty into the golden tubes to replenish the lamps? Are those in Battle Creek, the man and women that God has appointed to do the most solemn work ever given to mortals, in partnership with Jesus Christ in His great firm? Are those whom He has bidden to communicate light from the burning lamps to others, that the regions of darkness may hear the saving message, doing their duty? *11LtMs, Lt 8, 1896, par. 14*

What are we doing? Do you believe that this is the period in which we are to labor as never before for the salvation of sinners? How much better you would have been, employed in doing this class of work, than in taking up lines of work which the Lord never set you to do. Who, I ask, in your councils, in your Foreign Missionary Board, are Christians, in heart and soul? O that every one of you could serve for a time in foreign countries! Then you would know, much better than you now do, what self-denial and self-sacrifice mean. And if you were permitted to return, you would work much more diligently, intelligently. Your nay and your yea would be spoken with a much graver burden, and with a sense of the responsibility involved. But as yet, you have not touched even the border. The

indifference with which decisions are made in regard to these things is an offense to God. *11LtMs, Lt 8, 1896, par. 15*

Where you are, you have every facility for work, and you know nothing about the hardship of starting the work in new fields, among a people that have scarcely any knowledge of missionary work. Workers are appointed as missionaries to these foreign fields, and then they are left to get along as best they can, while those at the heart of the work think it is very important to do something that had better be left undone. *11LtMs, Lt 8, 1896, par. 16*

O if you could only once have a sense of how the Lord looks upon your course for several years past, you would hide your heads for shame! You would labor, you would deny self, that you might send all you could possibly gather to foreign fields. If you only knew what you should know, the calls of missionaries would stir every fibre of your being. How intensely you would labor; how self-denying you would be, that you might send facilities to those who must have them. Missionaries must have facilities, or else it is their duty to leave the field, for they consume their God-given strength in doing very little. *11LtMs, Lt 8, 1896, par. 17*

O, if those who profess to know the truth had the Spirit of Christ, the self-sacrificing Redeemer, who gave up His riches, His splendor, His high command, and did all that a God could do to save souls, they would deny self, lift the cross, and follow Jesus. How will you who love worldly treasure answer to God in the great day of judgment for your feeble and sleepy efforts to send the truth to regions beyond? The money expended in bicycles and other needless things must be accounted for. As God's people you should represent Jesus; but Christ is ashamed of you. My heart is pained, I can scarcely restrain my feelings, when I think how easily our people are led away from practical Christian principles to self-pleasing. As yet many of you only partially believe the truth. The Lord Jesus says, "Ye can not serve God and mammon," and we are to live by every word that proceedeth out of His mouth. [*Matthew 6:24.*] How many believe His Word? *11LtMs, Lt 8, 1896, par. 18*

The Lord abhors your selfish practices, and yet His hand is stretched out still. I urge you for your souls' sake to hear my plea for

those who are missionaries in foreign countries, whose hands are tied by your Nays. Satan has been working with all his powers of deception to bring matters to that pass where the way will be hedged up for the want of means in the treasury. *11LtMs, Lt 8, 1896, par. 19*

Do you realize that every year thousands and thousands and ten times ten thousand souls are perishing, dying in their sins? The plagues and judgment of God are already doing their work, and souls are going to ruin because the light of truth has not been flashed upon their pathway. Do we fully believe that we are to carry the Word of God to all the world? Who believes this? "How then can they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" [*Romans 10:14.*] Who has faith, faith that will enable him to practice this word? Who believes it in the light which God has given? *11LtMs, Lt 8, 1896, par. 20*

The Lord calls for united action. Well-organized efforts must be made to secure laborers. There are poor, honest, humble souls whom the Lord will put in your place, who have never had the opportunities you have had, and could not, because you were not worked by the Holy Spirit. We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain. When we are truly consecrated to God, His love will abide in our hearts by faith, and we will cheerfully do our duty, in accordance with the will of God. *11LtMs, Lt 8, 1896, par. 21*

But the little interest that has been manifested in the work of God by our churches alarms me. I would ask all who have means to remember that God has entrusted this means to them to be used in the advancement of the work which Christ came to our world to do. The Lord tells every man that in the sight of God he is not the owner of what he possesses, but only a trustee. Not thine, but Mine, saith the Lord. God will call you to account for your stewardship. Whether you have one talent, or two, or five, not a farthing is to be squandered on your own selfish indulgence. Your accountability to heaven should cause you to fear and tremble. The decisions of the last day turn upon our practical benevolence. Christ acknowledges

every act of beneficence as done to Himself.¹¹*LtMs, Lt 8, 1896,*
par. 22

Lt 8a, 1896

Brother and Sister

“Sunnyside,” Cooranbong, Australia

April 1, 1896

Portions of this letter are published in *AH 308, 317, 439-440; CG 219*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister _____:

With the Bible open before you, are you inquiring, Is this the way of the Lord? Is there not light in the Word to show you how to train your children in the way they should go? Prayer should be offered to God from unfeigned lips. Guidance and heavenly wisdom will be given you if you ask in faith. If you are controlled by the Holy Spirit, you will be enabled to see serious defects in your methods of management. You will see that your way is not always perfect, and this will lead you away from unholy practices and will repress many an unholy plan. By carefully walking in the fear of the Lord, the religion of the Bible, the religion of Christ, a religion of purity and peace will be the religion of your home. The Holy Spirit will infuse a right influence into the practice, and your family will be guided to holiness and to God.¹¹*LtMs, Lt 8a, 1896, par. 1*

You are in need of far greater wisdom than you now possess. You need the Spirit of Christ. Then your hearts will be turned toward your children in tender forbearance and love. Your children are God's property, and any injustice done to them He will surely requite as though done to Himself. The father or mother who represses or oppresses the souls of the young, laying burdens on them that the Word of God does not warrant, will have to render an account to God.¹¹*LtMs, Lt 8a, 1896, par. 2*

My brother and sister, you should stand on a firm foundation, perfectly united. But the wife should not blend with her husband in seconding his severe, condemnatory practices in the home. She

should not become infused with his criticizing spirit. She must not submerge her individuality in that of her husband. She has a soul to save or to lose. She cannot with safety put the grand truths of the Bible on one side as matters of no consequence in the common, everyday life. She needs the guidance of truth in her home. The peace of God should rule in her heart because great truths are brought into immediate contact with the things of daily life. She should follow God's broad principles in the regulation of character.*11LtMs, Lt 8a, 1896, par. 3*

The father of the faithful, Abraham had a strict regard for the fear of the Lord. He who searches the heart said of him, "I know him that he will command his children and his household after him, that they shall keep the way of the Lord, to do justice and judgment." [*Genesis 18:19.*] Abraham cherished home religion. For this reason the Lord selected him to be a representative man. I know him, He declared, I know that he will not betray sacred trusts, nor yield to any guidance but Mine. He will keep My law. He will not show in his family the blind affection or indulgence that is the ruin of children.*11LtMs, Lt 8a, 1896, par. 4*

Parents and children are alike the subjects of the heavenly Father. Alike, they are to be ruled by God. No license is given in God's Word for parental severity or oppression or for filial disobedience. The law of God, in the home life and in the government of nations, flows from a heart of infinite love.*11LtMs, Lt 8a, 1896, par. 5*

Children must receive religious instruction. But religious instruction means much more than ordinary instruction. It means that you are to pray with your children, teaching them how to approach Jesus and tell Him all their wants. It means that you are to show in your life that Jesus is everything to you, and that His love makes you patient, kind, forbearing, and yet firm in commanding your children after you, as did Abraham. An influence that is a power for good should surround the father and mother.*11LtMs, Lt 8a, 1896, par. 6*

Parents cannot with safety be in any way overbearing. They must not show a masterly, criticizing, fault-finding spirit. The words they speak, the tone in which they speak, are lessons either for good or ill, to their children. Fathers and mothers, if cross words fall from

your lips, you are teaching your children to speak in the same way, and the refining influence of the Holy Spirit is made of none effect. Patient continuance in well doing is essential if you would do your duty to your children.¹¹*LtMs, Lt 8a, 1896, par. 7*

Some farms are so neglected that they look as though they had no owner. The briars and thorns are allowed to grow up. Trees that should be trimmed in their season are left to branch out as they will. They become one-sided and disproportionate. Trees must be trimmed in order to show symmetrical growth, and the ground must be tilled in order to yield a fair return. So it is with the home. It should ever be a training school. Here the children should receive their first lessons. The smallest child should be properly disciplined. From the pillar of cloud the Majesty of heaven gave Moses lessons to be given to the children of Israel. He directed that memorials of the miraculous escape from Egypt should be preserved.¹¹*LtMs, Lt 8a, 1896, par. 8*

When the children should inquire regarding these memorials, they were to be told of the great events that had taken place when the children of Israel were leaving Egypt, and of the wonderful deliverance the Lord wrought in bringing them out from bondage and oppression, that they might serve Him and keep His Sabbaths. The water provided them from the rock, the bread sent from heaven, were marked events that were never to be forgotten. The capture of Jericho was to be kept fresh in the memory. No human general devised the plan for taking this city. No human hand touched the massive walls. The Captain of the Lord's host gave His orders to the heavenly army, and down came the walls of Jericho. These exhibitions of God's power were to be repeated by the Israelites to their children. The commandments of God also were to be often repeated and kept before the mind.¹¹*LtMs, Lt 8a, 1896, par. 9*

I must speak to you, Brother and Sister _____. The Lord has done a good work for you, but this must not stop where it now is. It must advance and be more distinctly revealed in the home life, in tenderness, forbearance, and gentleness. Nothing but the truth, practiced in the home, shown in wise discipline, can give you an education that will be of the right kind to carry into the church. My

brother, you have important lessons to learn. You are too self-indulgent. There is too much of self seen in your character. Work in the fear of the Lord. Bring sunshine into your home. You cannot walk in your own wisdom. If you try to do this, you will surely commend what the Lord has forbidden, and withhold from your children what He has sanctioned. *11LtMs, Lt 8a, 1896, par. 10*

You should understand the Lord by His dealing with you. Your life out of Christ was indeed a sad life. Your self-indulgence was great. Habits of intemperance bound you as with bands of steel. But the Lord had pity upon you, notwithstanding that you provoked Him to anger by your self-indulgent life. You saw and believed the truth, and it began its work of purification upon your character, bringing you into harmony with God. You felt that your children must be trained, that a solemn responsibility rested upon you to do this. But you did not stop to realize that justice has a twin sister, love. Justice and love must blend in the home. Stern commands, faultfinding, and threats must not be heard. Your tendency to speak thus is not only calculated to do your children great harm, but it is doing you harm. *11LtMs, Lt 8a, 1896, par. 11*

The maxim that should govern in every Christian home is, I must love and fear God. Teach your children to keep the way of the Lord. But never seek to drive them. Parents who do not strive earnestly to keep the way of the Lord, who do not feel under any obligation to treat the younger member of the Lord's house with tenderness and respect because they are the Lord's property by creation and by redemption, cannot enjoy God's blessing. Words that intimidate, creating fear and expelling love from the soul, are to be restrained. A wise, tender, God-fearing father will bring, not a slavish fear, but an element of love into the home. If we drink of the water of life, the fountain will send forth sweet water, not bitter. *11LtMs, Lt 8a, 1896, par. 12*

My brother, your overbearing words hurt your children. As they advance in years, their tendency to criticize will grow. Faultfinding is corrupting your life, and is extending to your wife and to your children. Your children are not encouraged to give you their confidence, or to acknowledge their faults, because they know that your stern rebuke is sure to follow. Your words are often as a

desolating hail, which breaks down tender plants. It is impossible to estimate the harm thus done. Your children practice deception in order to avoid the hard words you speak. They will evade the truth to escape censure and punishment. A hard, cold command will do them no good. Bind your children to your heart. Let the Bible be opened before them, and a "Thus saith the Lord" impressed on their hearts. One higher than human father or mother addresses all children. *11LtMs, Lt 8a, 1896, par. 13*

Your wife is not spared. If she makes a mistake, she is criticized and censured. The tree which should bear grapes produces wild berries. Sister _____ is becoming nervous and fractious. She feels her lack of ability and strength to manage her children. She is losing her sweet disposition, her patience and forbearance. If this continues, the children will have little love for their parents. The mother should hear words of encouragement, not of criticism, faultfinding, and censure. *11LtMs, Lt 8a, 1896, par. 14*

Parents, you need daily to realize the value of the human soul. You need to be filled with love for those for whom Christ died. How does the Father of all say we are to act? What has He to say regarding home education? Make God supreme. The mind of God once known is to be the rule of our lives. In obeying God's commands we bring religion into the home. *11LtMs, Lt 8a, 1896, par. 15*

Children are to be brought up in the nurture and admonition of the Lord. The Word of God is to be our only rule. A harsh, dictatorial, overbearing spirit will expel Christianity from the home. The love of God cannot dwell in the home where this spirit is cherished. There are those who love God who feel deeply because things are not right in the management of your family. They sigh, they cry, because of the atmosphere in your home. Brother and Sister _____, patient tenderness is fast disappearing from your home life. Your words and deportment need Christianizing. How is it possible for you to bear responsibilities in the church where you are daily disqualifying yourself to deal with human minds. The very same overbearing, masterly spirit that you manifest in the home would be brought into your church life. Any deviation from ideas that you might suggest would be regarded as an insult, a want of appreciation of your ability and wisdom. For this reason, unless you

reform, God cannot use you in His work.¹¹*LtMs, Lt 8a, 1896, par. 16*

The Lord will teach and guide you if you will do His will and walk in His way. You need to criticize your actions in the management of your home. Seek daily to humble yourself before God. Do not exalt yourself. When difficulties arise because of your high opinion of self, seek the Lord in humble, earnest prayer. Submit yourself to Him to be taught by Him. He will preside in your home and will fit you for the home above.¹¹*LtMs, Lt 8a, 1896, par. 17*

Lt 9, 1896

Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

February 5, 1896

Portions of this letter are published in *3MR 313-314*.

Brother _____:

I have been searching over my old writing and letters written long ago in reference to your hereditary tendencies, and while doing this, there seemed to be a voice speaking to me and saying, Write these things again; keep them before him, for he is traveling over the same ground. His words are not My words. He takes responsibilities that no man has a right to assume over any fellow being. These men are in my service, and the words of censure and severity are uncalled for. *11LtMs, Lt 9, 1896, par. 1*

In the night season I was conversing with you and saying to you and to others, Thus saith the Lord, when the truth is abiding in the heart as a living principle, the lips will only utter words of truth and righteousness. What is it that creates unhappy disturbances in the elements? It is the meeting of contrary substances. What creates war, devastation, and death? Passion coming into collision with passion, tyrants seeking to oppress their fellow men; because ambition will not be satisfied to walk humbly and meekly with God, seeking to know His will and His way, and doing His work with a contrite heart. *11LtMs, Lt 9, 1896, par. 2*

My brother, you need the truth in your heart. You should search the Scriptures most diligently, laying aside all other reading but your Bible. Practice the teachings of the Word, and listen to the voice of duty. Your work is not to take the place that God alone can occupy—to command your fellow men. Those who are associated together in the office of publication are in God’s service, and are ever to be treated as one man should treat another. You are all under the Great Master, Christ Jesus. *11LtMs, Lt 9, 1896, par. 3*

Unless the religion of Jesus Christ is in the heart, controlling the life, and is revealed in the character, it will be worthless to the professor. Shall the sanctifying truth be kept far away from the center of your being, lest the man in office shall have that faith that works by love and purifies the soul? Unless your heart is guarded, it will become crowded with many things that ought not to be there; you will not daily seek counsel of God, studying His Word, and keeping it as a living principle in the soul; and your words to your fellow workmen will be of a harsh, sharp, and dictatorial character, arousing the passions of the human heart and creating disturbances in the human minds that soft, well-guarded, respectful words, which should always be spoken, would never create.¹¹*LtMs, Lt 9, 1896, par. 4*

Souls are perishing all about you for want of the saving influence that you need to have. Let the influence that pervades the soul, the words that come from the lips, be pure and kindly; let all dealing be of a kindly, thoughtful, upright character. With the gospel of truth ever kept before them and the redemption of Christ offered to them, yet souls are perishing because of the perversity of man toward his fellow man, which keeps bitterness in the soul and poisons the springs that should always be refreshing, like a well of water springing up unto everlasting life. Truth must ever have the ascendancy. If the heart is drinking in the waters of life, the words that flow forth from the lips will be kind, tender, helpful, and refreshing.¹¹*LtMs, Lt 9, 1896, par. 5*

Brother _____ there is need that you change at once. From the light that God has given me, no man should continue to occupy a position as overseer in any branch of business unless he has a well-guarded heart and can control his spirit, for otherwise he will stir up the worst feelings of the human heart, and often bruise a soul that he cannot in any way heal. Every individual must take a positive position. The Office has been long afflicted with elements that are not congenial. A holy, heavenly atmosphere does not surround the souls of the workers. The will of God and the truth is opposing and protesting against the passions and perversity of the character of men because of their hereditary and cultivated tendencies, for it is as a spiritual malaria. At times it acts as a cyclone, and then there is war in the heart, passionate words on the

lips, and the result is that souls are drawn upon Satan's battleground to reveal his attributes in retaliation.*11LtMs, Lt 9, 1896, par. 6*

The converting power of God upon human hearts creates a blessed, heavenly atmosphere where Satan is not revealed. Satan will oppose this reformation with all his might. He is working in order that spiritual life shall not exist, and when God begins to work upon human hearts, of necessity there is fighting over every inch of ground. Satan works that human agents shall not be brought into living connection with the source of all power, for then his own power over words and actions will be at an end. Ere the truth can do its work to bring the heart of man into conformity to the will of God, there is need of continual, determined resistance. If any heart will love God supremely and his neighbor as himself, it must earnestly contend for the faith once delivered to the saints. The enemy of all good will array himself against decisions to keep the way of the Lord, to do justice and judgment.*11LtMs, Lt 9, 1896, par. 7*

If truth will take possession of the soul, we must contend for it inch by inch. The Holy Spirit alone can and will work with the human agent to vanquish the enemy. In this conflict man must not war in his own armor. He needs the whole armor of God that he may stand against the enemy, who is seeking to convert to his own service the words and works of the human agent. He may have enemies in his own home, in his own family, but his greatest enemy is in his own hereditary and cultivated tendencies. Nothing but the Spirit of the living God can bring man off victorious in this warfare. We urge truth, living truth, as a positive necessity in the hearts of men, to make them right and keep them right in the sight of God. The truth as it is in Jesus has a living, quickening influence on all the human faculties, working from the inward to the outward.*11LtMs, Lt 9, 1896, par. 8*

I have a message from the Lord to the human agencies who are associated together in the Review and Herald Office. If you would have the approval of God, you must begin right. The work must begin at the heart, for from it flow the issues of life. Earnest prayer, coming from a sincere contrite heart, will be heard and answered of

God. Let the believer pray, "Create within me a clean heart O God, and renew a right spirit within me," and the promise is sure and unfailling through every phase of experience. "A new heart also will I give you, and a new spirit will I put within you." [*Psalm 51:10; Ezekiel 36:26.*] Let the prayer go forth from unfeigned lips, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee. ... For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." [*Psalm 51:12, 13, 16, 17.*]*11LtMs, Lt 9, 1896, par. 9*

March 11, 1896

I have written out the substance of what I was impressed to speak. I beseech of you, Brother _____ that you seek the Lord earnestly, and do not relax your effort to become a kind man in your service of God in the Office. If you lack the tenderness of Christ, Satan will use your words to create a disaffection which need not exist. You need a personal abiding Christ in your heart.*11LtMs, Lt 9, 1896, par. 10*

All need to experience the converting power of truth. Then men who are in the service of God in their several positions of trust will learn of Christ as superior. Having men who are their equals under their direction, they must begin at the beginning and have the heart right with God through the deep, new, creating power of His grace. Then every man will study the interests of the man with whom he is associated, and the spirit of kindness and Christian love exercised by the men in authority will be reflected back upon others. "All the building, fitly framed together" will grow "unto a holy temple in the Lord." [*Ephesians 2:21.*] The church would become a living representation of Christ. The world would not so often be encouraged in its ungodly deeds by the example of men who claim to believe the truth and to be followers of Jesus Christ, but who hold the truth in unrighteousness because they are not daily converted, heart and soul, to the truth.*11LtMs, Lt 9, 1896, par. 11*

With many spiritual life is not a living, active principle, because they are not in communion with the living God. I entreat of you to read

(*Ephesians 2*), for this chapter was pointed out to me as applicable to you. Also read *chapter 4:1-3* and *chapter 6*. Supposing all who are associated together in the Office study this chapter. Here is presented the duty of servants: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him." [*Verses 5-9.*]¹¹*LtMs, Lt 9, 1896, par. 12*

Note the following injunction in (*verses 10-17*): "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of god, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And taking the helmet of salvation, and the sword of the Spirit, which is the word of God."¹¹*LtMs, Lt 9, 1896, par. 13*

Also read (*Colossians 3:10-17*): "And have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the

word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”*11LtMs, Lt 9, 1896, par. 14*

Let the heart be melted and subdued by the Holy Spirit of God. The very first daily aspirations should be for the favor of God that the heart may be right with God. Then you will have sweet peace in your heart. The Holy Spirit evidences that He is working the human agent, and the working of the Holy Spirit in the heart will surely reveal itself in the words. The Scripture will have a new power. You will have a keen appetite for the Word of the living God. “For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.” [*Colossians 1:9-12.*]*11LtMs, Lt 9, 1896, par. 15*

Brethren who are associated together in the Review and Herald Office, you may inquire, How may I know that I am a child of God, how may I know that I am an heir of God and joint heir with Jesus Christ? When you walk in all humility of mind before Him, when you are habitually studying His Word with a view to gain a set purpose, to have a knowledge of the only true God and Jesus Christ whom He hath sent, you may know this. By beholding Jesus, by dwelling upon His perfection of character and striving to be like Him, pure, tender feelings will take the place of hardheartedness. The soul will be stirred to its very depths with intense desire to be like Jesus and to be led by His Spirit. Then the fruit will appear, and you will walk in love. You will love God with your whole heart, and will listen to every whisper of His Holy Spirit.*11LtMs, Lt 9, 1896, par. 16*

All who seek the Lord diligently will find Him, but all must seek Him as a little child. The Holy Spirit is sent to take the truth from the sacred page, where God has placed it for the benefit of every soul

whom He has created, and stamp that truth upon the mind. It is a terrible loss to keep the truth in the outer courts. By this we close the door of communion with God, and listen to the voice of a stranger, who presents temptations that are flattering to the natural heart.¹¹*LtMs, Lt 9, 1896, par. 17*

The lessons of Christ are for every soul to learn and practice. This is higher education. The truth must come into your heart. Then there will be seen works corresponding to the truth. There is no hope for any man, high or low, rich or poor, who will not listen, contemplate, receive, and practice the truth. By his own will his soul is exiled from God. A mortal, moral disease is upon him, for which no human invention can find a remedy. The voice of truth must be obeyed. If one sin is cherished, one wrong practice is retained, the whole body becomes contaminated, and becomes an instrument of unrighteousness. Not to give ear to the voice of God and obey it is to diffuse a spirit of revolt to other souls, and sow the seeds of disaffection. Let such an one step down from his elevated, influential position, and take a narrow sphere, so that his insubordination shall not leaven the minds of many.¹¹*LtMs, Lt 9, 1896, par. 18*

Lt 10, 1896

Belden, Brother and Sister

Avondale, Cooranbong, Australia

February 3, 1896

Portions of this letter are published in *1BC 1109; 4Bio 261*.

Dear Brother and Sister Belden:

Last evening I heard that there was a boat going to Norfolk Island today. Sarah Belden informed me. I can only write you a few lines this morning. *11LtMs, Lt 10, 1896, par. 1*

We are thankful for the goodness and love of God. We praise His holy name that in Him we may trust and not be ashamed. It is not best for us to look on the dark side and walk in the shadow of the cross. We must have faith in God; we must believe and trust God to be our Healer, our joy, and our song. Many trying things will cross our pathway, but we must present ourselves before Him as children, asking of a parent the things we need. We must tell the Lord exactly what we want. And He says, "Whatsoever thing ye ask in my name, I will do it." [*John 14:13*.] Have we proved this true? Then we have accepted it, and appropriated it to ourselves personally. *11LtMs, Lt 10, 1896, par. 2*

If prayer were offered with humility and contrition of soul, in simplicity, short prayers, right to the point, with unfaltering confidence in the name of Jesus Christ, rich blessings would be received, because we take God at His word, telling Him exactly what we want, and believing we receive the things we ask of Him, whether it be in temporal or spiritual things. Rest your whole soul's burden in the hands of God. It is your privilege to ask; it is His prerogative to discriminate what will be for your real good, and what would be an injury to you. We need much more of the childlike simplicity [in] which we tell the Lord all our necessities, and He will satisfy them abundantly, according to the riches of His liberality. *11LtMs, Lt 10, 1896, par. 3*

After this promise, the Lord Jesus adds His practical lesson, If you do really love Me, show Me that love by first keeping My commandments, “and I will pray the Father, and he will give you another comforter, who shall abide with you for ever; even the Spirit of truth.” [*Verses 16, 17.*] He is not only the Comforter, but the Spirit of truth. He will not frame a falsehood to deceive you, for there is no comfort in error or in a lie. There is satisfaction only in the truth. The truth makes free.*11LtMs, Lt 10, 1896, par. 4*

The office work of the Holy Spirit is to reprove sin and bring in righteousness and judgment. Words of encouragement are to be spoken, even in reproof, but our comfort does not always come in order not to disturb, lest there shall be trouble. We may speak the truth in a way that it will do no good, and we may bring in our own temperament and conceal the truth to avoid displeasing a friend or neighbor. But if this is done, the Holy Spirit is not using the human agent as a reprover, and we repeat the sin of Aaron, pacifying, when the eyesight should be clear to discern evil and state it plainly, even if it places us in an unpleasant position, because our motives may be misapprehended.*11LtMs, Lt 10, 1896, par. 5*

We must not suffer wrong upon a brother or any soul with whom we are connected. This neglect to stand up firmly for truth was the sin of Aaron. Had he spoken the truth plainly, that golden calf would never have been made. The same spirit that led him to shun to declare the whole truth for fear of offending, led him to act a falsehood in pointing to the golden calf as a representation of the one who brought them from Egypt. Thus one unfaithfulness leads to another.*11LtMs, Lt 10, 1896, par. 6*

Our duty is to speak the truth plainly; live the truth; maintain the truth; and leave the comfort to follow. The Holy Spirit dwells in the heart as the Spirit of truth, and through the truth, dwells in the heart as a Comforter. “I will not leave you comfortless.” I will not leave you orphans, but “I will come unto you.” The best evidence we can have to prove our love to God is to obey Him. “He that hath my commandments and keepeth them, he it is that loveth me.” [*Verses 18, 21.*] Here is the true test. To do His will is the best evidence we can give to show that we are believers in Jesus as our personal Saviour. We evidence we love Him by doing His commandments.

The evidence that we love Him is not pretension but practice. You may read this to some who need it. *11LtMs, Lt 10, 1896, par. 7*

Sometimes I have a mind to leave everything and come down to see you. It is not impossible that I shall do this. I long for retirement, but I find it not. Our family continues to be large, <numbering fourteen,> but we feel deeply that now is the time to work. A large and over-shadowing falsehood, the corruption of truths that are ancient, the invention of falsehood in regard to the Sabbath of the fourth commandment means ruin to souls, and if possible we must roll back the moral darkness, for its element is to eclipse truth. A mixture of truth and error prevails. The truth is overcast by error so largely that the error predominates. Every truth is made of none effect by corresponding error, and the Word of God so interpreted as to administer to the superstitions and falsehoods of man, is filling our world with the false instead of the true. The Lord Jesus Christ appears as in opposition to all error, for Christ is truth. Our gospel is a knowledge of the truth as it is in Jesus. A saving knowledge of a personal Saviour will lead us into <extensive> fields of truth. *11LtMs, Lt 10, 1896, par. 8*

Dear brother and sister, I want to see you very much, but this is not favorable or easy. I hope to hear how you are prospering. *11LtMs, Lt 10, 1896, par. 9*

We have a garden here on a small scale, and it is doing well. We have the testimony that with care taken off the trees and vegetables in the dry season, we shall have good results. Our trees are doing well. Some of the orange and lemon trees are not doing as well as the apricot and peach trees. These are doing real well, and I can testify by experience that false witness has been borne of this land. On the school ground, they have tomatoes, squashes, potatoes, and melons. The trees are doing well, but have been neglected. We know that the land will do well with proper care. *11LtMs, Lt 10, 1896, par. 10*

The bell is ringing, and I must go to prayers. I hope to see a very much better showing next year, because everything put into the ground this year was weeks behind the proper time of planting. But we have had things to eat out of our own garden. We could wish

our oranges looked better; they are rather small. We shall replace what die out.¹¹*LtMs, Lt 10, 1896, par. 11*

We hope you will be prospered. The sweet corn has done nothing; how is yours?¹¹*LtMs, Lt 10, 1896, par. 12*

Lt 11, 1896

Belden, Sarah

"Sunnyside," Cooranbong, New South Wales, Australia

September 28, 1896

Previously unpublished.

Dear Niece Sarah Belden:

I commenced writing to you and Sister Burnham some days since, but my eyes have been troubling me. My whole head was full of pain. I could not respond to your letter. *11LtMs, Lt 11, 1896, par. 1*

Minnie Hawkins received a letter addressed to the girls, and which the girls read. I was surprised at your statements that your letters had been opened. Is this all the confidence you have in my workers? or is it me that you suppose have opened your letters? I have never opened letters of yours or read any letters written to you, unless you gave them to me to read. I have always considered this the meanest kind of theft. Every letter is sacred property to the one to whom addressed, and that you should make this insinuation is a crime on your part of supposing evil, and speaking evil of those who would never think of such meanness. I am sorry for that letter you wrote. *11LtMs, Lt 11, 1896, par. 2*

In regard to your not giving satisfaction, I told you all I had to tell. I can say nothing new. You were as an iceberg in my family. You gave me no confidence, no chance to understand you from the beginning to the close of your staying with me. If you would have taken it kindly, you could have, in some little matters, been helped. But you felt jealous of any suggestions made to improve in some things. In the bread line our family had sour bread a large part of the time, and I, at least, when you returned from Sydney, gave you the privilege of having nothing to do in the kitchen. I would freely give you your board, and you could have your time to prepare for your journey. But you chose to continue in the kitchen. *11LtMs, Lt 11, 1896, par. 3*

But the breadmaking I transferred to Sara, and then Sister Lucas had it given to her. All have felt much better satisfied. We have had good, sweet bread. All that I condemn myself [for] in this matter is that, to save your feelings, I allowed the sour bread to come on my table so long. It was doing injustice to a large family of workers in order to save you from having sensitive feelings on this subject. I am sure that all that was done in this line to suggest to you improvement was not always done. When I should have done it in justice to my family of boarders. When Sara has, by my request made suggestions about the dough rising, that you should have better bread when the yeast was used, you said it was too much trouble; you would go back to the old practice.¹¹*LtMs, Lt 11, 1896, par. 4*

We know you can get up good meals, but you are not always as particular with painstaking effort to do this. We have nothing to charge ourselves with in respect to dissatisfaction because you wanted some changes made in the cooking line. You might have had help in the cooking line, but you wanted no one to meddle with you, and took it as a reproach on you if anything was attempted to be done in this line.¹¹*LtMs, Lt 11, 1896, par. 5*

One thing I hope, that you will open your heart to the influence of the spirit of God, and be converted, for unless changes do take place in you, and the peace of God rules in your heart, you will not long retain the truth under the influences you have chosen to place yourself. I know your spirit is not right with God. After you had sold me the articles of furniture you had, I said, The book case I have no special need of, but I want it because Byron made it; I do not want it to go out of the family. What was my surprise to hear Minnie say that you had given the book case to her mother because she thought so much of Byron. Do you suppose that your Aunt Ellen did not think much of Byron?¹¹*LtMs, Lt 11, 1896, par. 6*

I have sometimes thought that you could not feel the disappointment and distress I felt in the death of Byron. It cut into my very soul. My heart ached every time I thought, Byron is dead, Byron is dead. I was willing to do anything for you. But you shut yourself within yourself, and made no effort to come close to my heart. You were an iceberg that could not be melted. But I think it a

wonderfully strange thing that you could not have appreciation enough to see that I could appreciate that article of furniture as much as a stranger.*11LtMs, Lt 11, 1896, par. 7*

But these things I leave now. I am sorry for this letter. It reveals a spirit not under the control of the Spirit of God. How you could do these things I cannot for the life of me determine. Your letter is a complete mystery to me.*11LtMs, Lt 11, 1896, par. 8*

I have had a special interest in my sister's children, and Byron and Lillie in particular. And your course of action in some of these things has left the impression on minds that strangers cared more for Byron than his own mother's sister. What kind of perception have you shown? What kind of tangible evidence has been given to you of the wonderful appreciation of Sister Lacey above the interest I have ever manifested for Byron—my sister's son. There are reflections cast upon me and those associated with me. What kind of influence shall I expect will go forth from you in respect to me and my household? The enemy is blinding your eyes. You have only yourself to censure if you have not found peace <and rest> in my home.*11LtMs, Lt 11, 1896, par. 9*

I can say this much, I have told all to treat you just as if you were my own child. I know I have done so, whatever you may suppose or imagine to the contrary. I gave you three dollars per week for doing the simple cooking, Edith helping you, and doing up all the scrubbing, and taking all the real burdens on herself. You had no care, and took no interest for a room in the home. I never wanted you should. You did no washing, not even your own clothing, as a general thing. You did no mending, not a stitch to keep things in repair. Your own room was taken care of by your roommate, and all I hope is that you will never have any heavier burdens than you have borne in my house. Notwithstanding, Sister Lucas did all the breadmaking, there was no change made in your wages.*11LtMs, Lt 11, 1896, par. 10*

But I must close. I am sad at heart. I thought to be a blessing to you; but your own disposition has not allowed you to appreciate any of my efforts. Others can appreciate them, but it is not in you to do it.*11LtMs, Lt 11, 1896, par. 11*

In sorrow.¹¹*LtMs*, *Lt* 11, 1896, *par.* 12

Lt 12, 1896

Belden, Brother

NP

November 24, 1896

Portions of this letter are published in *10MR 134-135*.

November 24. I am somewhat rested this morning, and I feel that I must write a letter to Brother Nobbs. I was apparently in your midst, speaking very much after the manner I have written to him.¹¹*LtMs, Lt 12, 1896, par. 1*

I have had the matter presented to me in regard to the work on Norfolk Island. There is more looking to the discouraging features, and losing faith, than looking to the Lord, the mighty power that is waiting our demand upon its abundant resources. "The great day of the Lord is near and hasteneth greatly, even the voice of the day of the Lord. Even the mighty men shall cry there bitterly. That day is a day of wrath, a day of trouble and distress. ... Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. But the whole land shall be devoured by the fire of his jealousy, for he shall make even a speedy riddance of all them that dwell in the land." [*Zephaniah 1:14, 15, 18.*]¹¹*LtMs, Lt 12, 1896, par. 2*

That God that ruleth in the heavens is our God. We have made a covenant with Him by sacrifice. "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord come, before the day of the Lord's anger come upon you, seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's fierce anger." [*Zephaniah 2:2, 3.*]¹¹*LtMs, Lt 12, 1896, par. 3*

The Lord would have us increase our faith and hope and reliance upon Him. Let us thank God that we have a refuge into which we may flee. We want more joy in the Lord. We realize His mightiness to punish, and we want to have a continually increasing assurance

in His mercy, His love, His kindness and compassion to those who love and fear Him. We want constantly the power, the fervor, of the first love, the fresh luster of His beautiful garments of righteousness. We are to show forth the goodness of God.¹¹*LtMs, Lt 12, 1896, par. 4*

“He that believeth on the Son of God hath the witness in himself. He that believeth not on God hath made him a liar because he believeth not the record that God gave of his son; and this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.” [¹*John 5:10-13.*]¹¹*LtMs, Lt 12, 1896, par. 5*

Please read the two following verses. ¹*John 5:14, 15.* Precious words. What a foundation we have for our faith! Then let us stand securely. We have need to cultivate faith. Ever be cheerful. Consider these words: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” [¹*Peter 2:9.*]¹¹*LtMs, Lt 12, 1896, par. 6*

May the Lord help you to appropriate the promises which are so rich and full and free. “But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” [*Hebrews 11:6.*] Be constantly resting the soul in the love of God. Trust his promises as Yea and Amen through Christ Jesus.¹¹*LtMs, Lt 12, 1896, par. 7*

In much love.¹¹*LtMs, Lt 12, 1896, par. 8*

Lt 13, 1896

Baker, Br-Sr. [W. L. H.]

Refiled as *Lt 8, 1895*.

Lt 13a, 1896

Burnham, Sister

Avondale, Cooranbong, Australia

January 5, 1896

Previously unpublished.

Dear Sister Burnham:

I have not received a line in regard to your intentions with reference to my work. I greatly need help, and I want you especially to help me. You know how I am situated, and if you can come freely, I will do my best to make you happy. I should mention one thing. I have received the idea that you had for a salary £2 per week. While on our way to Tasmania I asked what wages Sister Burnham had and was told it was £2. I thought I could not venture to pay that sum—\$8 per week is all I could engage to pay. I pay Marian seven dollars and a half, and she pays her board. You desire to pay your board. You could do this, and secure a room as you desired. So you see how the matter stands.*11LtMs, Lt 13a, 1896, par. 1*

You have stated that while you were laboring for me you had to work ten hours per day. If so, it is news to me. Had you intimated the matter to me, you should have had this plan changed. I require nothing unreasonable. If you are in the habit of working eight hours a day, eight hours it shall be. The staff is in the hands of my workers. They are not at any time specified the exact hours of labor. I leave that in their own hands. I give them the work, and they must conscientiously [know] how much time to put in, and I never investigate to see if they are putting in full time, but trust the matter wholly with them.*11LtMs, Lt 13a, 1896, par. 2*

I have now said all that I think it best to say, for I have written you before, but please answer me decidedly one way or the other. I have thought that I should send to South Lancaster for Sister Hall, who is a teacher in the school there; but I do not want to do this if you will come. What do you say? Will you come, or not? If you come, we will be more than pleased to have you. Marian is desirous

for you to come. We need you, now, very much. *11LtMs, Lt 13a, 1896, par. 3*

Lt 14, 1896

Corliss, J.O.

Refiled as *Lt 21a, 1895*.

Lt 15, 1896

Corliss, J. O.

“Sunnyside,” Cooranbong, Australia

July 20, 1896

Portions of this letter are published in *8MR 331*.

Dear Brother:

In the past I have been much perplexed with reference to the work in Sydney and its suburbs. I could not understand why the work did not prosper, but I now have a better understanding of it, and it is no marvel to me that prosperity did not attend it. A decided change was needed in the hearts of those who were giving the truth to the people, for God could not work while the spirit that was cherished by some of the workers was manifested. *11LtMs, Lt 15, 1896, par. 1*

Elder Corliss, you have not always manifested the spirit of Christ. You did not link up closely enough with your brethren, and they stumbled over the spirit you manifested. The hard feelings which you cherished against W. C. White were the out growth of the imaginations of your own heart, and your tirade against him was ill-adapted to better the mistakes you thought he had made. Willie kept this matter entirely from me, but the scene was presented to me by the Watcher who was present. Your wife and daughter heard your words to W. C. White. Was what you said likely to be as a soothing medicine to your wife? Did you give your daughter an object lesson which would be of value to her in after years? *11LtMs, Lt 15, 1896, par. 2*

Look back, and see the impetuous temper you have shown at the very time when fiery zeal needed to be repressed. These outbursts do great harm to others, and your life is endangered every time you lose your self-control. No matter what your position in life, all such manifestations of temper are inspired by the enemy of God. Keep out of the pressure of important responsibilities, for if you attempt to carry them, your natural temperament will burst forth like a sweeping hurricane, and this too, when you know that your deeds

are witnessed by the universe of heaven. Your greatest danger is your unwillingness to submit to the control of God, who alone can keep you from becoming a channel through which Satan will work, and your inclination to perform an amount of labor disproportionate to your strength. *11LtMs, Lt 15, 1896, par. 3*

You overwork, undertaking labor for which you are unfitted by weariness. Your brethren do not require this of you. They beg of you to take a rest; but you are not willing to give the work into other hands. Self wrestles for the mastery, and if it is allowed to gain control, Satan fills your mind with false thoughts against those who are trying to help you. My brother, by your course of action you have done harm to those with whom you are associated, and your brethren have been thrown into great perplexity by your conduct. *11LtMs, Lt 15, 1896, par. 4*

Had you linked up with your brethren, had they done far more, and you far less, you would not have lost control of yourself through overwork, and exhibited such an un-Christlike spirit. Far better preach less, and take time to reveal the truths of the gospel in your daily life. If fulfilled, your ambition to carry heavy responsibilities will work harm, not only to yourself, but to others. You have not the experience, gained by faithfulness in little things, which would fit you to fill hard and important places. Christ says to you, "Come apart from the confusion of battle, and rest awhile." [See *Mark 6:31.*] *11LtMs, Lt 15, 1896, par. 5*

I saw that the Holy Witness came near to you, saying, In mercy and love your brethren have relieved you of heavy responsibilities. This has been a wise course for them to take. You have [felt] yourself competent to undertake important trusts, but you have not rightly estimated your own qualifications. Is it safe for you to feel that you can control and lead the minds of others when you cannot be depended upon to control yourself? *11LtMs, Lt 15, 1896, par. 6*

The Lord has helped you in a special manner, but did you give Him all the glory, or did you think that J. O. Corliss should be credited with the ability? The Lord has watched over you, and when He has seen that you were in danger, He has sent you warnings, to save you from the sinful exhibition of yourself, but you have taken

yourself into your own hands, shaking off the hands of the Lord, who was trying to place you in a correct position.*11LtMs, Lt 15, 1896, par. 7*

Not only do you wrong yourself by this course, but you place stumbling blocks in the way of other feet. Your wife and children will see things just as you see them. You can give a coloring to their ideas which is false and misleading. The Lord loves Sister Corliss; but she has failed decidedly to exercise proper restraint and government over His children. God is not in this. His heart is grieved when by word or action we leave an example which will lead others astray.*11LtMs, Lt 15, 1896, par. 8*

God has given you talents and ability, but these gifts are not to be misused and consumed faster than the supply is furnished. What you can do calmly, under the divine guidance of God's Holy Spirit, that you may venture to do. There must be a change made by you. Before you can properly represent Christ, you must consent to be molded by His Spirit. The zeal you have manifested in your own behalf has been caused by the false impressions you have received. You have given heed to the phantoms Satan has placed before you.*11LtMs, Lt 15, 1896, par. 9*

You feel no difficulty about doing what you like, and because of your self-confidence, bungling work has been done. This self-confidence must die, or it will kill your spiritual life. Submit yourself to God, and then you will like to do God's will. Do not strive eagerly to do some great thing, but be willing to do what ever comes to your hand, if it is the Lord's work. Keep self under discipline. Keep your tongue as with a bridle. Learn in the school of Christ His meekness and lowliness. Let the peace of God abide in your heart; lean heavily upon God, but do not depend one jot or tittle upon your own strength. The submission God requires of you will make you strong in His strength, wise in His wisdom, a vessel "sanctified and meet for the Master's use." [2 *Timothy* 2:21.] You can be a vessel unto honor only by being meek and lowly.*11LtMs, Lt 15, 1896, par. 10*

The Lord has done great things for you. He has greatly blessed you by giving you light upon His Word. If you would eat and digest that Word, which is the flesh and blood of the Son of man, the Lord

would give you most precious victories; but He cannot use you in His service while you permit self to appear in your work. You must repress these uprisings if you would be a successful worker in the Lord's vineyard. If your heart is worked by the Spirit of God, you will impart that which you have received. *11LtMs, Lt 15, 1896, par. 11*

God will not work a miracle to counteract a wrong course of action in the home, in the church, or in any line of work. He requires you to follow a consistent course of obedience. He calls for efforts which are in harmony with the Holy Spirit's action. Your physical and spiritual life are at stake. Watch unto prayer, watch with ceaseless vigilance over the foes which surround you. *11LtMs, Lt 15, 1896, par. 12*

God will give you wisdom to use your entrusted talent aright if you will make Him your dependence at all times and in all places. Of yourself you can do nothing, but if you will abide in Christ, if you will yoke up with Him, the tendency to worry and complain, to sympathize with yourself, will be taken out of your life. If you will put your trust in Christ, whose you are by creation and by redemption, consistency will make your performance of the smaller as well as the larger duties. If you will consent to be guided and directed by Him, you will make straight paths for your feet, and the lame will not be turned out of the way by your example. *11LtMs, Lt 15, 1896, par. 13*

Your religion must be practiced in the home. You know how to give detailed directions from the Word of God for the guidance of others. If you would carry out these directions in your own life, many a serious error, which now mars your representation of Christ, would be removed. More pleasantness and cheerfulness needs to be brought into your home life. Let no shadows darken your mind, for your home needs an atmosphere of cheerfulness, contentment, and peace. Rich blessings will reward those who endeavor to bring the religion of Christ into the family. God's Word is true, and must be followed in all the walks of life. *11LtMs, Lt 15, 1896, par. 14*

By excluding from our hearts and lives the influence of God's truth, we exclude the richest blessings God is waiting to bestow upon us. By despising restraint when in the wrong, by taking offense at what

others may do, we dishonor God. Think you that the true followers of Christ will meet with not trials and offenses in this life? "Woe unto the world because of offenses," Christ declares, "for it must needs be that offenses come; but woe to that man by whom the offense cometh." [*Matthew 18:7.*] My brother, cease to fret and complain. Hide yourself in Jesus, and seek power from on high, that you may reveal His meekness and lowliness. If you would have your brethren place confidence in you as a representative of Christ, you must overcome as Christ overcame.¹¹*LtMs, Lt 15, 1896, par. 15*

Lt 15a, 1896

Corliss, Burr

“Sunnyside,” Cooranbong, Australia

April 14, 1896

Portions of this letter are published in *4MR 198-205*.

Burr Corliss:

You have greater privileges than many youth, more opportunities to learn lessons which will fit you for practical usefulness and enable you to form a character fit for the kingdom of heaven. God calls upon you to improve these privileges and opportunities; but Satan is upon the track of every youth, trying to alienate him from God. Adam and Eve were created free from every taint of evil; there was in them no predisposition to sin, yet they fell by listening to the presentations of Satan, who so disguised himself that they did not discern in the serpent a fallen angel. They had been warned; for God had told them of the disobedience and disaffection of the highest created being, and they should have turned from the tempter when they found that his words differed from the words of God.¹¹*LtMs, Lt 15a, 1896, par. 1*

The experience of Adam is a constant warning and reproof to us. We are not to turn aside from the Word of God under any circumstances; but the Lord compels obedience from no one. He gives the human agent all the help that he required to become an overcomer, but leaves him free to place himself, with his inherited and cultivated tendencies, under the control and guidance of the Holy Spirit, or to follow his own imaginations, which are only evil, and that continually. He leaves him free to choose his associates from the pure and the righteous, or from among others. He compels no one to obey Him.¹¹*LtMs, Lt 15a, 1896, par. 2*

Had you understood and obeyed the commandments of God you would now be a pure, clean young man, possessing power to overcome temptation, and growing stronger and stronger in self-conquest. You imagine at times that you would like to be a minister,

but your course of selfish indulgence disqualifies you for this position. You have been tried in school and out of school, and have been placed in positions calculated to make you useful to your fellow-men and approved of by God, if you had chosen to serve God. Had you done this, you would now be sowing seed unto eternal life. God's Word declared that "whatsoever a man soweth, that shall he also reap." Do you believe the Word of God? What are you sowing? "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." [*Galatians 6:7, 8.*]*11LtMs, Lt 15a, 1896, par. 3*

I deeply regretted that you were not to attend the school in Cooranbong. I was afraid that the course pursued toward you by the leading men in this place, had been too severe, but one night the whole matter was laid open before me, and point after point in your own action was unfolded to me. Notwithstanding the privileges you have had, you have acted in a very ungentlemanly way toward your parents and toward those in the school who were trying to do you good. Your course of action has made their work very hard.*11LtMs, Lt 15a, 1896, par. 4*

No reflection should be cast upon Elder Rousseau, but this will most assuredly be the result of the course you have pursued. I could not advise the managers of the school to retain you in the school while you were leading other boys astray. If you will not be influenced and controlled by those wiser than you, if evil practices seem more desirable to you than those set forth in the Word of God, you will influence others in the wrong direction. Said Christ: "Ye will not come unto me that ye might have life." [*John 5:40.*] The power of purpose to resist temptation comes from Christ alone.*11LtMs, Lt 15a, 1896, par. 5*

Your course of action in the past has not been an honor to your parents. They know not what to do with you; and what courage can they have to expend their means in giving you opportunity to gain an education? If, in your present state of character, they should send you to school among worldlings, you would drink in the evil as an ox drinks water. If you had moral power to resist temptation, you could influence others to resist, but you are now so full of your own inventions, that an opportunity given you to obtain an education

would be worse than thrown away. You would pluck of the fruit of the forbidden tree of knowledge, and would feel a pride in thus showing your bravery. "Ye will not come unto me that ye might have life." [*Verse 40.*] *11LtMs, Lt 15a, 1896, par. 6*

Take heed that there shall not be in you an evil heart of unbelief, for if there is, all your educational advantages will but give you a further opportunity of showing that you dare to do forbidden things. Your school opportunities will be of no good to you unless you guard your mind strictly. Should your life be extended to the full measure of the allotted years of man, and should you become converted, you will look upon your youthful works with disgust. There is nothing but satanic pleasure in doing evil; and if you will yoke up with Christ, God will give you strength to do the works of Christ. *11LtMs, Lt 15a, 1896, par. 7*

Do you not appreciate the desire of your teachers that you shall become a student of whom they may be proud? But only in the strength which Jesus Christ gives you can you resist eating of the forbidden tree of knowledge. Evil actions repeated over and over again become second habit and bear a harvest of evil. One evil thought which you may instill into another's mind, one evil action in which you may educate him, may be the ruin of that soul. If you should attend any school to do that kind of work, I would say, Separate him from the school, for he is Satan's agent, be he the son of a minister or of a layman. *11LtMs, Lt 15a, 1896, par. 8*

You will never be a success at anything until you commence at the very first step of the ladder, and climb step after step, round after round, not looking down but up, clinging to the ladder, which is Christ. You have been a wayward boy because you have followed the leading of satanic agencies. You have acquired the habit of using the poisonous weed, tobacco, and by your example and influence you have encouraged others in doing the same. Your course of action has been a burden to your father and mother. *11LtMs, Lt 15a, 1896, par. 9*

At great expense you have been sent to school, but this will never change the heart of Burr Corliss and make him a Christian. You will never be placed in more favorable circumstances to develop a

character which God will approve, than you were when at school in Cooranbong. As long as you persist in following your own way, you will be misshaped in character and a dishonor to your parents. Your name will be a reproach to them, and you will influence others who would do right, were there not a tempter working with them. *11LtMs, Lt 15a, 1896, par. 10*

Why not now give your heart to the Lord Jesus. Forever discard the use of tobacco. In the past you have done this, but you did not say, In the name of the Lord, I will be pure and clean, and holy. You have used tobacco slyly, for your moral power is very flimsy. Your heart is not given to the Lord. Will you not seek for those things that make for your peace? The battle, my youthful friend, is no sham, no pretense. It is a warfare against the fallen foe who is playing the game of life for your soul. You will never win if you follow the imaginations of your sinful heart, as did the inhabitants of the Noachic world, but you may win if you are faithful and persevering. *11LtMs, Lt 15a, 1896, par. 11*

At times you have good impulses, and you heed the impressions of the Spirit of God. But you have little real hatred of meanness, and you receive the enemy, who is playing the game of life for your soul, as an honored guest. You glorify him by opening the door of your heart to him. You do not see him by your side, but he is there, and when led by satanic agencies, you lead others in the same way. *11LtMs, Lt 15a, 1896, par. 12*

Your boyish ideas of love for young girls do not give anyone a high opinion of you. By letting your mind run in this channel you spoil your thoughts for study. You will be led to form impure associations; your ways and the ways of others will be corrupted. This is just as your case is presented to me, and as long as you persist in following your own way, whoever will seek to guide, influence, or restrain you will meet with the most determined resistance, because your heart is not in harmony with truth and righteousness. Not only will you disgrace yourself, but you will leave the impression upon the minds of many that your teachers were the real cause of your wrong course of action, for wrongdoing not only acts against the wrongdoer, but reflects upon those who were striving to the uttermost to keep him in the right track. *11LtMs, Lt 15a, 1896, par.*

Thus it was with the work of Satan in the heavenly courts. He cast the cause of his defection upon Jesus Christ and upon God. If they had not so firmly resisted his plans, he said, he would not have gone on doing as he did. Wrongdoers always find sympathizers, and Satan so represented his case to the angels, that he drew many angels from their allegiance to God.^{11LtMs, Lt 15a, 1896, par. 14}

Satan carries on the same work now that he is expelled from heaven. When Christ was upon earth, [Satan] and his angels were busily engaged in trying to hinder the plan of redemption. Today “your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” [*1 Peter 5:8.*] God sends warnings, reproofs, and corrections, but these are frequently evaded and unheeded, because through his temptation Satan deceives the wrongdoer, causing him to suppose that he is unjustly dealt with. Satan has abated not a particle of his enmity and revenge against God because he did not prevail in heaven, and he works that reforms shall not be made on the earth.^{11LtMs, Lt 15a, 1896, par. 15}

Those who know of the work of the great deceiver should consider his work. By his deceiving power he works through every human agency that will be worked by him, seeking to convert men to his plan of action. When with earnest effort and prayer means are tried in our schools to elevate the students and lead them in right paths, Satan works through some of the students. By their influence he taints and corrupts others, leading them to disregard the rules of the school and carry out their own plans.^{11LtMs, Lt 15a, 1896, par. 16}

It is a most painful task to separate from the school the one who incites others to disobedience and disloyalty to God, but for the sake of the other students, it must be done. God saw that if Satan were not expelled from heaven, the angelic host would be in continual danger; and when God-fearing teachers see that to retain a student is to expose others to the influence of his ways, because he loves to pluck and eat of the wrong kind of knowledge, they should separate him from the school.^{11LtMs, Lt 15a, 1896, par. 17}

Satan will work with his deceiving energy upon all who will not allow

their minds and characters to be assimilated to the character of Jesus Christ. Satan's pretended homage to God has continued ever since his fall, and the eyes of all who love God must be kept open to discern the deception with which he, through human agencies, instills his evil principles into other minds. *11LtMs, Lt 15a, 1896, par. 18*

Your father is a minister of the gospel, and Satan works most zealously to lead the children of ministers to dishonor their parents. If possible he will bring them into captivity to his will and imbue them with his evil propensities. Will you allow Satan to work through you to destroy the hope and comfort of your parents? Will they be obliged to look upon you with continual sadness because you give yourself into Satan's control? Will you leave them to the discouragement of thinking that they have brought up children who refuse to be instructed by them, who follow their own inclinations whatever happens? *11LtMs, Lt 15a, 1896, par. 19*

Many parents are weighed down with the perversity of their children; they are broken down in the effort to devise some plan which will prove successful to save their children. Their children, who should have made them happy, are no comfort to them, for selfishness and sin have become sweeter to their taste than the pure and holy things of God. *11LtMs, Lt 15a, 1896, par. 20*

You have good impulses, and you awaken hope and expectation in the minds of your parents; but so far, you have been powerless to resist temptation, and Satan exults in your readiness to do just as he wills. Often you make statements which inspire your parents with hope, but just as often you fall, because you will not resist the enemy. You can not know how it pains your father and mother when you are found on Satan's side. Many times you say, I cannot do this, and I cannot do that, when you know that the things you say you cannot do are right for you to do. You can fight against the enemy, not in your own strength, but in the strength God is ever ready to give you. Trusting in His Word, you will never say, I can't. *11LtMs, Lt 15a, 1896, par. 21*

Burr, I appeal to you in the name of the Lord to turn before it is too late. Because you are the son of parents who are co-workers with

God, you are supposed to be a well-disposed boy; but often, by your waywardness you dishonor your father and mother, and counteract the work they are seeking to do. Has not your mother sufficient to oppress and crush her spirits without your waywardness? Will you still pursue such a course of action that your father's heart will be weighed down with grief? Is it a pleasure for you to have all heaven looking upon you with displeasure? Is it a satisfaction for you to place yourself in the ranks of the enemy, to be ordered and controlled by him?*11LtMs, Lt 15a, 1896, par. 22*

Oh that now, while it is called today, you would turn to the Lord! Your every deed is making you either better or worse. If your actions are on Satan's side, they leave behind them an influence that continues to work its baleful results. Only the pure, the clean, and holy can enter the city of God. "Today, if you will hear His voice, harden not your hearts" [*Hebrews 3:15*], but turn to the Lord, that the path you travel may not leave desolation in its track.*11LtMs, Lt 15a, 1896, par. 23*

Lt 16, 1896

Cady, Brother and Sister

Ashfield, New South Wales, Australia

November 17, 1896

This letter is published in entirety in *12MR 302-306*.

Dear Brother and Sister Cady:

We are sorry to learn of your affliction. If we were any where within reach, we would visit you. Your daughter has been with us, more or less, for a few weeks. It seems like being at home—your daughter and Brother Farnsworth, Elders Haskell and Starr. Your daughter has told us of your protracted sickness. We can sympathize with you, and pray for you, and this is all that it is in our power to do.*11LtMs, Lt 16, 1896, par. 1*

Christ said to Nathanael, in answer to his question, “How knowest thou me?” “Before that Philip called thee, when thou wast under the fig tree, I saw thee.” [*John 1:48*.] We see here that Christ saw Nathanael before Nathanael saw Christ. So it is now. Christ sees His children before they see Him. He calls them before they answer Him. He has them in His mind before they notice Jesus. How cheerful it is to realize that we have a sympathizing Redeemer, who identifies His interests with those of suffering humanity. You may consider Him as your Physician. He will, and does, give you grace. He will never leave nor forsake you. He will carry you from grace to grace. You need not be anxious. Simply rely upon Jesus Christ, your Righteousness and your Sufficiency.*11LtMs, Lt 16, 1896, par. 2*

Your mind may often be clouded because of pain. Then do not try to think; but just rest, and show that you have committed your soul to God as unto a faithful Creator. It is your privilege to show in your weakness and suffering that you do not doubt the love of God toward you, that you know that He is faithful who has promised, and that you trust soul and body in His hands, that He will keep that which is committed to His trust.*11LtMs, Lt 16, 1896, par. 3*

Let your mind dwell upon the goodness of God, upon the great love wherewith He has loved us, as evidenced in the work of redemption. If He did not love us, and consider us of value, then this great sacrifice would not have been made. He is beneficent in mercy and in grace. Let your heart and mind be at rest, like a tired child in the arms of its mother. His everlasting arms are beneath you. In all your afflictions Jesus is afflicted. What a privilege for you, now afflicted, to find a refuge in Jesus. *11LtMs, Lt 16, 1896, par. 4*

The gospel armor seems too weighty to be borne. Well, Jesus Christ is your armor. Hide in Him, and the wicked one will not harass or confuse your faith. Jesus has bequeathed His peace to you. *11LtMs, Lt 16, 1896, par. 5*

“Strong is the strength which God supplies
Through His eternal Son.” *11LtMs, Lt 16, 1896, par. 6*

Praise the Lord that you have felt the cleansing efficacy of the Saviour’s blood. Upon your soul the Sun of Righteousness hath arisen with healing in His wings. How empty and unsatisfying is every earthly thing. But Jesus, the precious Saviour, is your spiritual sustenance. He has linked your life with His life. The word of His grace is manna to the believing soul. The precious promises of the Word are life, sweetness, and peace. *11LtMs, Lt 16, 1896, par. 7*

Do not be troubled. Jesus loves you, and will care for and bless you. The active, aggressive battle you can no more fight, but you can let Jesus fight it for you. He says to you, Give your case entirely into My hands. “Be still, and know that I am God.” [*Psalm 46:10.*] *11LtMs, Lt 16, 1896, par. 8*

Dear Sister Cady, we hope and pray that the Lord will give you help and strength under the severe taxation that is upon you. That God that saw Nathanael under the fig trees sees you, and understands all your griefs and all your sorrows. The Lord Jesus will be your strength in this day of your affliction. *11LtMs, Lt 16, 1896, par. 9*

These words are very precious unto me, “He that cometh to me shall never hunger, and he that believeth on me shall never thirst. ... Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.” Christ explains His meaning: “The

flesh profiteth not: the words that I speak unto thee, they are Spirit, and they are life." [*John 6:35, 54, 63.*] Yes, the Word is the living bread. Eat of it daily. It will be a sustaining power to do all that you must do. It will infuse immortal vigor into your soul, perfect your experience, and bring to you those joys which are real, and which abide forever.*11LtMs, Lt 16, 1896, par. 10*

It would be a comfort to you to have your children near you; but if this cannot be, never forget that you have Jesus. In your weariness, in the anxiety you feel as you see your loved one suffering, and cannot relieve him, be assured that Jesus Christ is your ever-present agency in the Holy Spirit, to cheer, to sustain, to bless in the varied experience that day by day you are passing through.*11LtMs, Lt 16, 1896, par. 11*

Bear in mind that Jesus is afflicted in all our afflictions. He became in our behalf a man of sorrows and acquainted with grief. You are being brought into profound sympathy with the fellowship of the sufferings of Christ as you are partakers of His sufferings. You will be sharers of His glory, which will be revealed. Let the grasp of your faith become more firm, and the measure of your love for Jesus deeper and more abiding.*11LtMs, Lt 16, 1896, par. 12*

The Lord permits great trials to come upon His loved ones. He tries them as gold. Now is your opportunity to show that you do trust in your Redeemer, even though in the crucible of affliction. Be cheerful. Let your cheerfulness be seen in your countenance, because you have Jesus by your side, to watch with you. You may converse with Jesus. You may say, "The Lord is my helper. I shall not be moved." [*Hebrews 13:6; Psalm 62:6.*] You may find blessed opportunities to speak to some soul words of courage, and sow seed that will spring up and bear fruit. Let all see in whom you place your trust.*11LtMs, Lt 16, 1896, par. 13*

Our period of toil, my brother, my sister, will soon be at an end. We shall see Jesus, and be made like Him. "And one of the elders said unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they that have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the

throne of God, and serve him day and night in his temple. And he that sitteth on the throne shall dwell among them. And they shall hunger no more, neither thirst any more, neither shall the sun light on them, or any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water. And God shall wipe away all tears from their eyes.” [Revelation 7:13-17.] We shall surely see and realize all these blessings. Trust in the Lord and He will strengthen thy faith.¹¹*LtMs, Lt 16, 1896, par. 14*

In much love.¹¹*LtMs, Lt 16, 1896, par. 15*

Lt 17, 1896

Caldwell, W. F.

NP

May 7, 1896 [typed]

This letter is published in entirety in *10MR 190-194*.

Dear Brother:

Instituted by God, marriage is a sacred ordinance and should never be entered upon in a spirit of selfishness. Those who contemplate this step should solemnly and prayerfully consider its importance, and seek divine counsel that they may know whether they are pursuing a course in harmony with the will of God. The instruction given in God's Word on this point should be carefully considered. Heaven looks with pleasure upon a marriage formed with an earnest desire to conform to the directions given in the Scripture. *11LtMs, Lt 17, 1896, par. 1*

We read in God's Word: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." [2 *Corinthians* 6:14-16.] *11LtMs, Lt 17, 1896, par. 2*

If we follow Christ, His Holy Spirit will work and speak through us, and we will be living epistles, known and read of all men. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." [2 *Corinthians* 7:1.] "And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." [*Leviticus* 26:11, 12.] "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God,

him shall God destroy; for the temple of God is holy, which temple ye are.” [1 *Corinthians* 3:16, 17.]*11LtMs, Lt 17, 1896, par. 3*

Once let the barrier which the Lord has erected in regard to the marriage relation be broken down, and unless this transgression against the law of God is seen in its true colors, the sacredness of the marriage relation will not be appreciated, and steps will be taken which show an utter disregard for the Word of God.*11LtMs, Lt 17, 1896, par. 4*

The truth of God is to be held as more precious than anything else, and the man who will sacrifice truth to obtain a wife reveals that his appreciation of the law of God is of a very low grade, and that self-gratification rises superior to a “Thus saith the Lord.” Of a man who will put his own impulses before the Word of God a woman may well be afraid, for he has no just appreciation of what marriage means. He who obtains his wife by disloyalty to God cannot expect the blessing of God to rest upon his marriage. He practices a lie in order that he may avoid detection, violates the law of God that he may gratify an unholy passion or indulge his fancy, and he cannot be happy. He who is not true to his God cannot be true to his wife.*11LtMs, Lt 17, 1896, par. 5*

Convicted of sin, he may repent of his action in yielding up the truth in order to obtain his wife, and may return to his obedience to the fourth commandment. But by doing this he places his wife in a most unfavorable position. She opposed the truth so strongly that she refused to marry one who believed it; and in order to gain her consent, he dishonored God by giving up the Sabbath, leading her to believe that this would be always so. Now that he has changed, it will be very hard for him to make up for his lack of honesty. How distrustful he should be of himself! How careful he should be never, by word or action, to give her cause for a further lack of confidence. If thoroughly converted, he will do all in his power to be a faithful husband and father, bearing with meekness whatever opposition he may receive from his wife, remembering that she is placed in a hard position by being united to one who believes a truth she would not receive.*11LtMs, Lt 17, 1896, par. 6*

He will give her no occasion to think that he enjoys the society of

young ladies more than he does that of his wife. He will abstain from the very appearance of disloyalty to his wife. He will not leave her to bear the larger share of the family cares, increasing her burdens by his exacting, fault-finding ways, but as increased responsibilities come, he will be tender and thoughtful, seeking to relieve her of all unnecessary suffering or anxiety. Even if she is not all he might desire a wife to be, he will remember that he has given her cause for a lack of confidence in him, and he is not all that a woman desires in her husband. He promised that if she would marry him, he would give up the Sabbath, and believing this she married him. This promise he has broken, and if he would once more gain his wife's confidence, he must be faithful and true in every particular, in small matters as well as larger responsibilities.*11LtMs, Lt 17, 1896, par. 7*

My brother, this is the course you should have pursued, but has it been so? Did you ask counsel and guidance of God before marrying your wife, or did you follow your own way? You bound yourself to love and cherish a woman who only accepted you on the condition that you would give up the Sabbath of God. But the man who yields to impulse and his own unconsecrated passions, and selects an unbeliever for his wife, and yields up the claims of God, promising to give up the Sabbath if she will marry him, takes a step that will bring unhappiness into his family. He sells his birthright for a mess of pottage. And the woman who trusts her life to such a man will never feel the respect for him that a woman ought to feel for her husband. Every marriage engagement should be carefully considered, for marriage is a step taken for life. Both the man and the woman should carefully consider whether they can cleave to each other through the vicissitudes of life as long as they both shall live.*11LtMs, Lt 17, 1896, par. 8*

But you chose between God and your wife, and made the choice by becoming disloyal to God. You determined to have your own way, and you sold the Lord God in a very cheap market. By this act you brought upon your Christian life the reproach of disloyalty. You imperilled your soul by buying your wife, and the result has been as might be expected.*11LtMs, Lt 17, 1896, par. 9*

Your object gained, you did what you had intended to do after you

were married. You again accepted the Sabbath. But how did your wife regard this? What effect did it have upon her? A stumbling block was laid directly in the way of her regarding favorably your profession of faith. Having violated the law of God to obtain a wife, you were not happy in your marriage relations. Your wife did not forsake you, but you forsook her, leaving to her the care and responsibility of two sons. After you had been absent three years, you irreverently and recklessly disregarded the marriage relation by placing your love, or your fancied love, upon another, and sought to take another wife. Of how much confidence is a man worthy who will thus leave his wife and children and seek to contract a second marriage? Even before your wife obtained a divorce, you placed your affections upon another. *11LtMs, Lt 17, 1896, par. 10*

In taking this step, you saw no further ahead in regard to the importance of it than when you first showed your disloyalty to God in order to gain your object. You showed that you had no experimental knowledge of God, but that your desire to please self overbalanced your desire to please God. Under such circumstances could your second marriage have borne the signature of heaven? Would you have been a faithful husband and a wise father? Your first marriage was a violation of the law of God; by seeking to contract another while your wife was still living, you dishonored God and showed that you either had not a sound religious faith, or were not of a sound mind. *11LtMs, Lt 17, 1896, par. 11*

The divorce obtained by your wife was no more than could be expected. The man who will give up his loyalty to God in order to obtain a wife will not be loyal to his wife, and you yourself have laid the foundation of your trouble. The course you have pursued in your home life has been a mistake from the beginning, and your wife has reason to consider that she and the children would be happier without your company. Were I to hear of any woman purposing to enter into the marriage covenant with you, I would feel it my duty to warn her against it, for you have in your disposition the attributes of a tyrant. You expect a woman to submerge her will in yours, preserving no individuality of her own. *11LtMs, Lt 17, 1896, par. 12*

The spirit you manifested in your connection with your wife's mother was not as God would have it, but was directly against the

principles contained in His holy Word. You are critical and exacting, and you have a harsh, cruel spirit. In your married life you have not pursued o a course which would keep your wife's love or win her to the truth, and you need much of the softening influence of the Spirit of the meek and lowly Jesus in your life, that you may not bring a reproach upon the truth which you profess.¹¹*LtMs, Lt 17, 1896, par. 13*

Lt 18, 1896

Caldwell, W. F.

“Sunnyside,” Cooranbong, Australia

April 9, 1896

Portions of this letter are published in *TSB 210-214*. ^{+NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

[Brother:]

I am greatly distressed as I review the past, and as matters are brought to my notice by the spirit of God. I have a decided message to bear to you, Brother Caldwell. Special light in regard to you and your family was not given me until about two years ago. I was then shown that the attitude you manifested in your home life was unchristian. You began your married life by accepting a false sabbath, and by sailing under false colors. But a wife that was obtained by selling principles of truth, could not bring peace or happiness to the purchaser. God was dishonored by your action in this matter, and His truth was trampled in the dust.¹¹*LtMs, Lt 18, 1896, par. 1*

When you gave up the Sabbath for your wife, she rejoiced that she had gained a victory, and Satan also rejoiced. But when she accepted a man who was willing to sell his Lord for her, she could not look up to him and honor him as a wife should honor her husband. When she married you under these circumstances, she did not distinguish between a heaven-born love, and an earthly love not of divine origin. A man who will sacrifice his love for his heavenly Father for a wife, will also sell his wife for another woman. This quality of love is base; it is of this earth, and will never bear the test of trial.¹¹*LtMs, Lt 18, 1896, par. 2*

The Lord does not revise the laws of His government, the laws which control His subjects both in this world and in the heavenly universe. Natural laws must be obeyed. But you were so

determined to obtain your wife that you broke down every barrier, and broke God's law by yielding up the Sabbath; and you have been reaping only that which you have sown.*11LtMs, Lt 18, 1896, par. 3*

After marrying your wife, you again accepted the Sabbath. This was the right move to make if you made it in sincerity and in the fear of God. Said Christ, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." [*John 14:21, 23.*]*11LtMs, Lt 18, 1896, par. 4*

But you secured your wife under a promise which you afterwards broke. You paid a dear price for her, and by breaking your word, you have given her every reason to be tempted. Thus Satan has had every opportunity to deceive her, and he has presented this matter to her in his own light. You sacrificed the truth and sold your allegiance to God to obtain a wife, and after you again commenced keeping the Sabbath, your course toward your wife should have been entirely different from what it has been. You should have shown her all the tenderness, forbearance, and love which you manifested toward her before your marriage. But this was not done. You did not pursue a course which would keep her love. I myself cannot put confidence in you as a Christian, and under present developments, I could not give my consent for you to become a member of any church.*11LtMs, Lt 18, 1896, par. 5*

You thought that when you were once married, you could do as you pleased. This has embittered your married life, and your wife has had every reason for refusing to leave her home, and come to you to this country. Your acceptance of fanatical views was nothing in your favor and gave your wife an opportunity to strengthen herself against the principles of truth.*11LtMs, Lt 18, 1896, par. 6*

For years you have been away from your home. Leaving as you did was a wrong against your family. You have told me that you would never humiliate yourself by going back, never; but the Lord has presented this matter before me. I know that you cannot be clear in

the sight of God until you do all in your power to be reconciled to your wife. You have a work to do in your family which cannot be left undone. This I stated to you last September. Whatever position your wife has taken, whatever course of recklessness and levity she has pursued, this does not excuse you from acting a father's part to your children. You ought to go back to your home and do all in your power to heal the breach, which you, a professed believer in the truth, have done more than your wife to make.*11LtMs, Lt 18, 1896, par. 7*

When you placed your love upon another woman, even though your wife had obtained a divorce, you transgressed the seventh commandment; but you have done worse than this. You loved another woman before your wife obtained a divorce, and you have said to <one,> "How hard it is to be bound to a woman I do not love, <when there is one I love, yes, the very ground she walks on.">*11LtMs, Lt 18, 1896, par. 8*

Your course while in my family was not open and frank. The transactions between you and the one upon whom you placed your affections were carried on under falsehood and deception. In the guise of false pretension, secret plans were carried out. The Lord opened these matters before me, and I tried to change the order of things; but the burden of soul was <to you and others> accounted a thing of naught. At this time you were giving Bible readings and taking a prominent part in such work. My advice and counsel was not asked in regard to this <important decision.> Had it been, I should have been spared much <pain> that followed.*11LtMs, Lt 18, 1896, par. 9*

When I talked with you in regard to your freedom in the company of young ladies, and told you that I could not have you in family while I went to Tasmania, your answer was that you had always been sociable with young women and had never thought that there was any harm in it. I told you that I knew there was harm in this freedom, and that I could not feel justified in leaving you in my family while I was absent.*11LtMs, Lt 18, 1896, par. 10*

When I told you that you could not remain in my family, you said that after settling your accounts, which would take about a week,

you could go. But this matter dragged along, or was neglected, till about two weeks before our return from Tasmania, and then in July we went to Cooranbong.*11LtMs, Lt 18, 1896, par. 11*

This matter cannot rest here. I cannot be looked upon as keeping you from your home and family. It was a mistake, I think, to bring you into my family at all. I did this to help you; but I cannot let it be represented to others that we consider you a man worthy to engage in the sacred work which the Lord has given me. I cannot have this matter appear thus, for it places me in a wrong light.*11LtMs, Lt 18, 1896, par. 12*

I cannot appear to justify your course of action in your married life. Leaving your wife and family was an offense to God, and I must present this matter as it is, before the president of your conference, Mr. Williams. I had hoped that when you saw your delusion you would feel that repentance for your course of action that needeth not to be repented of. But my experience at Armadale, and the burden brought upon me there, made me a great sufferer, and matters in regard to your past life have been more fully opened before me.*11LtMs, Lt 18, 1896, par. 13*

Since coming to Cooranbong, at the time of the Bible Institute, I was taken by the Spirit of the Lord into the homes of those who professed to serve Him. I was taken to Brother Lacey's home, and there I heard your voice and the voices of the young people mingled in merriment and boisterous mirth. Judging by their words and actions, I would not have supposed that they had ever known God, or Jesus Christ, whom He has sent. My heart was made sick as I heard the revelling, and sore distress came upon me.*11LtMs, Lt 18, 1896, par. 14*

The heavenly Watcher was near, making a record of this godless course, and words were given me to speak to those assembled. I was referred to *Joshua 7*. "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." "Up, sanctify the people, and say, Sanctify yourselves

against tomorrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take the accursed thing from among you.” [*Verses 10, 11, 13.*]*11LtMs, Lt 18, 1896, par. 15*

I saw that I must bear my testimony to you, but I so dreaded to enter upon this matter again, after passing through the experience at Armadale, that I was unable to attend meeting. I tried to find relief of mind, but relief came only after I decided to bear my testimony. This I did last Friday.*11LtMs, Lt 18, 1896, par. 16*

When Sister Romero and her son, who had come from Melbourne for his health, were here, an excursion up the mountain was planned. I was persuaded to take my horses and carriage and unite with the company who were going to this picnic. The only thing that induced me to go on this occasion was the desire that Brother and Sister Romero and Brother and Sister Prescott might have a better idea of the country in which the school was to be situated. But when I saw you as the general of an army of young women, I said, I wish I were at home. There was nothing improper in the behavior of anyone on this occasion; but I was burdened and distressed to see that you, after passing through the experience you had, were ready to act as an escort for young ladies. That this should be, revealed much to me. I could not keep out of my mind the wife at home, and the two boys who needed a judicious, Christian father. I thought, What kind of a man is this <to engage in the work of God?>*11LtMs, Lt 18, 1896, par. 17*

I have been thinking that if the school has among its students a class who are reckless, if it has one married man in its ranks who, though a father of boys, still acts like a careless, inconsiderate boy, what influence will be exerted among the young men and young women <with whom he shall become acquainted?>*11LtMs, Lt 18, 1896, par. 18*

You have thought that you would receive the credentials of a minister of the gospel, but had these been given you, reproach would have been brought upon the cause of God. You have represented yourself as being a wronged man, but it is your wife who <has been most> wronged. She should never have been

treated as you have treated her. You pursued such a course toward your little ones that your wife could not but be estranged from you. Her heart was wounded, bruised, and she was almost distracted by your overbearing, masterly government <in discipline of your children.>¹¹*LtMs, Lt 18, 1896, par. 19*

After giving up Fannie, you placed your affections upon another. <This shows just what you would do if opportunities presented themselves.> You show young girls attention, and thus win their love, for if you choose, your manner can be very gracious <and attractive.> As these things have passed before me, I have felt indignant. I cannot, will not, keep silent on these matters. I determined that you should be unveiled as an unprincipled man. Your ideas of what a Christian should be are so much unlike the principles laid down in the Word of God that no responsibility in connection with the cause of God should be given you.¹¹*LtMs, Lt 18, 1896, par. 20*

Lt 19, 1896

Caldwell, W. F.

NP

June 7, 1896 [typed]

Portions of this letter are published in *TSB 207-208*, *3MR 306*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother:

I have labored with you and tried to make you understand the position that you should occupy, considering that you are a married man who has children in America. *11LtMs, Lt 19, 1896, par. 1*

You have not taken to yourself the counsel given you in the fear of God and love for your soul. I am disgusted with your folly. I am fully convinced that I cannot place responsibilities in your hands, neither can I trust you to help me in my writings, or to be a manager of my business. Could I secure the services of my nephew, Byron Belden, I am sure I would have good help, and far less trouble of mind. *11LtMs, Lt 19, 1896, par. 2*

I have had very little help from Fannie for many months, <not because she cannot work, but> her association with you has caused her to have an experience which has unfitted her to do anything in my work. I want you to understand that I am not pleased with your course of action. *11LtMs, Lt 19, 1896, par. 3*

The night before the picnic I heard much scrabbling around in the tent, and inquired of Ella White what it all meant? I told her it pained my heart to hear such loud laughing; it did not become Christians to indulge in such levity. The answer came, Maude Camp had baked up things to take to the picnic, and hid them away so that Caldwell could not find them, for Maude says that if he can get hold of anything like pies or cake he will eat them. *11LtMs, Lt 19, 1896, par.*

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He searched all through her trunk, all through her bed, and every where he could think of looking, but did not find them. This is what we were laughing about. <I spoke with Maude [and] she gave the same report as did Ella.> This, thought I, is the example which is being placed before our children and youth, by one who is a husband and father, and who is entrusted with most solemn responsibilities. Such an influence, such actions, would counteract all that I might try to do. All these things are an offense to God. Such exhibitions show a coarse, uncultivated taste. It exceeds the limits of Christian sobriety, and of propriety. It shocks my soul.^{11LtMs, Lt 19, 1896, par. 5}

Such things as loud laughter at the table, jesting, loud responses, to some silly remark made by the workman, jars upon my feelings like a note of discord. It is rude, it is reckless; it is more like the excitement of the irrational animals than that of reasoning beings. Such things show a brutishness and earthliness which is inconsistent with the profession of a Christian. It seems like death knell to spirituality, and all such merriment is weighted with pain to my heart. This boisterous laughing at every thing said sounds to me like drunken revelings, and is a disgrace to the man or woman who indulges in it. This cheap, common talk, and terrible boisterous laughter causes grief and pity in my soul. I have <oft> expressed what pain it gives me, for I think how such things must appear to the heavenly Messengers. My tent is so near the dining tent that I can hear all this.^{11LtMs, Lt 19, 1896, par. 6}

“It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool: this is also vanity.” *Ecclesiastes 7:5, 6.*^{11LtMs, Lt 19, 1896, par. 7}

“I said of laughter, It is mad; and of mirth, What doeth it?” *Ecclesiastes 2:2.* These things are painful to me. I am really ashamed of you for such exhibitions as this, searching through a young girl’s trunk and bed to find that which you wanted to gratify your taste with. You do not seem to have a sense of propriety and wisdom. Can you not see that your influence as a Christian leader is dead because of these things?^{11LtMs, Lt 19, 1896, par. 8}

I cannot consent to have you as my agent, because you are not right in the sight of God. You can rebuke a child because she is not diligently employed, when it is none of your business to dictate in any such matters, <for you love to show your authority.> I had told her that I did not have her come up here to work in the kitchen. I was paying Maude three dollars per week; her brother I gave one dollar per week, besides furnishing him with two suits of clothes and giving him his board, and it was his place to help his sister. Ella was not well and I wanted her to come up here where she could be out of doors in the woods and enjoy the rest. The mere matter of cooking was costing me four dollars per week, clean money, besides their board amounting to two and a half dollars, making five per week. Then one dollar for the washing makes it cost me ten dollars per week simply to get my house work done. Yet you feel it your privilege to tell the child that she had to go and help Maude in the place of playing around.¹¹*LtMs, Lt 19, 1896, par. 9*

I see that the constant tendency of your character is to be arbitrary and overbearing. I do not want you to connect with me in any line. Misapprehension produces unkindness, and unkindness provokes unkindness in return. You are petulant and create unkind feelings in others. Harsh, hasty speech, <censuring and accusing,> is common with you, and I cannot have such an element in my family. All harsh judgment is wrong, because our Master condemns it. Gentleness of words and actions is right, because Christ taught this in all His lessons.¹¹*LtMs, Lt 19, 1896, par. 10*

I must now leave this place to return to Granville. I had thought I would leave Ella here that she might become stronger by running out in the woods and enjoying the fresh air; but I see that I dare not leave her, I must take her with me. <I would not have her under the influence of you and Fannie under any circumstances.>¹¹*LtMs, Lt 19, 1896, par. 11*

I feel deeply over another matter, and that is your visiting Fannie in her tent. I have already decided that you two cannot work together. You are a married man, father of two children. If your wife has obtained a divorce from you, that does not leave you free to marry again, as I read my Bible.¹¹*LtMs, Lt 19, 1896, par. 12*

When I conversed with you I counselled you to act as a Christian and be doubly guarded, and abstain from the very appearance of evil. But I, a gray-head woman, will no longer be on the ground, and in leaving so many workers here, I warn you that there will be need of constant watchfulness and prayer, that you may be kept from falling into temptation.*11LtMs, Lt 19, 1896, par. 13*

Before leaving I must lay down some rules. There is no call for Caldwell to visit Fannie's tent. Fannie has not been in working order for some time. Her association with you is largely the cause of this. I know this to be so, and therefore I say, Keep away from her tent. When I am away you will feel that you have a fine opportunity to get in to her society whenever you can; and I cannot go without warning you and charging you to keep yourself to yourself. I want no reproach brought upon me, nor upon this community, by imprudent, careless habits or practices.*11LtMs, Lt 19, 1896, par. 14*

I do not want you to have anything to do with the horses. You have not proved yourself a kind man in dealing with youth, or in the treatment of the animals. You love to show your authority when you have an opportunity. It is in you to be arbitrary. It seems to relieve your feelings to cut the horses with the whip. I have seen you do this quite often when you did not suppose I was watching you.*11LtMs, Lt 19, 1896, par. 15*

I told Willie that I could not have you superintend anything on my place, for you were in that state of mind that you would not be crossed even by a dumb animal, without being cruel to it and causing it to suffer if you had a chance. Your own body should take the stripes just as deservedly as the bodies of the dumb animals. The same witness that stood before Baalim has stood before you, as indignant at your course of action as he was at the perverse spirit of Baalim in his exhibited cruelty to the dumb animal. The Lord looks upon every act of cruelty performed by those to whom He has given reasoning faculties. He sees how they act out the impulse of their own evil heart, in beating and abusing dumb animals, and He will requite for these things.*11LtMs, Lt 19, 1896, par. 16*

We are all making our future destiny. Decisions are being made for eternity. Every action of this kind repeated, is charged against you

in the books of heaven, and against every human being who shall pursue such a course of action. There is a certain dignity possessed by dumb animals, and the Lord uses them as His agents to do good. He causes them to show sympathy and tenderness to their companions in suffering. There are vicious animals, as there are vicious human beings; but there are animals in the brute creation that naturally have affection for those who have charge of them, which is far superior to the affection of many human beings. They form attachments which are not broken without great suffering on their part.*11LtMs, Lt 19, 1896, par. 17*

At the stable, and in other places, I have seen you act the part of a tyrant toward the horses when you did not think that you were observed. I held my peace when I ought to have spoken to you. When you were hitching up the team, I have seen you strike Jessie on the head, and trash your own horse. But I did not want you to be tempted to tell a falsehood, and charge the blame upon the dumb animal, so I kept still. At times you have treated your own horse very cruelly. If the strokes you gave him had fallen upon your body, it would have been far more appropriate. It is your treatment of him that has made it impossible for you to go near his head.*11LtMs, Lt 19, 1896, par. 18*

You have whipped your horse most shamefully because he did not do as you wished, and you have also whipped Jessie, as kind and gentle an animal as any one could wish. People have asked me, Why do you allow him to have anything to do with your horses. He has whipped Jessie for nothing whatever, merely because he took a notion to. You may say, This is not true; but it is <true.> Your wrong habits of eating have so educated your moral powers that you have not the spirit of a Christian. Your temper is perverse, and your treatment of dumb animals is wrong.*11LtMs, Lt 19, 1896, par. 19*

I have been taken back in your life, and have seen the spirit which is revealed in you, working out evil. You delight to hurt and bruise. If the tenderness of Christ was in your heart, you would not treat animals as you do. Would Jesus do as you have done.*11LtMs, Lt 19, 1896, par. 20*

While at Tasmania, I dreamed I was travelling with a company, of

which you were one. Several teams had passed on before yours. You felt annoyed at this. Your horses seemed to be weary, but you lashed them and scolded them, fuming and fretting, because you were behind. You kept touching them with your whip to make them travel faster, notwithstanding the poor beasts seemed to be doing their very best. A tall, dignified man stepped up and took your horses by the bridle, led them a few steps to one side, spoke gently to them, and calmed down their excited spirits. He then turned to you, asking your name, which he wrote in a book. He said to you, Do you remember Baalim? An angel spoke in behalf of his dumb animal, which he was ill-treating. This angel stood ready with flaming sword to destroy Baalim, because he was going contrary to the will of the Lord, and following out his own will and way, after the Lord had said, Thou shalt not curse Israel. After this tall, dignified man had written your name in a book he said to you, "A merciful man is merciful to his beast."*11LtMs, Lt 19, 1896, par. 21*

Your spirit is after the attributes of Satan. The dumb animals are God's property. They cannot speak to utter a protest, but that God who watches over the little sparrows, so that not one falls to the ground without His knowledge, is watching you. He is present on every occasion when you manifest an evil, cruel spirit by beating the beasts which are doing you service. God will call you to an account for such actions. The development of such a character is an offense to Him, and the mischief done to yourself is great.*11LtMs, Lt 19, 1896, par. 22*

God created the dumb animals to be a benefit and a blessing to man; and any one who will vent his passionate, wicked feelings on the Lord's creatures is manifesting a spirit which is akin to the cruel spirit of Satan. Unless you are transformed in character, and view things in a different light, you will never see the kingdom of heaven. You are not a Christian. Does God deal with you, an intelligent, reasoning being, because of your perversities of character, as you deal with the animals that are not blessed with intelligence? These animals are guided and controlled by those who are required to represent a kind, tender, pitiful God. God will punish the abuse of shown to man or beast. You show a perverse, hard, unfeeling spirit in the treatment of those helpless ones who need tender, thoughtful care.*11LtMs, Lt 19, 1896, par. 23*

How does the Master of these dumb animals look upon man, made superior in every way by the gift of reason and speech, who will treat His creatures disrespectfully? Even though these animals may be His slaves, given to serve Him, they are not given Him to abuse, and it lowers a man in the sight of God when he treats animals in a cruel way. The record against such is, Unfaithful stewards. They can never enter the kingdom of heaven, for their temper is in accordance with that of Satan. *11LtMs, Lt 19, 1896, par. 24*

When any young woman sees a man pursuing a wrong course in the treatment of living creatures, she may well consider that the same spirit will be acted out in his treatment toward his wife and children if they do not meet his ideas and plans. By a repetition of acts of cruelty toward the dumb animals, a man educated himself to be harsh and cruel; he brutalizes himself, and instead of inspiring love and confidence in the members of his family, they are led to fear him. *11LtMs, Lt 19, 1896, par. 25*

In all the walks of life, there is a power in the Christian whose heart is filled with tender sympathy; but if that sympathy is used in sustaining evil, it is not after the similitude of Christ, and becomes a snare. Good is not to be treated as evil, or evil as good. Those whom God has made His agents, to give reproof and correct wrongs, are often hindered in their work by those who consider that God is using them as peacemakers. These stand directly in the way to counteract the work of God in condemning wrong and sustaining righteousness, and are pleasing the enemy and helping him. He who fears the Lord, and walks in the ways of righteousness, will not strengthen the hands of evil-doers, by sympathizing with them and upholding them, thus weakening and discouraging the efforts of those upon whom the Lord has laid unenviable and disagreeable work. *11LtMs, Lt 19, 1896, par. 26*

Sin is not to be clothed with the garments of righteousness; but those who do this may suppose that they are doing a praise-worthy act. God has naught to do with their words, Peace, peace, to the wrong doer. When the Lord sets his watchmen to warn the wicked of his course, if any human being steps in as a middle man to lift that burden which the Lord wants the wrong doer to feel, he has the guilt of that wrong doer upon his own soul. The man or woman who

would lessen the effect of the words spoken by God's messenger is helping the arch-fiend in His work. Let Satan, who is thus working the human agent, be confounded. Let not the idea of love and sympathy help the devil in retaining his power over the human agent.¹¹*LtMs, Lt 19, 1896, par. 27*

May the Lord have mercy, and open the eyes of the unwise sympathizer, who carries on a warfare at his own charges. He engages in a work which God has never sent him to do.¹¹*LtMs, Lt 19, 1896, par. 28*

Lt 19a, 1896

Caldwell, W.F.

Refiled as *Lt 17, 1896*.

Lt 20, 1896

Colcord, W. A.; Daniells, A. G.; Faulkhead, N. D.

“Sunnyside,” Cooranbong, Australia

August 25, 1896

Portions of this letter are published in *5MR* 374.

Dear brethren Colcord, Daniells, and Faulkhead:

I send you several articles, which you can use in the *Echo* if you choose. I am thankful to the Lord that it is as well with me as it is, and that I am still able to write. I am also pleased to see the talent displayed by my new workers, Maggie Hare and Minnie Hawkins. I did not suppose that either of them would show so soon that they were capable of doing the work that is now coming from their hands. I think we are often too negligent in developing talent which is close at hand. More persons should certainly be educated in lines of literary work, that when one is sick, or called away for any reason, another can step into the place and prevent any break in the work.¹¹*LtMs, Lt 20, 1896, par. 1*

My brethren, I beseech you not to lay one stone of stumbling in the way of those who have followed their own judgment, and have left the office. Keep steadfastly to your own work, praying and offering up thanksgiving to God. The men who have lately left the office had no more reason for taking this course than had Korah, Dathan, and Abiram for following the course of action they pursued.¹¹*LtMs, Lt 20, 1896, par. 2*

The Lord entrusted Korah, Dathan, and Abiram with a part in His work, but they failed in the performance of their duty, and became proud and rebellious. “And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown; and they gathered themselves together against Moses, and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation

of the Lord?" [*Numbers 16:2, 3.*]*11LtMs, Lt 20, 1896, par. 3*

I will ask you to read this history for yourselves. These men were guilty of a great sin in the sight of the Lord, and their course was made a lesson of warning to the rest of the congregation. They suffered the penalty of rebellion against God, for "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained unto them, went down alive into the pit, and the earth closed upon them, and they perished from among the congregation of Israel." [*Verses 32, 33.*]*11LtMs, Lt 20, 1896, par. 4*

There will always be those who, like Korah, Dathan, and Abiram, set up their own opinion and strive to be first; and they will do just as some in your experience at the office have done, irrespective of all consequences. But although those whom you supposed would understand the situation, and would stand firm to principle, have been swayed by the leaven of dissension, yet I beg of you to stand patiently and calmly. Go forward unitedly in the work of the Lord; let him handle those whose love to be first has led them to keep their own interest in view. They have sinned against Him by using their influence and advantages for their own benefit, without a thought of whether their movements would cripple the cause of God or hinder the dissemination of light. If prosperity attends their efforts, it will be the worst thing that can happen to them. They cannot see that their course of selfishness means a harvest which they will not care to reap; but the Lord sees it all, and He will judge them in righteousness.*11LtMs, Lt 20, 1896, par. 5*

I am often troubled and my heart sinks within me as I think how men, who have had light poured in upon them from almost every source, have cultivated selfishness. But our work is to hide self in Jesus and in His strength pursue a straightforward course of action. All through the history of our work just such crises as the one you have been passing through have come up. In every one of our institutions they have occurred, and they will occur again and again. But although the waves of circumstance cause our boat to pitch and toss, we are never to forget that the Master is on board. Our faith is too weak; we need to cultivate it more earnestly. Look to Jesus, and tell him of all your difficulties. Be cheerful; talk faith and hope and

courage. Press forward in your work as fast as possible.*11LtMs, Lt 20, 1896, par. 6*

For a time those who have selfishly left the work, gathering to themselves all the advantages they could have seemed to prosper; but God Himself has wrought; and in the hands of unselfish workers, His work has prospered wonderfully.*11LtMs, Lt 20, 1896, par. 7*

Brethren, in your work be careful to sow only wheat, pure unadulterated wheat. Walk steadily and calmly. Walk humbly before God. Hide in the refuge which Christ has prepared for you. Do not talk of the inconvenience which for the time being has been brought upon the Echo Office. All this will work for the glory of God.*11LtMs, Lt 20, 1896, par. 8*

Not in your own strength or by virtue of your own merits can you serve God acceptably. Only by continual dependence upon Christ can you do the work of God in a way well-pleasing to Him. True Christians will meet with many difficulties; they will encounter many perplexities, but the way out of these trials is simple. Trustful dependence upon Jesus makes victory not only possible, but certain. Though multitudes be pressing on in the wrong way, though the outlook be ever so discouraging, yet we may have full assurance in our Leader, for "I am God," He declares, "and there is none else." [*Isaiah 45:22.*] He is infinite in power, and therefore all-sufficient, yea, omnipotent to save all that come to Him. There is no other in whom we can safely trust.*11LtMs, Lt 20, 1896, par. 9*

I have just received good letters from Professor Prescott and Elder Haskell. These I will read to you when I go to Melbourne.*11LtMs, Lt 20, 1896, par. 10*

In God's work we must all press together, standing shoulder to shoulder. By our words and actions we must show that we have entire dependence upon Jesus Christ and sincere love for one another. When we are a unit with Christ, we shall all be of one mind, and our work will tell on the side of right.*11LtMs, Lt 20, 1896, par. 11*

The Word of God represents the power of the Christian church to

be an individual dependence upon Christ and a unity between the members. The union between the members of the church and the leader is illustrated by a temple and its foundation. The whole weight of the temple rests upon the foundation, without which it could not stand. So the members of the church of Christ are to build upon Him, for He is the only true foundation.¹¹*LtMs, Lt 20, 1896, par. 12*

“We are his workmanship,” writes Paul, “created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” “For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom the whole building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.” [*Ephesians 2:10, 18-22.*]¹¹*LtMs, Lt 20, 1896, par. 13*

“Ye also, as lively stones,” writes Peter, “are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is become the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” [*1 Peter 2:5-9.*]¹¹*LtMs, Lt 20, 1896, par. 14*

The union which exists between Christ and His followers is also illustrated by the relation which the head sustains to the other parts of the body. “And he gave some, apostles; and some, prophets; and some, pastors, and teachers.” “That we henceforth be no more children, tossed to and fro, and carried about with every wind of

doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things, which is the head, even Christ. From whom the whole body, fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in every part, maketh increase of the body unto the edifying of itself in love.” [Ephesians 4:11, 14-16.] 11LtMs, Lt 20, 1896, par. 15

Christ Himself compares the union between Him and His followers to the union which exists between a vine and its branches. 11LtMs, Lt 20, 1896, par. 16

Brethren, I feel hurt when I see that so many decided thrusts are made against the Catholics. Preach the truth, but restrain the words which show a harsh spirit, for such words cannot help or enlighten any one. The *Echo* is a paper that should be circulated largely. Do not do anything that would hinder its sale. There is no reason why it should not be as a light shining in a dark place. But for Christ’s sake heed the admonitions which have been given in regard to making scathing remarks about the Catholics. Many Catholics read the *Echo*, and among the number there are honest souls who will accept the truth. But there is such a thing as shutting the door in their faces as they are about to enter. Put more cheering, testimonies of thanksgiving into the *Echo*. Do not hedge up its way, and prevent it from going to all parts of the world by making it a medium for hard expressions. Satan rejoices when one word of bitterness is found on its pages. 11LtMs, Lt 20, 1896, par. 17

In His great mercy and infinite love, God has given you light from His Word. You have been led not only to see the light, but to walk in it, and Christ says to you, “Freely ye have received, freely give.” [Matthew 10:8.] Let the light God has given you shine forth to those who are in darkness. As you do this, God will give you the wisdom of the serpent and the harmlessness of the dove. Let us be glad and rejoice that Christ has not only given us His Word, but that He has also given us the spirit and wisdom and revelation in the knowledge of God, and that in His strength we may be more than conquerors. 11LtMs, Lt 20, 1896, par. 18

Christ is saying to us, “Come unto me. Right counsel and sound

judgment belong to me. I have understanding and strength for you.” By faith we must rest in Christ, remembering the words of one who inspired by God to write, “Thy gentleness hath made me great.” [*Psalm 18:35.*] Ask God that He will give you much of the oil of His grace. Carefully consider every word, whether it be written or spoken. “Preach the word; be instant in season and out of season,” using only the weapon which Christ used—“It is written.” [*2 Timothy 4:2.*]¹¹*LtMs, Lt 20, 1896, par. 19*

Lt 21, 1896

Colcord, W. A.

Avondale, Cooranbong, Australia

January 7, 1896

Portions of this letter are published in *9MR 272-273*.

Elder W. A. Colcord
North Fitzroy, Victoria

Dear Brother:

I do not want to be over anxious in regard to my writing, but I am much perplexed in regard to the situation. I want to get out several books as fast as possible, and therefore I thought you would bring things to a head ere this—would surely have something decided; but was disappointed that matters delayed so long. I do not think it is as it should be. If you cannot keep two editors, why not say so, and have this matter settled. If Eliza [Burnham] is settled to have her own way, and to refuse my urgent solicitations, then I ought to send to America at once. I said I would pay her the same per week that she has been receiving. Some one told me that her salary was \$8. I understand she said she was having the easiest time she has hitherto had.¹¹*LtMs, Lt 21, 1896, par. 1*

Now I know that Eliza is not a well, strong person. I know she needs to guard herself carefully, but then she must expect less wages, because she has not the strength and vitality to put into the work. I know her work is valuable. I understand that she says she has put in ten hours per day labor for me when she was working for me. This was never required of any of my workers. When the mails are closing, then extra time may have been given, but if she put in her labor, as she no doubt has done, it was not because it was exacted of her, but she did it herself.¹¹*LtMs, Lt 21, 1896, par. 2*

Neither Marian nor anyone is required to do just so many hours. Whenever they ask, a day is given off, and not a word said as to whether they have put in their full time; not a question or a criticism

made as to time or amount of work done. They are left individually on their own responsibility. Over and over I have repeated, Do not work when you do not feel well. I make no account of days when they do not do anything for me, whoever it may be. I never question their time, only to say, Let their wages go right on, when sick, when attending meetings, or when engaged in work for themselves.¹¹*LtMs, Lt 21, 1896, par. 3*

In regard to Fannie, she has done very little of the work for one year. Since the Ashfield camp meeting, her mind has been diverted to other things, preoccupied with things that were of no service to the cause of God, and Satan has worked upon her imagination. It is not the work connected with me that has prostrated her nervous system. It is practicing a course of secrecy and deception and wrongdoing. It is not the requirements made upon her, but it is kindling a fire and walking in the sparks of her own kindling in connection with her wonderful desire for another woman's husband—lovesick sentimentalism.¹¹*LtMs, Lt 21, 1896, par. 4*

It was not my work when at Preston that had that effect on her, that caused her to be nervously prostrated. It was her lovesick sentimentalism for a man in America, who has given up the truth. She expected he would write her, renewing his attentions to her, but no letter was received, and she almost blasphemed God because of His Providence. She would ask, "Why does God permit these things to be?" in such a spirit of vehemence and rebellion that I was frightened.¹¹*LtMs, Lt 21, 1896, par. 5*

Now the appearance is that poor Fannie has broken down in her work for Sister White, as though I had worked her to death. This is not the truth, but such it will be regarded. Fannie has had her own way, and must suffer the result of her own course of action, but I must have the stigma, and the impression will go forth that poor Fannie is worked to death. I feel very sorry for the girl. I feel very sorry that she is suffering, but wrong impressions will be made in regard to my work. I have written this very hastily to go in the morning mail. I will write with reference to Melchizedek <in the future.>¹¹*LtMs, Lt 21, 1896, par. 6*

Brother Colcord, I have received the impression that you want short

articles for the paper, and more of them. I have not felt any special burden to measure the lines that I write. I think if there is more put into the paper of living religious practice, it would certainly be of great value, for this is what the people need. To keep out the living experiences, and yet present the controversial, is not according to the light which God has given.^{11LtMs, Lt 21, 1896, par. 7}

You have a very large field to select from in the many testimonies. In *Christian Education* there is a rich supply; but if you think [it] not best to select and use these things God has given for the instruction of His people, and all to whom they may come, then you are right in laying them on one side. But if those things are of value, let them speak.^{11LtMs, Lt 21, 1896, par. 8}

I am a little puzzled over this matter. The request made is for “short articles, Sister White.” This cannot always be, therefore I leave you my books to select from, which would be new matter to the readers in this country—Australia and New Zealand—and just what they need. I have felt no burden to write for the paper, because you had a new field of matter for this country, which would be a blessing to those who receive it. Selections are made of matter, apparently to fill up, from other papers. What the people want is instruction: What shall I do that I may save my soul? We need more, and still more, of vital godliness brought out in the papers.^{11LtMs, Lt 21, 1896, par. 9}

Lt 22, 1896

Colcord, W. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 22, 1896

Portions of this letter are published in *UL 187*; *OHC 104*; *5MR 348-349*.

Elder W. A. Colcord

North Fitzroy, Melbourne, Victoria, Australia

My Dear Brother:

I received your letter this morning, and read it with much interest. You may use any matter that you choose for the *Echo*, leaving out, of course, the personalities. I think that it would be well for the letter to the Cooranbong church in regard to the school, to be put in the *Echo*.^{11LtMs, Lt 22, 1896, par. 1}

We are in great need of money, and I scarcely know what to do with my workers. For some months I have not been able to settle their wages. We have almost reached the end of our rope. We are running up bills at Cooranbong and Newcastle, and I shall be obliged to write to Battle Creek and tell them that our orders must not be sent to the Echo Office to be cashed, but must come direct to us. We have poor people working for us who need the money they earn to provide food for their families. Entire families are dependent upon us. We are terribly perplexed to know what to do. If we could only pay off our workmen, such as Brother McCann and his boys, we would be relieved. We cannot allow things to come to this pass if we can possibly help it. But we shall not fail nor be discouraged, but will hope that the Lord will open the way for us all. He will be our helper.^{11LtMs, Lt 22, 1896, par. 2}

I am looking for something that I have written definitely in regard to the office at North Fitzroy. I will do my best to find it, for it is important. I understand the peculiar temperament of Brother Miller. When he lays down a plan for himself, he does not allow anything

to obstruct his course. Opposition only makes him more determined. If possible his will bears down everything. This is the way in which the matter was presented to me before Brother Miller left for America. I saw then that he was not in a position to be any help in setting things in order at the Echo Office. He, with some others, had very wrong ideas in regard to the spirit which should characterize the work there. The same spirit that actuated the disciples when they disputed about who should be greatest, actuated these men. *11LtMs, Lt 22, 1896, par. 3*

“The disciples came to Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” [*Matthew 18:1-4.*] Who will be instructed? Who will humble his heart to learn? In this chapter there are most important lessons, given from the lips of the great Teacher. All should learn these lessons, imprinting them upon their memories as a safeguard against falling into the same error as did the disciples. Read this chapter carefully to those who are now under the influence of temptation, and who are determined to follow the imagination of their own hearts irrespective of consequences. *11LtMs, Lt 22, 1896, par. 4*

I was present in your assembly on one occasion, and was speaking to the church in regard to their danger, when One stepped into our midst whom we knew to be a messenger from God. The words that fell from his lips were such that the people sat with their eyes riveted upon him. A few covered their faces and would not look at the speaker, for it seemed to pain them. They writhed under his words, and were desirous to leave, but dared not. He said, “It is the essence of sin to allow yourselves to become a contradiction of God’s will. Had it not been for the perverting influence of sin, the character and conduct of God’s creatures would have <ever> been in perfect harmony with His will. But this is not the case, and because of this, it becomes necessary for every individual to search for the right way. By studying the Word of God, and carrying out its precepts in all their business transactions, men may carefully

discern the spirit which controls the actions. In the place of following human impulse and natural inclination, they may learn, by diligent study, the principles which should control the sons and daughters of Adam.”*11LtMs, Lt 22, 1896, par. 5*

The Bible is the Guidebook which is to decide the many difficult problems that arise in minds that are selfishly inclined. It is a reflection of the wisdom of God, and not only furnishes great and important principles, but supplies practical lessons for the life and conduct of man toward his fellow man. It gives minute particulars that decide our relation to God, and to each other. It is a complete revelation of the attributes and will of God in the person of Jesus Christ; and in it is set forth the obligation of the human agent to render whole-hearted service to God, and to inquire at every step of the way, Is this the way of the Lord?*11LtMs, Lt 22, 1896, par. 6*

The question for the church to settle is, Who is prepared to stand up for the Lord at this time, even in difficult circumstances? After most earnestly asking the Lord in prayer, let the words be heard, “Who is on the Lord’s side? let him come unto me.” [*Exodus 32:26.*] Let there be no striving for supremacy, no strife, for God’s Word declares, “All ye are brethren.” [*Matthew 23:8.*] There is a wrong in your midst. Minds in the church are being leavened by an influence that does not proceed from God, but which has been introduced, not suddenly, but gradually, until the whole church needs to inquire diligently, What spirit is prompting us to action? Will it lead to unity of mind and to correct principles? As Christians, we are but one firm, and we are to act in all things as the Lord Jesus would act were He in our place. But there has been and is in the church an unsanctified independence, which does not show submission to God. The members need to feel upon their minds an influence that is from above, not from beneath.*11LtMs, Lt 22, 1896, par. 7*

Man is not his own; he has been bought with a price; and what a price? The only begotten Son of God condescended to live a life of humiliation, self-denial, and self-sacrifice, divesting himself of His own majesty and glory as Commander in the heavenly courts, that He might bring life and immortality to the human race. He clothed His divinity with humanity, and came to the world all seared and marred with the curse, in order to give the human family an

example of what humanity may become through Jesus Christ if they will abide in Him. He lived the law of God in human nature, to show that humanity may keep that law through His power. All who desire to share His glory hereafter must share His self-denial and self-sacrifice at every step heavenward. They must represent Christ to the world in the same manner that Christ represented His Father to the world. *11LtMs, Lt 22, 1896, par. 8*

It is essential for all to practice the lessons given by the Great Teacher. But many minds have been at work independently of the revealed will of God, as though unconscious that there is an inspired Word to regulate their movements and point out the way of the Lord. Changes must be made in human character. For the future safety of His church, God has permitted a condition of things to exist which will develop character. In the providence of God the spirit which is a controlling power over each human agent, will be made manifest. *11LtMs, Lt 22, 1896, par. 9*

Only the one who will keep the way of the Lord can be trusted to do the work of the Lord, for he alone will be a faithful steward. The one who works to leave an impression on the minds of his brethren that will mislead them, and cause them to injure God's instrumentalities, is working against God. The character of Christianity is decidedly practical. Self, and selfish ambition has no place in the mind of him who is daily converted to God. Whatever his hereditary or cultivated tendencies may be, the Holy Spirit's molding power on his mind and character leads him into more and still more decided co-operation with the upbuilding of the instrumentalities God has established. Never will he take the side of the power of darkness by striving to weaken and discourage, by seeking to leaven minds with suspicion, distrust, and jealousy. Those who will stand firm as a rock to principle will not become corrupted with the leaven of deception and disaffection. *11LtMs, Lt 22, 1896, par. 10*

The will of every human being should be under the discipline and control of God, for it is a dangerous element if exercised in selfish schemes, and if the will of the great enemy of God and man is allowed to take control of the mind, and seek to counteract the work of God. A deceiving crookedness is discernible in the minds of those whose eyes are not anointed with the heavenly eyesalve, that

they may see all things in the light of God's Word. The will becomes enslaved, bound to pursue a course which the Word of God will not justify. The will of the human agent is not to be given into the control of any other man. When merged into the will of other men, it is misleading.*11LtMs, Lt 22, 1896, par. 11*

The will of man is only safe when united with the will of God. When merged into the will of God, it is a will, joined to conscience, rightly exercised in advancing the honor and glory of God. The Lord has purchased the will, the affections, the mind, the soul, and the strength. Thus he has taken the whole man. Under the supervision of the Divine power the will is to be cultivated to become strong, prompt, and firm; it is not to fail nor be discouraged.*11LtMs, Lt 22, 1896, par. 12*

God's Word sets forth the will that is to be carried into the recesses of the soul. If the human agent consents, God can and will so identify His will with all our thoughts and aims, so blend our hearts and minds into conformity to His Word, that when obeying His will, we are only carrying out the impulses of our minds. All such will not possess an unsanctified, selfish disposition, ready to carry out their own wills, but will have a jealous, earnest, determined zeal for the glory of God. They will not want to do anything in their own strength, and will guard strictly against the danger of promoting self.*11LtMs, Lt 22, 1896, par. 13*

All who would perfect a Christian character must wear the yoke of Christ. If they would sit together in heavenly places in Christ Jesus, they must learn of Him while on this earth. Our natures are in need of discipline. They must be conformed to the nature of Jesus Christ, that He may accomplish the good He designs to do for all who will submit to be molded, by yielding their natures to His authority. The great Teacher will yoke up with every soul who will bear His yoke. He understands man, and has a full knowledge of all the requirements of human nature.*11LtMs, Lt 22, 1896, par. 14*

Christ pleased not Himself. The whole of His life was the development of a pure, disinterested benevolence. He assumed human nature to demonstrate to the fallen world, to Satan and his synagogue, to the universe of heaven, to the worlds unfallen, that

human nature, united with His divine nature could become entirely obedient to the law of God, that His followers could manifest the glory of God by their love and unity one for the other, that they could give evidence that God had sent His Son into the world. He rejoiced in the consciousness that He could and would do more for those who are humble and contrite in heart than He had promised, for from Him would flow forth love and compassion, clear as crystal, cleansing the soul temple of those who would receive His grace, and flowing from them to the world. He rejoiced that His prayer that His church might be sanctified through the truth, would be answered, that man would be molded by the renovating, transforming influence of a character after the divine similitude.*11LtMs, Lt 22, 1896, par. 15*

The church which Christ has established needs to inquire, "What must I do to be saved?" [*Acts 16:30.*] God requires humble, contrite hearts, that tremble at His Word. Where is the preparation of the work of God to be obtained? Where? At the throne of grace. Man's will and heart must be yielded to God's will and way. Men are altogether too officious in trying to lift up and exalt themselves. All who do this will be found the last and least of all. It is only from the divine altar that we can receive the celestial torch, which, when received, will give us a full view of our incompetence, and reveal to us the dignity and glory of Christ. When this is seen, God places us under the guidance of the Holy Spirit, and it will lead us into all truth. It will take of the things of Christ, the words that fell from His lips, and convey them into the heart that is obedient to the will of God, that it may receive the perfect image of God.*11LtMs, Lt 22, 1896, par. 16*

Again I ask, Who will be on the Lord's side? Every individual is forming his own destiny. God has been dishonored by those who should have had an eye single to His glory. God reads character, and if the characters of those who persist in a wrong course are not soon transformed, they will become confirmed in deception, delusion, and stubbornness.*11LtMs, Lt 22, 1896, par. 17*

Lt 23, 1896

Collins, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

December 14, 1896

Portions of this letter are published in *4MR* 385-386; *7MR* 338.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

Your case has been presented before me, and I feel drawn out to write to you. You are a professor of godliness. You have taken upon you the solemn responsibility of a minister of Christ, yet you are satisfied with a low level in the Christian life. In your mind sacred things are mingled with that which is common and carnal. You have not yet endured as seeing Him who is invisible. You have a high opinion of self, and have nurtured self. You do not comprehend the words of Christ, “Without me ye can do nothing.” [*John* 15:5.] You may be active, you may plan and devise; you study, and you may teach the Scriptures; but unless the transforming grace of Christ shall take possession of your heart; unless the thoughts and the imagination are purified, and brought into captivity to the will of Christ; unless you eat the flesh and drink the blood of the Son of God, you will not, cannot have eternal life. And you will ere long become offended, and turn away from the truth, saying, “These are hard sayings; who can hear them?” [See *John* 6:60.] Two paths are before you; you must make a decided change in your practical life in almost every respect, and become one with Christ, or you will deny Christ in character, and put Him to open shame. *11LtMs, Lt 23, 1896, par. 1*

“The bread of God is he that cometh down from heaven, and giveth life unto the world. Then said they unto him, Ever more give us this bread.” But when they had an opportunity to eat of that bread, it was not palatable to them. It was not Christ that they wanted, but

self. “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.” [*Verses 33-35.*] Coming to Christ and believing on Him as the Lamb of God that taketh away the sin of the world, places the believer on vantage ground.*11LtMs, Lt 23, 1896, par. 2*

The *first chapter of John* tells you how. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [*Verse 12.*] What name? “And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased.” [*Matthew 3:17.*] “Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace.” [*Isaiah 9:6.*] Does your faith lay hold upon this? Not yet. You do not know Him whom to know aright is life and peace. Before you shall come to Him, self must be expelled from the soul and crucified. This experience of having an abiding Christ, you do not know. “But I said unto you, That ye also have seen me, and believed not.” [*John 6:36.*] You have a theoretical knowledge of Christ, but not an experimental knowledge through belief in Him as your personal Saviour.*11LtMs, Lt 23, 1896, par. 3*

Jesus says, “All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out.” [*Verse 37.*] Connect this with the invitation, “Come unto me all ye that labor and are heavy laden, and I will give you rest.” [*Matthew 11:28.*] Precious promise, of more value than gold and silver and precious stones. But to every promise there are conditions, either expressed or implied. The Saviour continues, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Verses 29, 30.*] When you, my brother, shall come to Christ just as you are, knowing your weakness, your helplessness, your sinfulness, and cast your soul upon Jesus; when you take His yoke and wear it, when you lift His burdens, and learn His meekness and lowliness, you will see a serious solemn phase in human life for you; you will have altogether different ideas of your responsibilities and accountability.*11LtMs, Lt 23, 1896, par. 4*

I have been very much distressed in regard to the action of Elder Corliss in laying hands upon you, and setting you apart for the ministry. You were not prepared for this great work. Had Elder Corliss consulted me in regard to the wisdom of ordaining you to the ministry, I should have said, Wait until he has a deeper conviction of what constitutes sacred service to God. Wait until selfishness is expelled from the heart. Wait until he has learned to yoke up with Christ, till he has learned of Christ meekness and lowliness of heart. Wait until self is hid with Christ in God. Wait until he has a more humble estimate of himself, and better understands the meaning of the words of Christ, "Without me ye can do nothing." [John 15:5.] *11LtMs, Lt 23, 1896, par. 5*

Your self-confidence has been shown in your disregard of the light upon health reform. The Lord has given His servants a special message to bear, that His people may become intelligent upon this subject. You have had an opportunity to obtain the light; but self-denial would be a new experience to you, and you have not been willing to see that temperance in eating and drinking and in all things devolved upon you. This in itself was a reason why you should not have been ordained to the ministry. No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet; for this will bring confusion. *11LtMs, Lt 23, 1896, par. 6*

And your disregard of health reform is unfitting you to stand as the Lord's messenger. Indulgence in meat-eating, and tea-drinking, and other forms of self-pleasing, is injurious to the health of the body and the soul. You remember the inflammation of your eyes from which you suffered so much. It was the indulgence of your appetite which poisoned your blood, and caused the affection of your eyes. Your diet consists largely of the flesh of dead animals, and while you subsist upon such food, you cannot expect to have a pure current of blood. Your body will become diseased, and this in turn will affect the mind. *11LtMs, Lt 23, 1896, par. 7*

We are admonished by the Holy Spirit through the apostle Paul, "I beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable

service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” [*Romans 12:1, 2.*] Every one who has a part to act in the service of God is to cultivate pure, chaste, holy thoughts. He is to keep himself from all appearance of evil. You cannot do this while you subsist on the flesh of dead animals.*11LtMs, Lt 23, 1896, par. 8*

Every indulgence of perverted appetite is a fleshly lust which wars against the soul. By your large meat-eating you are placing in your stomach that which animalizes you. While strengthening the animal propensities, you are weakening the higher, holier attributes, which you so need to cultivate. Your sensibilities are blunted, so that you cannot discern sacred things.*11LtMs, Lt 23, 1896, par. 9*

The violation of principle is eating and drinking perverts your discrimination as to what constitutes sin. If you give loose rein to your appetite, you will give loose rein to your passions. Already corrupt passions are striving for the supremacy. Temptations have come to you in the past. Have you resisted the devil, that he might flee from you? What is your attitude toward women and girls? Let this question be answered to God. Temptation will come to you to indulge unlawful practices, and ruin your soul. If you strengthen the animal propensities by indulgence, you will carry your lustful appetite into forbidden lines.*11LtMs, Lt 23, 1896, par. 10*

This is an age of incontinence in the married life, of indulgence of lust in wedlock; but if you do not become transformed in character, you will break down the barriers. I feel so sorry for your family, for if you continue to do as you have done, you will bring sorrow to them. You will choose the society and petting of women. You will enjoy it, and will be led on and on, to habits of dissipation and lustful practices.*11LtMs, Lt 23, 1896, par. 11*

Licentiousness prevails in our world. Its inhabitants are becoming as corrupt as were the Sodomites. The sin of Sodom is wide spread. Will you become ensnared? Will you become careless, and gratify sensual appetite and passion, which you know will ruin the soul?*11LtMs, Lt 23, 1896, par. 12*

How are you meeting your obligations as a husband and father?

Your children are the Lord's property. You must give an account to Him of the manner in which you deal with them. What kind of appetites and passions have you transmitted to these children? What kind of instruction and training are you giving them? You are not giving them the education and training they should have. Your family needs health reform. Disease is upon you all. I am alarmed for you and for your family. Gluttony is doing its work. Suffering is brought upon them through the indulgence of appetite.*11LtMs, Lt 23, 1896, par. 13*

The food you give your children is stimulating to the lower passions. You are sowing the seeds for a crop you will not care to harvest. Will you have corruption exist in your family?*11LtMs, Lt 23, 1896, par. 14*

It is a sad thing for parents who have the light as you have it, to disregard the light as you are doing. Your family needs to have a different element brought into it. As father and mother, you should make a decided change. Cleanse your thoughts, cleanse the soul temple. Pray, and watch unto prayer. Hold fast to the throne of God, and by faith bring your children to Jesus. Come up from your low level, and adorn the doctrine of Christ your Saviour.*11LtMs, Lt 23, 1896, par. 15*

What kind of impression are you making upon the people where you labor? Your selfish indulgence is not making a correct impression upon them. You are not adorning the doctrine of Christ our Saviour. You are not elevating the standard of truth. Will you continue to dishonor God?*11LtMs, Lt 23, 1896, par. 16*

Every impulse and passion has its seat in the body, and the work of reform must include the physical habits if our lives are to glorify God. The Lord has placed every man under obligation to take care of his physical habitation, the house he dwells in. It is essential that every one should understand how to live in order to preserve health. There is no need of ignorance in regard to these things.*11LtMs, Lt 23, 1896, par. 17*

You should inform yourself upon the subject of organized life, and should conscientiously obey its laws. Study your Bible carefully. we are not to shut our eyes to light for fear we shall see evils that we

are unwilling to correct. The Lord will not work a miracle to restore the suffering body while we are inducing disease through indulgence of intemperate appetite. *11LtMs, Lt 23, 1896, par. 18*

According to the light which the Lord has given me, you should make a decided change in your diet. It is your duty to deny appetite, and not allow your taste to rule you. Animalism is already largely developed in you, and it should not be strengthened by the use of flesh meats. Even if you know the meat to be perfectly healthy, it should not pass your lips. *11LtMs, Lt 23, 1896, par. 19*

I ask you not to continue in the ministry and yet indulge your appetite for the flesh of dead animals. For your soul's sake, take heed. Begin at once to make a decided change. Said Christ, "He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] Practice temperance in all things. Give yourself abundance of physical exercise in useful labor. Restrain your animal propensities. *11LtMs, Lt 23, 1896, par. 20*

The Lord has given you reason, and has lent you talents to be improved, not abused and misapplied. Christ has given His life for you. Through faith in Christ, a glorious possibility is set before you. By patient continuance in well doing, by seeking for glory and honor and immortality, you may secure eternal life. Begin at once to humble your heart before God. It is now a proud, boastful, self-sufficient heart; but you have the privilege of entering the school of Christ and learning of Him. If you will yoke up with Christ, you can employ all your powers to do the work He has given you to do. "But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." [*Galatians 2:17-21.*]*11LtMs, Lt 23, 1896, par. 21*

As one who loves your soul, and who has an interest in your wife

and your children, I urge you to begin now, while it is called today, to act the flesh and blood of the Son of God. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." [*John 6:53.*] Read *John 6:54-65*. The same lesson is taught in the *15th chapter of John*, under the symbol of the vine and its branches.*11LtMs, Lt 23, 1896, par. 22*

All who claim to believe the Word will reveal in their conversation and their character how much they do believe. If they have faith in the Word, and appropriate it, they will take it into their practical life; and obeying the Word, they have eternal life.*11LtMs, Lt 23, 1896, par. 23*

In the tempest of passion, human barriers against the practice of natural and cultivated tendencies have no more powers than has the sand bank against the raging torrent. But all the force of Satan cannot break down one safeguard of truth. All the powers of earth and the satanic agencies combined, cannot give permanence to one lie.*11LtMs, Lt 23, 1896, par. 24*

Intensity is taking possession of everything upon the earth. Pleasure-lovers are intensely in earnest to secure all that is possible in that line. Gamblers are intensely in earnest. The betting, the horse racing, the various games, create great enthusiasm, and engross the powers of those interested, as if the reward of the victor were to be an eternity of bliss. What terrible infatuation! What madness and folly! An intense life is moving all the powers from beneath, and permeating all the schemes which the arch deceiver can invent through the agency of all the fallen order. Satanic agencies unite with youth, and with men of all ages to crowd life with spurious pleasure and attraction which shall defile the whole mind and corrupt the whole man. It is Satan's purpose that man shall have no thought of God, no fear of God, no restraint received from God.*11LtMs, Lt 23, 1896, par. 25*

And how is this matter to end? The satanic agencies are to combine with and inspire the professedly Christian world. Those who have the form of godliness, without the power, will rank under Satan's banner, and will display their zeal in making void the law of God. The whole world will have the opportunity of choosing between

Christ and Barabbas. Men who have perverted truth, misapplied Scripture, and who have become blinded by resisting the word which is truth, form the great apostate power of the last day. It belongs to the same order as that power which the Lord Jesus revealed to John as drunken with the blood of saints. It is to pursue the same line of action, determined to rule or ruin. The crisis is right upon us, and many will be deceived. Men who have all their life had opportunity to learn of Christ, but who have tenaciously clung to their own habits and practices, unwilling to change their own course of action and walk in the light, will act like blind men. They will accept everything that will coincide with their own ideas.¹¹*LtMs, Lt 23, 1896, par. 26*

There are thousands upon thousands, millions upon millions, who are now making their decision for eternal life or eternal death. The man who is wholly absorbed in his counting room, the man who finds pleasure at the gaming table, the man who loves to indulge perverted appetite, the amusement lover, the frequenters of the theater and the ballroom, put eternity out of their reckoning. The whole burden of their life is, What shall we eat? what shall we drink? and wherewithal shall we be clothed? They are not in the procession that is moving heavenward. They are led by the great apostate, and will with him be destroyed, both root and branch.¹¹*LtMs, Lt 23, 1896, par. 27*

No man stumbles into heaven. No man goes there blindfolded. If he will take time to consider, every man may know whether he is in the straight and narrow path or in the broad road that leads to death and hell. Let every soul inquire, is my heart renewed by the grace of Christ? Am I transformed by the Holy Spirit? Have I repented of my sins and confessed them? Are my sins forgiven? Am I a new creature in Christ Jesus? Do I count all things but loss for the excellency of the knowledge of Christ Jesus? Am I willing to make an entire consecration of every hour that remains, to do service for the Saviour? He gave His life for me; He is risen from the dead, and has brought life and immortality to light, that I might be a partaker of the divine nature. Will I purify my soul by obeying the truth and becoming complete in Him?¹¹*LtMs, Lt 23, 1896, par. 28*

My brother, I beseech you not to risk, your hope of heaven on a

possibility or a probability. You have now an opportunity to make your calling and election sure. The question for you to settle is, Am I willing to keep the way of the Lord? The path He marks out is not for women and children alone, but for man, for the youth, the middle-aged, and the aged. It is a narrow, self-denying path. To enter that path and press on through all obstacles and discouragements requires men who are more than weaklings. It requires those who have moral courage, firmness, perseverance, and faith. These will have heavenly intelligences as their companions.*11LtMs, Lt 23, 1896, par. 29*

Brother Collins, will you live as for God? Will you humble your heart before God, and at every step inquire, Is this the way of the Lord? Will you teach your family to keep the way of the Lord, to do justice and judgment? Take the Saviour as your Pattern. Follow the Lamb whithersoever He goeth.*11LtMs, Lt 23, 1896, par. 30*

You have not a sense of the exceeding sinfulness of sin. You cannot realize this until you shall draw nigh unto God. By beholding Jesus, you will become changed into His image. Then you will have discernment to see the character of sin; you will resist the devil, and will continue to draw nigh to God, that He may draw nigh to you.*11LtMs, Lt 23, 1896, par. 31*

Temptations will not cease. Satan will seek to lead you into sins which would debase mind and character, and leave you like a wrecked vessel, adrift upon the sea. Indulgence in sin will eat away the affections, and you will not give love where it is due. Let not the barriers of the soul be broken down, for Satan will come in like a flood, and overwhelm you with perplexities that will be fatal to your soul. Be on guard every moment. The barriers are already giving way.*11LtMs, Lt 23, 1896, par. 32*

Think on Jesus and say, Get thee behind me, Satan. Enter not into the path of those who do wickedly. Pass by it. Turn from it. But do not look upon those who have been overcome, and build yourself up in self-righteousness. If you are fully on the side of God, you may be a co-worker with Him to rescue many souls from death, and hide a multitude of sins.*11LtMs, Lt 23, 1896, par. 33*

I ask you to consider these Scriptures: *Jeremiah 6:10, 15-19; 1*

*Corinthians 6:12-20; 9:24-27; 2 Timothy 2:19-26. Study and practice the Word.*¹¹*LtMs, Lt 23, 1896, par. 34*

Lt 24, 1896

To the Church at Cooranbong

“Sunnyside,” Cooranbong, New South Wales, Australia

May 23, 1896

See variant *Lt 24b, 1896*. Portions of this letter are published in *CTr* 112.

Dear Brethren and Sisters:

Our faith is being tested and tried. In our endeavor to establish a school in Cooranbong, our path has not been smooth. A school is to be built and a church erected, but we are brought into strait places for lack of means. We cannot carry forward the work we so much desire to do.¹¹*LtMs, Lt 24, 1896, par. 1*

In this time of trouble, when we long to advance and yet are unable to because of the difficulties which confront us, let every member of the church remember that he is a chosen agent, called by God to do an appointed work. We have done all we thought it possible for us to do, and we must not fall into discouragement because trials come. A good work has been begun in this place, and does the Lord intend that it shall stop now? No, I answer, no. Let not any heart fail, for the Lord knows that we need means with which to build a meeting house and school. There is no money in the treasury, but shall our faith demand sight before it can work? God forbid.¹¹*LtMs, Lt 24, 1896, par. 2*

Let us put to use every power which God has mercifully given us and do our best to bring about the improvements in the cultivation of land and in putting up buildings, and then trust in the Lord and wait patiently for Him to do that for us which we are unable to do. His thoughts are not our thoughts, or His ways our ways, “for as the heavens are higher than the earth,” saith the Lord, “so are my ways higher than your ways, and my thoughts than your thoughts.” [*Isaiah 55:8, 9.*]¹¹*LtMs, Lt 24, 1896, par. 3*

Though the way may be rough, we must exercise implicit faith in the

power of the Lord to guide us. The experience of the children of Israel when journeying through the wilderness is a lesson for us on this point. "All the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandments of the Lord, and pitched in Rephidim; and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? Wherefore do ye tempt the Lord?" *11LtMs, Lt 24, 1896, par. 4*

"And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee the elders of Israel; and thy rod wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the Rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not?" [*Exodus 17:1-7.*] *11LtMs, Lt 24, 1896, par. 5*

By the command of the Lord the children of Israel were brought to Rephidim, this place destitute of water. He who was enshrouded in the pillar of cloud was leading them, and it was by His express command that they were encamped at this place. The General of the armies of heaven knew of the lack of water at Rephidim, and He brought His people hither to test their faith; but how poorly they proved themselves to be a people whom He could trust. Again and again He had manifested Himself to His chosen people. He had slain the firstborn of all the families of Egypt to accomplish their deliverance, and had brought them out of the land of their captivity with a high hand; He had fed them with angels' food, and had covenanted to bring them into the promised land. But now, when brought into difficulty, they broke into rebellion, distrusted God, and complained that Moses had brought them and their children out of Egypt only that they might die of thirst in the wilderness. By their

murmurings and lack of faith, they dishonored God, and placed themselves where they could not appreciate His mercies.¹¹*LtMs, Lt 24, 1896, par. 6*

Many today think that when they begin their Christian life they will find freedom from all want and difficulty. But every one who takes up his cross to follow Christ comes to a Rephidim in his experience. Life is not all made up of green pastures and cooling streams. Disappointment overtakes us; privations come; circumstances occur which bring us into difficult places. As we follow in the narrow way, doing our best as we think, we find that grievous trials come to us. We think that we must have walked by our own wisdom far away from God. Conscience-stricken, we reason, If we had walked with God, we would not have suffered so.¹¹*LtMs, Lt 24, 1896, par. 7*

Perhaps doubt and despondency crowd into our souls, and we say, The Lord has failed us, and we are ill-used. He knows about the strait places through which we are passing. Why does He permit us to suffer thus? He cannot love us; if He did, He would remove the difficulties from our path. "Is the Lord with us, or not?" [*Verse 7.*]¹¹*LtMs, Lt 24, 1896, par. 8*

But of old the Lord led His people to Rephidim, and He may choose to bring us there also, in order to test our faithfulness and loyalty to Him. In mercy to us He does not always place us in the easiest places, for if He did, in our self-sufficiency we would forget that the Lord is our helper in time of necessity. But He longs to manifest Himself to us in our emergency, and reveal the abundant supplies that are at our disposal, independent of our surroundings. And disappointment and trial are permitted to come upon us, that we may realize our own helplessness and learn to call upon the Lord for aid, as a child when hungry and thirsty calls upon its earthly father. Our heavenly Father has the power of turning the flinty rock into life-giving and refreshing streams. We shall never know, until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens He has borne for us, and how many burdens He would have been glad to bear if, with childlike faith, we had brought them to Him.¹¹*LtMs, Lt 24, 1896, par. 9*

In the hour of need we can gain no power by looking to ourselves. Our eyes need to be anointed with the heavenly eye salve, that we may discern our spiritual poverty and lack of faith. God is declared in all His dealing with His people; and with clear, unclouded eye, in adversity, in sickness, in disappointment, and in trial, as well as in prosperity, we are to behold the light of the glory of God in the face of Jesus Christ and trust to His guiding hand. Remember the power and love of God has shown us in time past. He “so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.” [John 3:16.] Then will He not find a way for us out of our difficulties?¹¹*LtMs, Lt 24, 1896, par. 10*

By their doubt and unbelief, God’s people do much to grieve the heart of God, and tempt a withdrawal of His mercy. But through all, His love is unchangeable. The waves of mercy may be beaten back, but again and again they flow to the hearts of undeserving human beings. God loves His purchased possession, and He longs to see them overcome the discouragement with which Satan would overpower them! Let no thought of unbelief afflict your souls, for unbelief acts as a paralysis upon the spiritual energies. Do not magnify your difficulties, but keep the Lord in your remembrance, watching unto prayer.¹¹*LtMs, Lt 24, 1896, par. 11*

“Moses verily was faithful in all his house as a servant, for a testimony of those things which should be spoken after. But Christ as a Son over his own house, which house are we if we hold fast the confidence and rejoicing of the hope firm unto the end. Wherefore as the Holy Ghost saith, Today, if ye will hear his voice harden not your hearts as in the provocation in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts, and they have not known my ways. So I swear in my wrath that they shall not enter into my rest. Take heed, brethren, lest there be in any of us an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin.” “For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end.” [*Hebrews 3:5-14.*]¹¹*LtMs, Lt 24, 1896, par.*

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. And your feet shod with the preparation of the gospel of peace. And above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” [*Ephesians 6:10-16.*]*11LtMs, Lt 24, 1896, par. 13*

Let every one who names the name of Christ read this Scripture over and over again, and then inquire, Am I clothed with the whole armor of God, that I may be a successful co-laborer with Christ? The more we know of ourselves, the more we prove our motives and desires, the more heartfelt will be the consciousness of our utter inability to fight the battle of the Lord in our own strength, and the more we will feel the need of having our loins “girt about with truth” [*Verse 14*], in order that we may have purity of purpose, and know that we are not serving ourselves, but the Lord Jesus Christ.*11LtMs, Lt 24, 1896, par. 14*

“Above all,” declares the inspired Word, “taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” [*Verse 16.*] Stablish your hearts in the belief that God knows of all the trials and difficulties you will encounter in the warfare against evil, for God is dishonored when any soul belittles His power by talking unbelief.*11LtMs, Lt 24, 1896, par. 15*

This world is God’s great field of labor. He has purchased those who dwell in it with the blood of His only begotten Son, and He means that His message of mercy shall go to every one. Those who are commissioned to do this work will be tested and tried, but they are always to remember that God is near to strengthen and uphold them. He does not ask us to depend upon any broken reed. We are not to look for any human aid. God forbid that we should put man in

the place where God should be. He has promised to help us, and in the Lord Jehovah is “everlasting strength.” [*isaiah 26:4.*]*11LtMs, Lt 24, 1896, par. 16*

A lesson of faith is given us in the experience of Christ with the disciples of John the Baptist. Imprisoned in the lonely dungeon, John had fallen into discouragement, and he sent his disciples to Jesus, saying, “Art thou he that should come, or do we look for another?” Christ knew on what errand the messengers had come, and by a mighty demonstration of His power, He gave them unmistakable evidence of His divinity. Turning to the multitude, He spoke, and the deaf heard His voice. He spoke again, and the eyes of the blind were opened to behold the beauties of nature, and to look upon the face of their compassionate Restorer. He put forth His hand, and at His touch the fever left the afflicted ones. At His command demoniacs were healed, and falling at His feet, worshipped Him. Then turning to the disciples of John, He said, “Go and show John again the things which ye do see and hear!” [*Matthew 11:3, 4.*]*11LtMs, Lt 24, 1896, par. 17*

That same Jesus who wrought those mighty works is our Saviour today, and is as willing to manifest His power in our behalf as He was in the behalf of John the Baptist. When we are hedged about by adverse circumstances, surrounded by difficulties which it seems impossible for us to surmount, we are not to murmur, but to remember the past loving-kindnesses of the Lord. Looking unto Jesus, the Author and Finisher of our faith, we may endure as seeing Him who is invisible, and this will keep our minds from being clouded by the shadow of unbelief. *11LtMs, Lt 24, 1896, par. 18*

Shortly before Christ’s ascension, Philip said to Him, “Lord, show us the Father, and it sufficeth us.” Grieved at His unbelief, Christ turned to him saying, “Have I been so long with you, and yet hast thou not known me, Philip?” Is it possible that I have walked with you, and talked with you, and fed you by miracles, and yet you have not comprehended that I was the Sent of God, “the Way, the Truth, and the Life,” that I came down from heaven to represent the Father? “Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works.” “He that hath

seen me hath seen the Father;" for I am the "brightness of his glory," and the "express image of his person." "How sayest thou then, Show us the Father?" "Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake." [*John 14:6, 8-11; Hebrews 1:3.*]*11LtMs, Lt 24, 1896, par. 19*

Too often we grieve the heart of Jesus by our unbelief. Our faith is short-sighted, and we allow trials to bring out our inherited and cultivated tendencies to wrong. When brought into strait circumstances, we dishonor God by murmuring and complaining. Instead of this, we should show that we have learned in the school of Christ by helping those that are worse off than ourselves, those who are seeking for light, but are unable to find it. Such have a special claim upon our sympathy, but instead of trying to uplift them, we pass by on the other side, intent on our own interests or trials. If we do not show decided unbelief, we manifest a murmuring, complaining spirit.*11LtMs, Lt 24, 1896, par. 20*

"O thou of little faith, wherefore didst thou doubt?" [*Matthew 14:31.*] Christ has already proved Himself to be our ever-present Saviour. He knows all about our trials, and in the hour of need can we not pray that God will give us His Holy Spirit to bring to our minds His many manifestations of power in our behalf? Can we not believe that He is as willing to help us as on former occasions? His past dealings with His servants are not to fade from our minds, but the remembrance of them is ever to strengthen and uphold us.*11LtMs, Lt 24, 1896, par. 21*

No amount of tribulation can separate us from Christ. If He leads us to Rephidim, it is because He sees that it is for our good and for His name's glory. And if we will look to Him in trusting faith, He will, in His own time, turn the bitterness of Marah into sweetness. He can open the flinty rock and cause cooling streams to flow forth. Then shall we not lift our voices in praise and thanksgiving for past mercies, and go forward with full assurance that He is an ever-present help in time of trouble? He has been with us in our past experiences, and His Word to us is, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*]*11LtMs, Lt 24, 1896, par. 22*

“Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work.” [2 *Thessalonians* 2:15-17.]11LtMs, Lt 24, 1896, par. 23

“Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” [1 *Peter* 2:9.]11LtMs, Lt 24, 1896, par. 24

All who advocate truth in distinction to error have a special work to do in vindicating the law of God. Men inspired by a power from beneath have considered it their duty to uphold, as the Sabbath of the Lord, the first day of the week. By thus disregarding the claims of God, ministers who claim to preach the gospel are voicing the words of Satan, who told Adam and Eve that if they transgressed the law, they would not die, but would be as gods, knowing good and evil. By their influence and example, these false shepherds have caused a lie to be received as truth. With persevering energy they have labored to establish a spurious Sabbath, and this man-made institution has received the homage of the greater part of the world. But this does not make a day holy which God has given us as a common working day. Though this error be hoary with age, though the world bow in reverence to it, it still remains an error and a delusion, for God says, “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” [*Isaiah* 8:20.]11LtMs, Lt 24, 1896, par. 25

Well-nigh universal contempt is shown to the law of God, and all who are loyal to Him have a sacred and solemn work to do in magnifying the law, and making it honorable. God placed His sanctity upon the seventh day, and gave it to man to keep holy; and He said, “My covenant will I not break, nor alter the thing that is gone out of my mouth.” [*Psalms* 89:34.] By rendering obedience to His commandments, we uphold the honor of God in the earth.11LtMs, Lt 24, 1896, par. 26

Satan works against the law with untiring energy, and God calls upon His people to be witnesses for Him by pressing the battle to the gates. This work must advance, or it will go backward. In this war there is no release. Those who take part in it must put on the whole armor of God, that they may fight manfully in the warfare against evil.*11LtMs, Lt 24, 1896, par. 27*

Often God's soldiers find themselves brought into hard and difficult places, they know not why. But are they to relax their hold because difficulties arise? Is their faith to diminish because they cannot see their way through the darkness? God forbid. They are to cherish an abiding sense of God's power to uphold them in their work. They cannot perish, neither can they lose their way, if they will follow His guidance and strive to uphold His law.*11LtMs, Lt 24, 1896, par. 28*

The experience of the children of Israel in the wilderness should guide us in our work. The Word of God declares, "All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." [*1 Corinthians 10:11.*] In their journeyings the Lord brought the children of Israel into hard places in order to test their faith and fidelity to Him. He had promised to bring them into the promised land, and if they had waited patiently for Him, reviving their faith by recounting His great goodness and His wonderful work in their behalf, He would have shortened their test. But they forgot their heavenly Leader. Murmuring and complaining, they vented their wrath and bitterness upon Moses, forgetting that their emergency was God's opportunity.*11LtMs, Lt 24, 1896, par. 29*

Today God says to His people, Do not imitate the conduct of the children of Israel at Rephidim by showing unbelief when brought into difficulties. "For there hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way to escape, that ye may be able to bear it." [*Verse 13.*]*11LtMs, Lt 24, 1896, par. 30*

"Dearly beloved," writes the apostle Paul [Peter], speaking by the Holy Spirit, "I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul, having your conversation

honest among the Gentiles, that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation." [1 *Peter* 2:11, 12.] God has led us forth, and He calls upon us to let our light so shine that others, seeing our good works, may be led to glorify our heavenly Father. We have no time to waste in thinking of our individual difficulties. When we bemoan the hardness of the way, we turn from the path of faith. God can make us fully able to go up and possess the promised land. He says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation* 22:14.]¹¹*LtMs, Lt 24, 1896, par. 31*

If our path is not always made plain and easy, if we are not always so well favored as we think we should be, let us look to God, and say in faith, "By the mighty Cleaver of truth God has separated us from the world, from its customs and maxims, and has chosen us as His peculiar people, and he is able to work for us." Let us go forward in the strength of the Lord God Almighty, striving to uphold His law in the earth. So shall ye be "my witnesses, saith the Lord, and my servant, whom I have chosen: that ye may know and believe me, and understand that I am he: before me there is no god formed, neither shall there be any after me." "I have declared and have saved, and I have showed when there was no strange god among you; therefore ye are my witnesses, saith the Lord." "That they may know from the rising of the sun and from the west, that there is none beside me." [*Isaiah* 43:10, 12; 45:6.]¹¹*LtMs, Lt 24, 1896, par. 32*

Lt 24a, 1896

Conference Presidents and Counselors

Sunnyside, Cooranbong, New South Wales, Australia

[August 1896]

Portions of this letter are published in *TM* 340-346; *9MR* 157.

Conference Presidents and Counselors:

God gave to Moses special directions for the management of his work. He directed Moses to associate men with him as counsellors, that his burdens might be lightened. Through Jethro the message was given: "Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God. And thou shalt teach them ordinances and laws, and shalt show them the way in which they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens."¹¹*LtMs*, *Lt 24a*, 1896, *par. 1*

"And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace."^[Exodus 18:22, 23.]¹¹*LtMs*, *Lt 24a*, 1896, *par. 2*

This counsel is for us. It should be heeded by our responsible men. The president of our General Conference has been left to gather to himself burdens which God has not laid upon him, and the things that he has tried to do could not be done wisely and well. The men he has connected with himself have been, in character and principle, entirely the opposite of that which the Lord has specified. Many of the presidents of the several conferences do not answer the measurement of God.¹¹*LtMs*, *Lt 24a*, 1896, *par. 3*

The awakening power of God, the molding influence of the Holy Spirit, is needed by all who in any way bear responsibilities in the Lord's work. Without this they are unfit for the work, and should be dismissed. If they have not understood their work, and the qualifications essential, it is vain to expect that they will do in the future, that clear, decided, forcible work which God requires. Please notice (*Exodus 18:16*): Moses said, "When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God and his laws." This work is still to be done, and if the men who now bear responsibilities will not do it, then it must be committed to others. The Lord's work must be carried forward without guile, hypocrisy, or covetousness. *11LtMs, Lt 24a, 1896, par. 4*

In His instruction to Moses the Lord very plainly set forth the character of those who were to fill important positions as counselors. They are to be "able men, such as fear God, men of truth, hating covetousness." [*Verse 21.*] The Lord's counsel has been strangely neglected. There are men in places of holy trust who when reproved, have cared naught for it. Some who for years have stood as counsellors, have boldly stated that they would not receive the testimonies given. In triumph they have declared that many of our most responsible men have lost faith in the messages coming from Sister White. Thus the rejecters of light have been strengthened in their unbelief, feeling that they had quite a strong confederacy. *11LtMs, Lt 24a, 1896, par. 5*

Men who have had the light, have walked contrary to the light. These words are appropriate: "Truth has fallen in the streets, and equity cannot enter." [*Isaiah 59:14.*] The malaria of unbelief has been diffusing its deathly atmosphere throughout the ranks, nigh and afar off. All this has been stated plainly, yet for years matters have been left unchanged. Can the Lord's favor be expected under such circumstances? *11LtMs, Lt 24a, 1896, par. 6*

Spirit of the World

The line of demarkation between the professed, commandment-keeping people of God and the world is not as distinct as it once was. Those who are walking in harmony with God will not be found

taking part in political gatherings. Those who do this, give evidence that they are not faithful servants of Jesus. They have handled common fare so long that their discernment is lost. There is a people who have enlisted to stand under the banner of Jesus. They are Christ's army. They have pledged themselves to come out from the world, and be separate. They have pledged themselves to use the sword of the Spirit, the Word of God, to make aggressive warfare against sin and all iniquity. *11LtMs, Lt 24a, 1896, par. 7*

We are to show our loyalty to our King, the Lord Jesus Christ. The apostle James declares, "Whosoever will be a friend of the world is an enemy of God." [*James 4:4.*] And the beloved John, the disciple most like Jesus, has given the warning, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." [*1 John 2:15.*] No man will find happiness in following the example of Adam, and wandering from his Maker. *11LtMs, Lt 24a, 1896, par. 8*

I have been deeply impressed with the necessity of seeking to bring about decided reformation in families. A great work needs to be done for individual members of families, and then it will surely extend to the church. Our homes must be made a Bethel, our hearts a shrine. Wherever the love of God is cherished in the soul, there will be peace, there will be light and joy. Spread out the Word of God before your families in love, and ask, "What hath God spoken?" *11LtMs, Lt 24a, 1896, par. 9*

Oh that God could now commend the principles of His people as He commended Abraham, the father of the faithful, because he cultivated home religion. It is God that speaks. He declares that there will be no betraying of the truth on the part of Abraham, no yielding to any guide but one. God has a law, and Abraham will keep it. He is answerable to the Lawgiver, he will not act on any man's convictions. He will control his household after him. He will not allow indulgence in wrong principles, which is the veriest cruelty. The Holy One has given rules for the guidance of all. None can be guiltless in departing from these rules. Nothing can excuse any course in which the principles of justice and judgment shall not be made paramount. *11LtMs, Lt 24a, 1896, par. 10*

Study God's Methods

As a people we should study God's plans for conducting His work. Wherever He has given directions in regard to any point, we should carefully consider how to regard His expressed will. This work should have special attention. It is not wise to choose one man as president of the General Conference. The work of the General Conference has extended, and some things have been made unnecessarily complicated. A want of discernment has been shown. There should be a division of the field, or some other plan should be devised to change the present order of things.¹¹*LtMs, Lt 24a, 1896, par. 11*

Instead of advancing the work themselves, insufficient workers have cast their responsibilities on the president of the General Conference. Thus burdens that were altogether too heavy have been brought upon one man. And if that one man's mind becomes warped or clouded in any way, then a wrong mold is given to the work. It may be urged that there is a General Conference Committee, and each of our institutions has a Board of Directors, and they will carry the burden. But if one or more of these men are leavened with a spirit that God cannot favor, and yet they are retained in the work, they will leaven the president of the Conference. If he is in any way dull of comprehension, if he for any cause permits his staunch, faithful workers, men who are true to principle, to leave him, the cause of God is imperiled.¹¹*LtMs, Lt 24a, 1896, par. 12*

In the councils some members have introduced principles which God has condemned. When opposed in their suggestions and devisings, they resented it. Those who would not second the propositions made were not wanted, although it was their duty to be present and to share in the deliberations and decisions. But their presence was disagreeable to the men who wished to carry things their own way.¹¹*LtMs, Lt 24a, 1896, par. 13*

The president of the General Conference should have the privilege of deciding who shall stand by his side as counsellors. Those who will keep the way of the Lord, who will preserve clear, sharp discernment by cultivating home religion, are safe counsellors. Of

such a one, the Searcher of hearts saith, "I know him, that he will command his children and his household after him. And they shall keep the way of the Lord, to do justice and judgment." [*Genesis 18:19.*]*11LtMs, Lt 24a, 1896, par. 14*

Counsellors of the character that God chose for Moses are needed by the president of the General Conference. It was the privilege of Elder Olsen at least to express his preferences as to the men who should be his counsellors. It was his privilege to discern between him that serveth God, and him that serveth Him not. But a strange blindness was upon him. There has been a leavening influence upon human minds, and it has been most painful. For years God has been dishonored.*11LtMs, Lt 24a, 1896, par. 15*

Unless he walks in the light of life, the president of the General Conference will make many mistakes. He will continue to do as he has done in the past, in heeding the calls made for his presence in the several conferences, and will absorb means in taking with him men, who, he knows, do not appreciate the work for this time: men who do not walk with God; men who refuse to accept the testimonies the Lord has graciously given them, and who have slighted and rejected the Holy Spirit. To all appearance he has honored them as he should honor faithful men of superior judgment. In this he has dishonored God, and left upon the churches an influence that has confused and perplexed them. God speaks to him, saying, "Them that honor me I will honor." [*1 Samuel 2:30.*]*11LtMs, Lt 24a, 1896, par. 16*

Brother Olsen's example has done much to unsettle the confidence of conference presidents in the Testimonies; for he himself has walked directly contrary to the light which the Lord has given. He has honored men whom God does not honor. There are men who have been, and are still, connected with the councils at Battle Creek, who need a thorough conversion, else they can never enter the kingdom of heaven. Self, self, self is exhibited in every line of their work, and God is greatly dishonored by being misrepresented in character.*11LtMs, Lt 24a, 1896, par. 17*

And yet men in positions of trust have been and are being educated to submit all their plans to the counselors at Battle Creek, to be

pronounced upon, approved or disapproved, by men. How long shall this departure from the Lord's arrangement continue? Men have such a burning desire to stretch themselves beyond their measure. They wish to be regarded as authority on all things relative to the work of God in all parts of the world. But this is not God's plan. The men who compose the councils at Battle Creek have for years been very defective in character. Their own spirit and judgment have leavened the plans and recommendations presented to the workers in different fields. If the people are so blinded that they cannot discern this, God sees it, and it is an offense to Him.*11LtMs, Lt 24a, 1896, par. 18*

I have the word of the Lord for presidents of conferences. They should shoulder the responsibilities involved in the trusts reposed in them. In your work, do not try to meet a human standard, but the standard of God's Word. If you will not do this, if you will not seek the Lord most earnestly, if you will not be burden bearers, but choose to lay your whole weight of responsibilities upon the president of the General Conference, then week by week, month by month, you are disqualifying yourselves for the work. You should leave it, and engage in common business transactions, which do not so decidedly involve eternal responsibilities.*11LtMs, Lt 24a, 1896, par. 19*

Presidents of conferences, I appeal to you in the name of the Lord Jesus: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [*Isaiah 55:6, 7.*] You are to be self-denying missionaries, men of thought, men who will pray for divine enlightenment, and who will be faithful and true to responsibilities. Sit at the feet of Jesus, and learn His will. There must be zealous activity on your part. Teach not your ideas, your plans, your notions, your maxims, but teach the Word of the Lord.*11LtMs, Lt 24a, 1896, par. 20*

Your weekly seasons of prayer will not qualify any one of you for your great and solemn responsibility if, after these seasons, you feel that your duty is done, and, having looked into the great moral looking-glass, you go away and forget what manner of man you

were. It is not merely one day of special service that will suffice for the soul's need. You must be constantly coming to the storehouse to feed on the flesh and blood of the Son of God. Religion is not to be cheapened in 1896 or 1897.*11LtMs, Lt 24a, 1896, par. 21*

Those who are partakers of the divine nature are to come out from worldly influences, from empty festivities, and sit down with Christ, in heart communion with their Redeemer. Cease your unbelieving worry. When the anxious disciples saw the hungry multitude beside the sea, impossibilities arose in their minds, and they questioned, Shall we go to the villages and buy, to give to them? Just so in the several conferences many now ask, Shall we send to Battle Creek for some one to come and hold meetings with us and revive us and feed us? What said Christ? No. He commanded the multitude to sit down on the grass in companies of fifty and one hundred. They obeyed orders, seating themselves in long lines on the grass.*11LtMs, Lt 24a, 1896, par. 22*

Jesus took the five loaves and two fishes out of the hands of the lad, and, looking up to His Father He asked His blessing upon the meager supply. Then He put into the hands of the disciples the food to be distributed. The scanty provisions grew under the hand of Christ, and He had constantly a fresh supply for His servants to distribute to the hungry multitude, until all had a sufficiency. Then the word came, "Gather up the fragments, that nothing be lost." [*John 6:12.*] There was a surplus of food to be gathered up.*11LtMs, Lt 24a, 1896, par. 23*

This is a lesson to all in their spiritual experience. What an amount of worry would be saved if men would only trust in God. The bread of life is to be given to needy souls. And what a work is often made of the matter. There are long councils for devising plans, inventing new methods. There is a constant effort to get up entertainments to draw people to the church or the Sabbath school. Like the disciples the workers raise the question, Shall we go unto the villages and buy? What is the work to be done? Come unto Jesus. Humble faith and prayer will accomplish very much more than your long councils. Listen to the Saviour's invitation. Put your neck under His yoke. Accept His burdens. Receive that which He bestows. He says, "My yoke is easy, and my burden is light." [*Matthew 11:30.*]*11LtMs, Lt*

This anticipation of terrible difficulties need not be. We must eat and drink the Word of life, which is represented as eating and drinking of the flesh and blood of Christ. Those who know the truth must be educated the receive it from their own shepherds, and pray over it, and practice it. Then souls will grow in faith, and in intelligent knowledge. They would receive the bread of life and digest it. "The entrance of thy word giveth light. It giveth understanding to the simple." [*Psalm 119:130.*] The truth needs to enter into heart and mind. More, much more praying, and less long sermonizing, will be for the health of body and soul.*11LtMs, Lt 24a, 1896, par. 25*

Money has been expended in sending men to Jerusalem, to see the place where Jesus travelled and taught, when we have the precious Saviour nigh us, His presence with us, and we may have a Jerusalem in our own houses and in the churches. We can discern His fresh footsteps, we can eat His words, and have eternal life. We need more study, more earnest meditation and communion with Christ. We need to listen for the still, small voice, and to rest by faith in the love of Christ. We should then have a much more healthful experience, and become much more vigorous Christians.*11LtMs, Lt 24a, 1896, par. 26*

We have a superabundance of sermons, but we need to learn to receive the Word. All the help from abroad cannot supply this deficiency. The home missionary work must be entered into by home missionaries. God is not pleased with the selfish devising to give so many advantages to those who know the truth, who have had opportunities to understand far more of the truth than they practice. Thousands upon thousands are in ignorance, perishing out of Christ. Yet money and time and labor are devoted to the class who are ever learning, yet never able to come to the experimental knowledge of the truth, because they will not practice the truth.*11LtMs, Lt 24a, 1896, par. 27*

Those who are ready to do service are those who feed most on Christ. Read and study His Word, drink in the inspiration of His Spirit, and receive of His grace, not to hoard, but to give to others. In order to instruct others, the teachers must first be learners of

Christ. There are Marthas in every church, they are intensely busy in religious activities, and they do much good; but we need also Mary's side of the character. The most zealous workers need to learn at the feet of Jesus.¹¹*LtMs, Lt 24a, 1896, par. 28*

Lt 24b, 1896

To the Church at Cooranbong

“Sunnyside,” Cooranbong, New South Wales, Australia

May 23, 1896

Variant of *Lt 24, 1896*. Portions of this letter are published in *10MR* 115-118.

Dear Brethren and Sisters:

“Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness in to his marvelous light.” [*1 Peter* 2:9.]¹¹*LtMs, Lt 24b, 1896, par. 1*

All who advocate truth in distinction to error have a special work to do in vindicating the law of God. Men inspired by a power from beneath have considered it their duty to uphold as the Sabbath, the first day of the week. By thus disregarding the claim of God, ministers who claim to preach the gospel are voicing the words of Satan, who told Adam and Eve that if they transgressed the law, they would not die, but would be as gods, knowing good and evil. By their influence and example, these false shepherds have caused a lie to be received as truth. With persevering energy they have labored to established a spurious Sabbath, and this man-made institution has received the homage of the greater part of the world. But this does not make a day holy which God had given to us for a common working day. Though this error be hoary with age, though the world bow in reverence to it, it still remains an error and a delusion, for God says, “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” [*Isaiah* 8:20.]¹¹*LtMs, Lt 24b, 1896, par. 2*

Well-nigh universal contempt is shown to the law of God, and all who are loyal to Him have a sacred and solemn work to do in magnifying the law, and making it honorable. God placed His sanctity upon the seventh day, and gave it to man to keep holy; and He said, “My covenant will I not break, nor alter the thing that is

gone out of my mouth.” [*Psalm 89:34.*] By rendering obedience to His commandments, we uphold the honor of God in the earth.*11LtMs, Lt 24b, 1896, par. 3*

Satan works against the law with untiring energy, and God calls upon His people to be witnesses for Him by pressing the battle to the gates. This work must advance or it will go backward. In this war there is no release. Those who take part in it must put on the whole armor of God, that they may fight manfully in the warfare against evil.*11LtMs, Lt 24b, 1896, par. 4*

Often God’s soldiers find themselves brought into hard and difficult places, they know not why. But are they to relax their hold because difficulties arise? Is their faith to diminish because they cannot see their way through the darkness? God forbid. They are to cherish an abiding sense of God’s power to uphold them in the work. They cannot perish, neither can they lose their way, if they will follow His guidance, and strive to uphold His law.*11LtMs, Lt 24b, 1896, par. 5*

Our faith is being tested and tried. In our endeavor to establish a school in Cooranbong, our path has not been smooth. A school is to be built and a church erected, but we are brought into straight places for lack of means. We cannot carry forward the work we so much desire to do.*11LtMs, Lt 24b, 1896, par. 6*

In this time of trouble, when we long to advance, and yet are unable to because of the difficulties which confront us, let every member of the church remember that he is a chosen agent, called by God to do an appointed work. We have done all we thought it possible for us to do, and we must not fall into discouragements because trials come. A good work has been begun in this place, and does the Lord intend that it shall stop now? No, I answer, No. Let not any heart fail, for the Lord knows that we need means with which to build a meeting house and school. There is no money in the treasury, but shall our faith demand sight before it can work? God forbid. Let us trust in the Lord and wait patiently for Him; His thoughts are not our thoughts, or His ways our ways, “for as the heavens are higher than the earth,” saith the Lord, “so are my ways higher than your ways, and my thoughts than your thoughts.” [*Isaiah 55:8, 9.*]*11LtMs, Lt 24b, 1896, par. 7*

Though the way may be rough, we must exercise implicit faith in the power of the Lord to guide us. The experience of the children of Israel when journeying through the wilderness is a lesson for us on this point and should guide us in our work. The Word of God declares, "All these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the earth are come." [1 *Corinthians 10:11.*] "All the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandments of the Lord, and pitched in Rephidim; and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? Wherefore do ye tempt the Lord?*11LtMs, Lt 24b, 1896, par. 9*

"And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our cattle and our children with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee the elders of Israel; and thy rod wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there on the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the place Massah, and Meribah, because of the chiding of the children of Israel." [*Exodus 17:1-7.*]*11LtMs, Lt 24b, 1896, par. 10*

By the command of the Lord the children of Israel were brought to Rephidim, this place destitute of water. He who was enshrouded in the pillar of cloud was leading them, and it was by His express command that they were encamped at this place. The General of the armies of heaven knew of the lack of water at this place, and He brought His people hither to test their faith; but how poorly they proved themselves to be a people whom He could trust. Again and again He had manifested Himself to His chosen people. He had

slain the firstborn of all the families of Egypt to accomplish their deliverance; He had brought them out of the land of their captivity with a high hand; He had fed them with angels' food; and had covenanted to bring them into the promised land. But now, when brought into difficulty, they broke into rebellion, distrusted God, and complained that Moses had brought them and their children out of Egypt only that they might die of thirst in the wilderness.¹¹*LtMs, Lt 24b, 1896, par. 11*

By their murmurings and lack of faith, they dishonored God, and placed [themselves] where they could not appreciate His mercies. He had promised to bring them into the promised land, and if they had waited patiently for Him, reviving their faith and recounting His great goodness and His wonderful work in their behalf, He would have shortened their test. But they forgot their heavenly Leader. Murmuring and complaining, they vented their wrath and bitterness on Moses, forgetting their emergency was God's opportunity.¹¹*LtMs, Lt 24b, 1896, par. 12*

Many today think that when they begin their Christian life they will find freedom from all want and difficulty. But every one who takes up his cross to follow Christ comes to a Rephidim in his experience. God says to His people, Do not imitate the conduct of the children of Israel by showing unbelief when brought into difficulties. "For there hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation make a way of escape, that ye may be able to bear it." [*1 Corinthians 10:13.*]¹¹*LtMs, Lt 24b, 1896, par. 13*

Life is not all made up of green pastures and cooling streams. Disappointment overtakes us; privations come; circumstances occur which bring us into difficult places. As we follow in the narrow way, doing our best as we think, we feel that grievous trials come upon us. We think that we must have walked by our own wisdom far away from God. Conscience-stricken, we reason, If we had walked with God, we would not have suffered so.¹¹*LtMs, Lt 24b, 1896, par. 14*

Perhaps doubt and despondency crowd into our souls, and we say,

The Lord has failed us, and we are ill-used. He knows about the straight places through which we are passing. Why does He permit us to suffer thus? He cannot love us; if He did, He would remove the difficulties from our path. "Is the Lord with us, or not?" [*Exodus 17:7.*] *11LtMs, Lt 24b, 1896, par. 15*

But just as the Lord led His people to Rephidim of old, so He may bring us there also, in order to test our faithfulness and loyalty to Him. In mercy to us He does not always place us in the easiest places; if He did, in our self-sufficiency we would forget that the Lord is our helper in our time of necessity. But He longs to manifest Himself to us in our emergency, and reveal the abundant supplies that are at our disposal, independent of our surroundings. And disappointment and trial are permitted to come upon us, that we may realize our own helplessness and learn to call upon the Lord for help, as a child, when hungry and thirsty, calls upon an earthly father. Our heavenly Father has the power of turning the flinty rock into life-giving and refreshing streams. We shall never know, until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens He has borne for us, and how many burdens He would have been glad to bear if, with childlike faith, we had brought them to Him. *11LtMs, Lt 24b, 1896, par. 16*

In the hour of need we can gain no power by looking to ourselves. Our eyes need to be anointed with the heavenly eye salve, that we may discern our spiritual poverty and lack of faith. God is declared in all His dealings with His people; and with clear unclouded eye, in adversity and sickness, in disappointment, and in trial, as well as in prosperity, we are to behold the light of the glory of God in the face of Jesus Christ and trust to His guiding hand. Remember the power and love of God has shown us in time past. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life." [*John 3:16.*] Then will He not find a way for us out of our difficulties? *11LtMs, Lt 24b, 1896, par. 17*

By their doubt and unbelief, God's people do much to grieve His loving, and tempt a withdrawal of His mercy. But through all, His love is unchangeable. The waves of mercy may be beaten back,

but again and again they flow to the hearts of undeserving human beings. God loves His purchased possession, and He longs to see them overcome the discouragement with which Satan would overpower them! Let no thought of unbelief afflict your souls, for unbelief acts as a paralysis upon the spiritual energies. Do not magnify your difficulties, but keep the Lord in your remembrance, watching unto prayer. *11LtMs, Lt 24b, 1896, par. 18*

“Moses verily was faithful in all his house as a servant, for a testimony of those things which should be spoken after. But Christ as a son over his own house, which house are we if we hold fast the confidence and rejoicing of the hope, firm unto the end. Wherefore, as the Holy Ghost saith, Today, if ye will hear his voice harden not your hearts as in the provocation in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts, and they have not known my ways. So I swore in my wrath that they shall not enter into my rest. Take heed, brethren, lest there be in any of us an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin.” “For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end.” [*Hebrews 3:5-14.*] *11LtMs, Lt 24b, 1896, par. 19*

Necessity of Having On the Whole Armor *11LtMs, Lt 24b, 1896, par. 20*

“Finally, my brothers, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. And, above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of

the wicked.” [*Ephesians 6:10-16.*]*11LtMs, Lt 24b, 1896, par. 21*

Let every one who names the name of Christ read this Scripture over and over again, and then inquire, Am I clothed with the whole armor of God, that I may be a successful co-laborer with Christ? The more we know of ourselves, the more we prove our motives and desires, the more heartfelt will be the consciousness of our own inability to fight the battles of the Lord in our own strength, and the more we will feel the need of having our loins “girt about with truth” [*Verse 14*], in order that we may have purity of purpose, and know that we are not serving ourselves, but the Lord Jesus Christ.*11LtMs, Lt 24b, 1896, par. 22*

“Above all,” declared the inspired Word, “taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” [*Verse 16.*] Stablish your hearts in the belief that God knows all the trials and difficulties you will encounter in the warfare against evil, for God is dishonored when any soul belittles His power by talking unbelief.*11LtMs, Lt 24b, 1896, par. 23*

This world is God’s great field of labor. He has purchased those who dwell in it with the blood of His only begotten Son, and He means that His message of mercy shall go to every one. Those who are commissioned to do this work will be tested and tried, but they are always to remember that God is near to strengthen and uphold them. He does not ask us to depend upon any broken reed. We are not to look for any human aid. God forbid that we should put man in the place where God should be. He has promised to help us, and in the Lord Jehovah is “everlasting strength.” [*isaiah 26:4.*]*11LtMs, Lt 24b, 1896, par. 24*

A Lesson in Faith From the Experience of John the Baptist.*11LtMs, Lt 24b, 1896, par. 25*

A lesson of faith is given us in the experience of Christ with the disciples of John the Baptist. Imprisoned in the lonely dungeon, John had fallen into discouragement, and he sent his disciples to Jesus, saying, “Art thou he that should come or do we look for another?” Christ knew on what errand the messengers had come, and by a mighty demonstration of His power, He gave them unmistakable evidence of His divinity. Turning to the multitude, He

spoke, and the deaf heard His voice. He spoke again, and the eyes of the blind were opened to behold the beauties of nature, and to look upon the face of their compassionate Restorer. He put forth His hand, and at His touch the fever left the afflicted ones. At His command demoniacs were healed, and falling at His feet, worshipped Him. Then turning to the disciples of John He said, "Go and show John again the things ye see and hear." [*Matthew 11:3, 4.*]*11LtMs, Lt 24b, 1896, par. 26*

That same Jesus who wrought those mighty works is our Saviour today, and is as willing to manifest His power in our behalf as He was in the behalf of John the Baptist. When we are hedged about by adverse circumstances, surrounded by difficulties which it seems impossible for us to surmount, we are not to murmur, but to remember the past loving-kindnesses of the Lord. Looking unto Jesus, the Author and Finisher of our faith, we may endure as seeing Him who is invisible, and this will keep our minds from being clouded by the shadow of unbelief. *11LtMs, Lt 24b, 1896, par. 27*

The Heart of Jesus Grieved by our Unbelief *11LtMs, Lt 24b, 1896, par. 28*

Shortly before Christ's ascension Him, "Lord, show us the Father and it sufficeth us." Grieved at His unbelief, Christ turned to him saying, "Hast thou been so long with me, and yet hast thou not known me, Philip?" It is impossible that I have walked with you, and talked with you, and fed you by miracles, and you have not comprehended that I was sent of God, "the Way, the Truth, and the Life," that I came down from heaven to represent the Father. "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works." "He that hath seen me, hath seen the Father," for I am the "brightness of his glory," and the "express image of his person." "How sayest thou, then, Show us the Father?" "Believe that I am in the Father, and the Father in me, or else believe me for the very works' sake." [*John 14:6, 8-11; Hebrews 1:3.*]*11LtMs, Lt 24b, 1896, par. 29*

Too often we grieve the heart of Jesus by our unbelief. Our faith is short-sighted, and we allow trials to bring out our cultivated and

inherited tendencies to wrong. When brought into straight circumstances, we dishonor God by murmuring and complaining. Instead of this, we should show that we have learned in the school of Christ by helping those who are worse off than ourselves, those who are looking for light, but are unable to find it. Such have a special claim upon our sympathy, but instead of trying to uplift them, we pass by on the other side, intent on our own interests or trials. If we do not show decided unbelief, we manifest a murmuring, complaining spirit.¹¹*LtMs, Lt 24b, 1896, par. 30*

He Who Has Helped Will Help¹¹*LtMs, Lt 24b, 1896, par. 31*

“O thou of little faith, wherefore didst thou doubt?” [*Matthew 14:31.*] Christ has already proved Himself to be our ever present Saviour. He knows all about our trials, and in the hour of need can we not pray that God will give us His Holy Spirit to bring to mind His manifestations of power in our behalf? Can we not believe that He is as willing to help us as on former occasions? His past dealings with His servants are not to fade from our minds, but the remembrance of them is ever to strengthen and uphold us.¹¹*LtMs, Lt 24b, 1896, par. 32*

No amount of tribulation can separate us from Christ. If He leads us to Rephidim, it is because He sees that it is for our good and for His name's glory. And if we will look to Him in trusting faith, He will, in His own time, turn the bitterness of Marah into sweetness. He can open the flinty rock and cause cooling streams to flow forth. Then shall we not lift our voices in praise and thanksgiving for past mercies, and go forward with full assurance that He is an ever present help in time of trouble? He has been with us in our past experience, and His Word to us is, “Lo, I am with you alway, even unto the end of the world.” [*Matthew 28:20.*]¹¹*LtMs, Lt 24b, 1896, par. 33*

“Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work.” [*2 Thessalonians 2:15-17.*]¹¹*LtMs, Lt 24b, 1896,*

par. 34

If We Exalt God's Law He Will Make Us Able to Possess the Land.¹¹*LtMs, Lt 24b, 1896, par. 35*

"Dearly beloved," writes the Apostle Paul [Peter], speaking by the Holy Spirit, "I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation." [*1 Peter 2:11, 12.*] God has led us forth, and He calls upon us to let our light shine to others, that they may see our good works and be led to glorify our heavenly Father. We have no time to waste in thinking of our individual difficulties. When we bemoan the burdens of the way, we turn from the path of faith. God can make us fully able to go up and possess the promised land. He says, "Blessed are they that do his commandments that they may have a right to the tree of life and may enter in through the gates into the city." [*Revelation 22:14.*]¹¹*LtMs, Lt 24b, 1896, par. 36*

If our path is not always made plain and easy, if we are not always so well favored as we think we should be, let us look to God, and say in faith, "By the mighty Cleaver of truth God has separated us from the world, from its customs and maxims, and has chosen us as His peculiar people, and He is able to work for us." Let us go forward in the strength of the Lord God Almighty, striving to uphold His law in the earth. So shall ye be "my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there is no god formed, neither shall there be any after me." "I have declared and have saved, and have showed when there was no strange god among you; therefore ye are my witnesses, saith the Lord." "That they may know from the rising of the sun and from the west, that there is none besides me." [*Isaiah 43:10, 12; 45:6.*]¹¹*LtMs, Lt 24b, 1896, par. 37*

Faithfulness in Smallest Duties Necessary.¹¹*LtMs, Lt 24b, 1896, par. 38*

"He that is faithful in that which is least is faithful also in much."

[*Luke 16:10.*] The real Christian is the servant of Christ. His work for Christ must be thoroughly well done. Nothing must come in to divert his mind from his work. Other matters can have proper attention, and yet be held subordinate; but Christ's service requires the whole man—the heart, the mind, the soul, the strength. He will not accept a divided heart. He expects us to do our best. And nothing faithfully done for Him is insignificant in His sight. The widow's two mites teach us that the small offering, if it is our best, and given with our whole heart, is of value in the sight of the Lord.*11LtMs, Lt 24b, 1896, par. 39*

Every man is required to do the work assigned him of God. We should be willing to render small services, doing the things that are to be done, which some one must do, improving the little opportunities. If these are the only opportunities, we should still work faithfully. He who wastes hours, days, and weeks, because he is unwilling to do the work that offers, humble though it may be, will be called to render an account to God for his misspent time. If he feels that he can afford to do nothing because he cannot obtain the desired wages, let him stop and think that that day, that one day, is the Lord's. He is the Lord's servant. He is not to waste his time. Let him think, I will spend this day in doing something, and will give all I earn to advance the work of God. I will not be counted a do-nothing.*11LtMs, Lt 24b, 1896, par. 40*

When a man loves God supremely, and his neighbor as himself, he will not stop to inquire whether that which he can do will bring in much or little. He will do the work and accept the wages offered. He will not set the example of refusing a job because he cannot count upon as large wages as he thinks he should have.*11LtMs, Lt 24b, 1896, par. 41*

The Lord judges a man's character by the principles which he acts in dealing with his fellow men. If in common business transactions his principles are defective, the same will be brought into his spiritual service for God. The threads are woven into his whole religious life. If you have too much dignity to work for yourself for small wages, then work for the Master; give the proceeds to the Lord's treasury. Make an offering of gratitude to God for sparing your life. Do not on any account be idle.*11LtMs, Lt 24b, 1896, par.*

Lt 25, 1896

Daniells, A. G.; Colcord, W. A.

Cooranbong, Australia

June 1, 1896

Portions of this letter are published in *2SM 207*; *1MR 264-265*.

Dear Brethren Daniells and Colcord:

The letter sent to W. C. White was read to me in regard to matters at the Echo Office. Concerning the matter of Brethren Miller and Woods separating from the office, I would say that this is not good policy. Hold on to your educated workers. In Brother Miller's case, I feel that I have a right to say something. I appropriated about £50, I think, to pay Sister Miller's fare to America, that he might receive a better training for work. Is this to go for nothing? Were our plans all wrong in sending them to America? By no means let them go. You will find they are the very help you need. If, when cramped for means, you let your competent workers go, to set up business for themselves, you will in a short time wish you had them back.¹¹*LtMs, Lt 25, 1896, par. 1*

The question of finance can be managed nicely if all the workers will be willing, when there is a pressure for means, to accept less wages. This was the principle the Lord revealed to me to be brought into our publishing institutions. There will be plenty to do, and your work will need these very men. Should we not all be willing to restrict our wants at a time when money is so scarce? My husband and I worked on this principle. We said, The publishing house is the Lord's institution, and we will economize, reducing our expenses as far as possible. The Lord requires self-sacrifice of all His servants to advance His work and make it a success. Let every worker now do his best to sustain and guard our publishing institution in Melbourne. Do not think that the Lord will be pleased to see this spirit control in all our institutions? We are to bring principle into the work. Jesus said, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] Are we ready to follow Christ?¹¹*LtMs, Lt 25, 1896, par. 2*

Let each one who is receiving good wages for this trying time, when means are so scarce, be willing to make some sacrifice on his part <for Christ's sake.> The Lord will respect the motive and the action, and will reward those who deny self in this line. Let us all act like those who serve the Lord Christ, and do their duty heartily as unto the Lord.*11LtMs, Lt 25, 1896, par. 3*

The plan which you propose, we have seen tried in our work. We have let men go and set up business for themselves, and the result has been that their talent was lost to the work. When needed, they had an independent business of their own, and the work that should have flowed into the office was turned aside to the establishment that should never have become a rival institution.*11LtMs, Lt 25, 1896, par. 4*

When my husband and I were both engaged in work in the office we received for years only \$4 and afterwards \$6 a week. Our work was needed, and we decided that until times should change, we would be content with a limited sum. The Lord blessed us in this. I repeat, Brethren Miller and Woods should not go. Hold on to them, and let each worker take as little wages as possible. I suppose the workers have not had an experience in this line of management under difficult circumstances, but they will need to gain it. Let us walk in the way of the Lord.*11LtMs, Lt 25, 1896, par. 5*

Let the love of Christ reign in our hearts, and as laborers together with Him, we shall be willing to sacrifice something for the truth's sake. The truth must be advanced. If we would be happy, we must join in the Saviour's work of beneficence, and show that we appreciate what He has done for us. We need the love of Christ constantly abiding in the soul. This will make the work you are handling sacred. Selfishness will wither the soul and dry up the streams of love that should flow from it.*11LtMs, Lt 25, 1896, par. 6*

Let us always bear in mind that he who is wedded to the cause of God will have deed interest that other souls may be saved, and with this end, he will be willing to practice self-denial, to endure self-sacrifice. Let us all consider what the Lord has done for us, and then let us show that we appreciate His self-sacrifice by following His example. We should have an interest in the work of God as our

individual work, and we shall feel thus if we are ourselves rooted and grounded in the truth. The Lord Jesus Christ must be in our hearts as the blood is in the body, circulating through us as a vitalizing power.*11LtMs, Lt 25, 1896, par. 7*

Let us make no mistake. The cause of God must be established in this country, and every one who has ability should use it to establish the work, putting his whole heart into the work. It is essential that work should be done, and we must understand that work does not degrade any man. We are all required to be diligent in business, fervent in spirit, serving the Lord. The only dishonor we know is rebellion against God. If we would resist temptations which assail us from without and within, we must make sure that we are on the Lord's side, that the Lord of the truth is in our hearts, that He is as a faithful sentinel over our souls.*11LtMs, Lt 25, 1896, par. 8*

Lt 26, 1896

Daniells, A.G.

July 19, 1896

Missing.

Lt 27, 1896

Daniells, A. G.; Colcord, W. A.; Faulkhead, N. D.; Salisbury, W. D.

“Sunnyside,” Cooranbong, Australia

September 20, 1896

Portions of this letter are published in *PM 42-44, 77, 112, 114; 3BC 1154*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren Daniells, Colcord, Faulkhead, and Salisbury:

[While examining my scratch books for an article which I wished to find, I came across the letter which I am sending to you. I supposed it had been copied and sent. I will have it copied and sent to you on the morrow. I dare not neglect this matter. I am sorry that for some reason there has been a delay.—January 13, 1897.]*11LtMs, Lt 27, 1896, par. 1*

Dear Brethren Daniells, Colcord, Faulkhead, and Salisbury:*11LtMs, Lt 27, 1896, par. 2*

I am more sorry than I can express that you have made a mistake, a blunder. Advantages has been taken of this, for plans have been made to bring things to just such a crisis. My brethren, could you not see that money had been expended to send Brother Miller to America that he might obtain an experience that would enable him to do more and better work than has hitherto been done at the Echo Office? Could you not see that by your decision to let him leave the office you were counteracting the work that had been done at an expense of hundreds of dollars? Brother Miller was sent to America that he might come back qualified to educate others in the various lines of work to be done in a publishing house. We counseled over this matter before he was sent to America, and thought it was best to do this rather than to send for an American to come to Australia. And now is all this to be for naught?*11LtMs, Lt 27, 1896, par. 3*

The brothers of Brother Miller have been receiving an education

that would be of the highest value to them and to the office if they would preserve their simplicity and integrity. These young men have gained an experience at the office, and they are now becoming capable of filling positions of trust. Will you let them go from the office, will you begin again to educate workers, from the A B C upward? No; you cannot afford to do this; it costs too much. If these brethren insist upon having their own way, you will be compelled to send to America for at least two good workers, without a week's delay. You see the situation, brethren.*11LtMs, Lt 27, 1896, par. 4*

You cannot now help the mistake that has been made. But I am urged by the Spirit of God to counsel you to mix faith in God with all your movements. We may not now see the outcome of this mistake. It may be that it will work out for the good of the office and the glory of God. It may bring especial trials to you all, that you may be enabled the better to understand that the Echo Office is God's appointed instrumentality, over which He has a constant, watchful care. The Lord has shown me that there has not been among the workers a sense of the sacredness of this important center; they have not realized that it is God's by appointment designed by Him, to accomplish the work essential to be done in this part of the world <to prepare a people to stand in the great day of the Lord.>*11LtMs, Lt 27, 1896, par. 5*

The same defects that have been seen in the Review and Herald Office, and in the Pacific Press, have been seen in the Echo Office. There has been a failure to recognize the high and exalted character of God's instrumentalities. The Lord has spoken to the managers of the Review and Herald Office and to the managers of the Pacific Press, presenting before them the fact that the Lord would have these instrumentalities regarded as His own by appointment; that as His great centers, they are to be sacredly guarded by faithful stewards.*11LtMs, Lt 27, 1896, par. 6*

All who connect with the institutions established by the Lord should be consecrated to God, soul, body, and spirit. No one who is an unbeliever should be permanently employed. <All must have their trial and test.> No one whose mind is not under the control of the Holy Spirit should be allowed to handle the sacred work of God, for the enemy lays plans to lead such men to do things which will hurt

the work, and which will result in great loss and hindrance. If such, because of necessity, are brought into connection with the work for a time, and, after having had opportunity to know the truth, are no nearer conversion than before, quietly dismiss them, even if their place should have to be filled by a man from America.¹¹*LtMs, Lt 27, 1896, par. 7*

But when such are dismissed, be very careful that they do not go with a spirit of irritation, for <you may hurt them, and> it is possible for them to hurt you and do you much harm. If they leave with a revengeful spirit, they can communicate falsehoods and misrepresent the work. You will feel that something is hurting the work, you know not what. It is the secret, underhand work that is being done. Hence the peril of connecting with one of this class, who feels under no obligation to surrender himself to God. All these things are to be considered. “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” “No man can serve two masters; for either ye will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” [*Romans 6:16; Matthew 6:24.*]¹¹*LtMs, Lt 27, 1896, par. 8*

When you examined the books, and discovered the real indebtedness of the office, some were shocked. They treated the matter unwisely, and looked upon God’s appointed center from a common, worldly standpoint, as though it was their property, and the loss was theirs. They felt embarrassed, and began to fear and tremble. They thought that some of the workers must be dismissed.¹¹*LtMs, Lt 27, 1896, par. 9*

This was Satan’s time to work. He improved the advantage given, and said, “Now is your time.” He had been officious in preparing the way for Brethren Miller and Woods to make the proposition that they separate from the office and take up business on their own account. Then their wages would not come out of the office. Without due consideration, our brethren assented that this might be best. But they did not consider that the wages would be saved at a great loss to the office, that the work these men had been doing, would still have to be done. To take away four educated workers, who

were doing their several appointed work, would rob the office of ability and talent that could not be well supplied in this country.*11LtMs, Lt 27, 1896, par. 10*

If the brethren that withdraw from the office had looked at the matter in the proper light as faithful servants who were seeking to do God's service, they would have seen that they would not be clear before God in leaving the office. Their unselfishness would have told them that the office must suffer in consequence. But unsatisfied ambition blinded their eyes to the true condition of things, and they showed themselves unfaithful sentinels of the Lord's great center.*11LtMs, Lt 27, 1896, par. 11*

The Lord calls for the men who are connected with sacred things to be as true as steel to His work and to the cause of God. His instrumentalities are to be first in all their thoughts and plans; they are to be guarded as a sacred matter. The Lord's co-workers are to use every jot of their entrusted ability and knowledge for Him. Especially should this have been in the case of Brother Miller, for at the expense of money from the treasury of God, he had received knowledge at the Pacific Press. This knowledge should have been used for the benefit of the office, not for his own benefit. If he allows the matter to remain as it now is, he will have an account to render of robbery toward God.*11LtMs, Lt 27, 1896, par. 12*

Brethren Miller and Woods should have taken an all-sided, Christian view of this matter, as also should the brethren who were left in the office. All who were in any way connected with the work should have carefully considered the situation before uttering any words in harmony with unbelief.*11LtMs, Lt 27, 1896, par. 13*

The enemy moves very slowly and cautiously if he sees that this will deter the work from advancing. At times, moderation has been sin and unbelief. But when he sees that delay will injure his plans, he creates circumstances which make it necessary to move hastily, without due consideration. Much deliberation was needed in this case. It was necessary for all the actors to fast and pray, for they were stewards of God's work. It was placed in their hands to conduct to the very best end. After much prayer, believing that the Lord would answer them, they should have waited patiently until

they could move intelligently. *11LtMs, Lt 27, 1896, par. 14*

My brethren, if you had all had a solemn sense that you were stewards of sacred trust, had you realized from your first connection with the office that you were in co-partnership with God, these rash, selfish movements would not have been made by Brethren Miller and Woods. Self-serving was the root of it all. Deceitful reasoning came in. If you had received from God the spirit which all should cherish, if you had had a sense of the sacredness of God's work, you would have realized that you did not rightly regard the center where God is watching and working. *11LtMs, Lt 27, 1896, par. 15*

My brethren, you moved altogether too hastily. Elder Daniells made a mistake when he left matters in such a crisis at North Fitzroy. The enemy was allowed to come in and occupy the field. God was not in this. Many things have taken place that reveal unwise generalship. But the Lord will not leave His people. *11LtMs, Lt 27, 1896, par. 16*

Those who acted a part in the circumstances of this separation did not realize sufficiently what they were doing. They did not realize their responsibility and accountability toward God, as those who are entrusted with a sacred charge. The work is not yours, but the Lord's; and none are to become fainthearted. The angels have a constant care over the work. *11LtMs, Lt 27, 1896, par. 17*

The Lord would have all know that they have lacked wisdom and faith. You have a desire to walk by sight. God would have you learn to walk by faith. You will be often tempted to look at appearance, but this will not do. You must walk by faith. "Faith is the substance of things hoped for, the evidence of things not seen." [*Hebrews 11:1.*] But when you looked at your depleted treasury, the dark shadows encircled you, and your faith failed. Then was the time to talk faith and courage, to rise to the emergency. The work is the Lord's; it is not ours; and we may safely leave it in His hands. Daniel sought the Lord when brought into trying places; and when in trouble, we must pray earnestly to God. You have not moved wisely in all things. You need to learn the lesson of self-denial and self-sacrifice. You must be willing to receive less money in an emergency. God will be glorified in this. *11LtMs, Lt 27, 1896, par. 18*

The enemy is seeking to use every device which will cripple this

institution. He seeks to make it a common thing through those whom he connects with it. When the workers are educated to think of this great center as related to God, and under His supervision, when they realize that it is a channel through which light from heaven is to be communicated to the world, great respect and reverence will be shown to it. The best thoughts and noblest feelings will be cultivated and brought into the work, that the heavenly intelligences may co-operate with human beings. *11LtMs, Lt 27, 1896, par. 19*

As the workers realize that they are in the presence of angels, whose eyes are too pure to behold iniquity, what a strong restraint they will place on thoughts, words, and actions. They will be given moral strength, for the Lord says, "Them that honor me, I will honor." [*1 Samuel 2:30.*] Every worker will possess a precious experience, and a power and faith that is stronger than all circumstances. They will be able to say, "The Lord is in this place." [*Genesis 28:16.*] The angels of God will be in every room. The power of an inward life will circulate through the office. There will be a power in the lives of the workers that will be felt throughout the entire institution. *11LtMs, Lt 27, 1896, par. 20*

Brethren, you must rise higher in your service. The office is not to be regarded as a common business institution. All who acknowledge God in His appointed channels, who act as faithful stewards in any place where they can do God service, will be honored by God. *11LtMs, Lt 27, 1896, par. 21*

Paul charged Timothy, "Take heed to thyself, and to the doctrine." [*1 Timothy 4:16.*] These words need to be considered by all connected with the Lord's work. Set your own heart in order before God. Then the Holy Spirit will so prepare you that you will be a mouthpiece for God. *11LtMs, Lt 27, 1896, par. 22*

We are God's workmanship. The value of the human agent depends wholly upon the polishing he receives. When the rough stones are prepared for the building, they must be taken into the shop, and hewed and squared. The process is often sharp as the stone is pressed down upon the wheel, but the rough coarseness is being removed, and the luster begins to appear. The Lord spends

not His time upon worthless material; only His jewels are polished after the similitude of a palace. Every soul must not only submit to the work of the divine hand, but must put to the tax every sinew and muscle, that the character may become more pure, the words more helpful, the actions such as God can approve. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [*Matthew 12:37.*]¹¹*LtMs, Lt 27, 1896, par. 23*

We read in Zechariah, "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And said unto me, What seest thou? And I said, I have looked, and behold, a candle stick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. ... Then answered I, and said unto him, What are these two olive trees upon the right side of the candle stick and upon the left side thereof? And I answered again and said unto him, What be these two olive branches through which the golden pipes empty the golden oil out of themselves? And he answered me, and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [*Zechariah 4:1-3, 11-14.*]¹¹*LtMs, Lt 27, 1896, par. 24*

The two olive trees, the heavenly messengers, empty the golden oil out of themselves into the golden tubes, that it may flow into the golden bowls, representing the churches. These are to let the light shine forth in glorious brightness. See *Revelation 1:20; 2:1*. The Lord will not accept the most splendid service unless the work is purified from all selfishness, all pride, and all impurity. There must be soul consecration. The golden oil from the heavenly messengers must be received. This connection with the divine influences will make every worker in the office a living channel of light. Far greater consecration must be shown; active faith must be manifested. The Lord will bless those who are faithful, and make them stewards of His grace. They will be capable of appreciating the fact that they are honored in being privileged to be brought directly into connection with the Lord's work. The Lord would have all connect with Him in His chosen work.¹¹*LtMs, Lt 27, 1896, par. 25*

Nadab and Abihu, the sons of Aaron, were slain because they placed common fire on their censers, and offered it before the Lord. This the Lord had commanded them not to do. The sacred fire, kept burning day and night, was of God's own kindling, and was to be used upon the censers of the priests. But Nadab's and Abihu's brains were beclouded by the wine which they had been drinking. They had not a clear sense of what they were about, and the sacred fire was not distinguished from the common. Fire from the Lord devoured them, and they died before the Lord. All are to realize that the experience of Nadab and Abihu may be applied to our time. "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." [*Leviticus 10:3.*]*11LtMs, Lt 27, 1896, par. 26*

"He hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me like a polished shaft; in his quiver hath he hid me. And said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with the Lord, and my work with God. ... And he said, <Is it> a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." [*Isaiah 49:2-4, 6.*]*11LtMs, Lt 27, 1896, par. 27*

This is the Word of the Lord to all who have any connection with His appointed institutions. They are favored of God; they are brought into channels where the light shines; they have a work to do for God. They are in God's special service, and they are not to esteem this as a light thing. Proportionate to their position of sacred trust should be their sense of responsibility and devotion. Cheap common talk, and light, trifling behavior should not be tolerated. A sacred sense of the place should be encouraged and cultivated.*11LtMs, Lt 27, 1896, par. 28*

All should be educated to realize that we need a deeper, higher teaching than man can give. Let all do their best to help those connected with them to do their best. With earnest words direct their minds to the great Teacher. Christ must dwell in the heart just

as the blood must be in the body, circulating through it as a vitalizing power. *11LtMs, Lt 27, 1896, par. 29*

Each should strive to help his fellow laborer to the perfection of knowledge, that he may do more perfect service for God. None are to work for love of praise, of applause, or because of an ambitious desire for supremacy. The true worker for God will do his best because in so doing he can glorify God. We will do right, in order to regard the requirements of God. He will try to improve all his faculties. He will perform all his duties as unto God. His one desire will be that Christ may receive homage and perfect service. This honors the Redeemer, who clothed His divinity with humanity, and gave Himself to a shameful death, that He might break Satan's power upon man, that man, through faith in Christ as a sin-pardoning Saviour, might be complete in his humanity, like unto Christ. *11LtMs, Lt 27, 1896, par. 30*

Will all who work in our institutions take heed to these things? The Lord sees not as man sees. He looks beneath the surface. He looks at the mind, from whence all our actions proceed. Especially does He note everything that glorifies His name before the people. *11LtMs, Lt 27, 1896, par. 31*

The movements made by Brethren Miller and Woods to separate from the office, and use their God-given ability in their own service, were wrong. The Lord will not, cannot, bless them. <In thus doing> they have dishonored the Lord's instrumentality [and] <brought it into suspicion and disrepute.> By their actions they have manifested to the people that they have no more respect for the Lord's great center than for their own business interest. The sacred things that should be treated as high and exalted have been placed on a level with common things. *11LtMs, Lt 27, 1896, par. 32*

The Lord designs that through our publishing houses, our sanitariums, and our schools, bright beams of light shall shine to the world. Every branch of the work connected with, or attached to these instrumentalities, should be treated with the highest respect. But a lack of faith has been revealed. Now is not the time to lessen our facilities and show that our expectations are growing feeble. God would have improved, elevated, ennobled, and sanctified the

ability possessed by the Brethren Millers if they had let selfish schemes alone, and had walked humbly before God. The Lord has taught these young men. He has given them qualifications for His work. They were blessed by the Lord in proportion to their unselfish devotion to His work. *11LtMs, Lt 27, 1896, par. 33*

Had Brother Miller come back from America fully resolved to put heart and soul into the work of God, willing to work cheerfully for God's glory, he could have carried his brothers with him, and have been to them a channel of light. But the experience gained by them, through the unwise movements that have been made, has been deleterious to their spiritual advancement. By his spirit of selfishness he has turned things in a wrong channel, and set in operation a current of influence that has resulted in harm to souls for whom Christ died. Some will never find their standing again. *11LtMs, Lt 27, 1896, par. 34*

In some things, Brother Miller has not gained by his visit to America. He has not obtained increased humility. He came back with a spirit of self-sufficiency. He was free to return to Australia with right motives, or to yield to temptation, and set self before the Lord's appointed work. This latter he has done. He has given evidence that he had not heart and soul for the work. If he had, he would have been used by the Lord to bring freshness and courage into the institution. This was his test. O, my heart aches as I see so little wisdom exercised in these matters, and so little faith shown in God. *11LtMs, Lt 27, 1896, par. 35*

The Lord would have reform movements made. Irregularities will be sure to occur, and strange things will take place in every institution that has been established, but if the workers are grafted into the true vine stock, and become more and more fruitful, they will not look at the things which are temporal, but at the things which are unseen and eternal. The results of inexcusable ignorance of the dealing of God with His people is that when trial comes, selfishness is revealed. The sentiments that compose the religious experience are made manifest. *11LtMs, Lt 27, 1896, par. 36*

All that separates from God means the development of traits of character which will never allow us to see the mansions which

Christ has gone to prepare for those that co-operate with Him. The world knows not God, and Jesus Christ whom He has sent, but they are not excusable; they might know the sinfulness of selfish motives; they might imitate the pure, self-denying life of Christ, our Example. Men have positions and influence and authority, and they are pleased and content with the established order of things. Too many have no practical sympathy with the souls that are perishing in their ignorance. The world is full of those whose aims are selfish. They have no correct views of the Lord's instrumentalities, ordained and set apart by Him to do His work, not to build up selfish interests, but to establish His kingdom in the world. But life is too solemn to be absorbed in temporal and earthly matters, in a treadmill of care and anxiety for the things that are but an atom in comparison with eternal interests.*11LtMs, Lt 27, 1896, par. 37*

In the circumstances that have occurred in North Fitzroy, hearts have been revealed. Unbelief has been shown on all sides, and the enemy has watched for an opportunity to spring into active life, the buried seeds of unbelief. These will flourish into roots of bitterness, whereby many will be defiled. Why should we look for results of this kind? This is the way Satan works. He makes his impression upon hearts that do not clearly discern spiritual things.*11LtMs, Lt 27, 1896, par. 38*

A revival is so much needed in the Echo Office, a revival that will extend throughout the church. The workers must give soul and body to God, that they may do His work acceptably. There must be no drawing apart to set up a separate interest, for this would make a rival to God's instrumentality. There are those who profess to be children of God who do not study from cause to effect. They do not appreciate the blessings which they daily received. Let old and young remember that we are forming characters which will decide our future, eternal destiny. Keep in touch with Jesus, not now and then, this is not enough, but always. We must abide in Christ as the branch is united to the parent stalk. The Lord has given to each and every one his work. All are to keep the glory of God in view. The heart of Christ is grieved when He sees those who have their names on the church records, so full of unbelief, so interestedly active to give their opinion on things which they do not understand. Many are not prepared to receive the richest proclamation ever

made to fallen man. *11LtMs, Lt 27, 1896, par. 39*

The publishing house at North Fitzroy is either the Lord's appointed center, or it is not. If it is the Lord's instrumentality, all should regard it thus, and work always with the glory of God in view. Had those bearing the responsibility in the office called the workers together, and stated the situation to them, speaking strong, courageous words to all, for there was need of such words, showing that God's eye is continually upon this institution, for it is His means of diffusing light to the world, a very different state of things would now appear. Not one seed of unbelief should have been sown; only seeds of faith should have been planted. Had this been done, how different should have been the showing. *11LtMs, Lt 27, 1896, par. 40*

Trials will come to all who engage in the Lord's work. Encourage all to seek the Lord in earnest prayer, asking Him to work in behalf of His own instrumentality. Mistakes have been made, because a proper estimate has not been placed on the Lord's Center, from which the heavenly olive trees are appointed to empty themselves into the golden tubes to supply the golden bowls of the candlestick with oil that the light may shine forth in distinct rays to the world. It is the transforming energy of the Holy Spirit that is so much needed in every institution. My brethren, while you lament the mistakes and deplorable errors that have been made, do not add to sin by continuing in unbelief. *11LtMs, Lt 27, 1896, par. 41*

Let all that are left in the office look to God, and cry to Him for wisdom. Work away from all self-serving. We are laborers together with God. With such a helper, should you disbelieve? He is our personal Saviour, our Lawgiver as well as our Helper. He works in us to will and to do of His good pleasure. "Ye are God's husbandry, ye are God's building." [1 *Corinthians* 3:9.] Then let God work through you. By faith open your hearts to receive the bright beams of the Sun of Righteousness. All need to live by faith, and work by faith. Let the Holy Spirit work through you. Christ says, "Come unto me for strength. You impart no light, no courage, to others, unless you first receive grace from Me." *11LtMs, Lt 27, 1896, par. 42*

Lt 28, 1896

Eldridge, Captain

"Sunnyside," Cooranbong, New South Wales, Australia

August 30, 1896

Portions of this letter are published in *PM 247*; *5Bio 231*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

I cannot trace with pen and ink the disappointment of my soul as I consider what you might have been had you used and improved your God-given capabilities. But the Lord cannot save the man who has a greater desire to win the crown than he has to bear the cross. The Lord wants men who manifest more anxiety lest they shall fail to do their duty in every respect than they do for their reward.¹¹*LtMs, Lt 28, 1896, par. 1*

I speak to you in the name of the Lord. I know you do not see things clearly. When you were receiving large wages from the office you did not give their equivalent in <faithful> influence and work. You were not faithful to keep the charge of the Lord. You have ever valued your labors far more highly than their worth. By exaggerating the value of your own work, you have received the credit of the knowledge and experience which others have brought in to the publishing work. I must tell you the truth: I cannot see how you can ever be connected with such important interests again when the principles interwoven into the work have been so entirely contrary to the light God has given in regard to how His work in business and religious lines should be conducted.¹¹*LtMs, Lt 28, 1896, par. 2*

When the complaints came in against Edson, and I was so burdened it seemed to me that I should lose my life, I then had opened before me the principles that had been steadily gaining a foothold in every department of the office.¹¹*LtMs, Lt 28, 1896, par.*

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In intents and purposes, Edson was not guilty of the charge made against him. Those who looked upon him with Pharisaical horror were themselves dealing unjustly, and were working in a concealed manner to carry out their own imaginations. Their influence was doing far more harm, right at the heart of the work, than was Edson, for they were disregarding justice, mercy, and the love of God.*11LtMs, Lt 28, 1896, par. 4*

In your letter you speak of helping Edson. At one time I had confidence in you that you did try to help him; but when a true insight into matters was given me, your help was proved to be really a hindrance. Your ideas and work were not of that value you supposed them to be. Still, you shall have the one hundred dollars which, from your standpoint, you think is your due.*11LtMs, Lt 28, 1896, par. 5*

I have been shown the inward workings and decisions of your councils and board meetings, the strange positions that have been accepted, the mutual obligations involved, and the binding up of plans and inventions that God does not endorse. But nothing that I could say would change the current of selfish, dishonest practices, for you <and those connected with you> are indifferent to the messages given you of God. You <virtually> say, “I do not care for the testimonies. Men in important and responsible positions do not believe in them, and pay no regard to them, and why should I have faith in them?” This is the spirit that has come in, and controls the work at the present time.*11LtMs, Lt 28, 1896, par. 6*

When God sends His messages of warning, and they are turned from with the words, “I do not believe it,” what means has He left to call the deluded soul back to repentance? They care not to obey the “Thus saith the Lord” <in His Word,> and when the message comes through His chosen instrumentalities, they say, “I do not want to hear any more on this subject.” One <has, when reproof,> taken the written words of reproof and throw it in the fire, and another treats it with perfect indifference.*11LtMs, Lt 28, 1896, par. 7*

Thus they go on in their own way, doing their own will, and confederating together to devise methods and plans to take from the treasury large wages which they do not earn; they work to rob

the workers to whom God has entrusted talents, in order to supply the unjust measure they extract. In other matters also, they deal unfairly, but the books of heaven contain a record of all these dealings.*11LtMs, Lt 28, 1896, par. 8*

“Wherefore putting away lying, speak every man truth with his neighbor.” And why should we do this? The reason is given: “for we are members one of another.” [*Ephesians 4:25.*]*11LtMs, Lt 28, 1896, par. 9*

There are no men among whom friendship can be preserved true and untainted, without partiality and without hypocrisy, but those who are united by the truth in Jesus Christ. Pure love is not an impulse, a spasmodic feeling, but a principle that is divine, a permanent power. We imbibe it fresh from the current of love that flows from the heart of God. Quickened and sustained by this strong motive, heart is bound to heart, taught by the Holy Spirit of God. The true sons and daughters of God love Him supremely, and one another truly, sincerely, and unaffectedly, without partiality, and without hypocrisy. As branches of the living vine, brothers and sisters of one family, members of one body, branches of one root, we will respect and love one another with pure hearts fervently.*11LtMs, Lt 28, 1896, par. 10*

Mutual responsibility, natural obligations, are involved when friendships are formed. Mutual confidence is powerful for good or for evil—the stronger minds over the weaker ones, and also the weaker minds over the stronger. God has given us talents that can, but being sanctified, be exercised for the benefit of one another, or, by being perverted, they may be employed to hurt and injure our fellow men. Our influence is unconsciously always tending to good or evil.*11LtMs, Lt 28, 1896, par. 11*

The association one with another of the workers in our publishing institution at Battle Creek has not been pure and clean from dishonest inventions and practices. I cannot possibly give a tithe of the inward workings that have been presented to me; but I can give something of how the Lord regards the principles underlying their course of action, in its perversion of righteousness.*11LtMs, Lt 28, 1896, par. 12*

In business transactions, true Christians will use their influence conscientiously and truthfully, in the love and fear of God. But it is a terrible thing to see perverted principles creeping stealthily in as a thief until the self-deluded actors know not, and care less, what they do. The money accepted in the high wages, by those who were deluded by the tempter, was dishonesty. <Even> had they done real service, they had not tact, ability, nor skill to demand such wages. But when they were bringing in their own imaginings, and showing a masterly spirit, as though they were lords over minds and hearts, they were doing the work of the enemy. Money was received for introducing wrong plans and methods and principles, which have misrepresented the teachings and character of true Christianity. <Some> were traitors, rather than co-laborers with Jesus Christ.¹¹*LtMs, Lt 28, 1896, par. 13*

Now, my brother, I do not know that you yourself would do any better than these have done, or are doing. Surely your experience in the past has not been of that character to evidence that you were fitted, by experience, to stand in so a responsible a position. When light was shining forth upon you in clear distinct rays from heaven, when I stood [for] over two years in Battle Creek <in vindication of right against wrong,> you were continually saying, “I have no experience.” The class of experience you received in your connection with the publishing institution was not of the right quality. It did not bear the right credentials. Sacred, eternal interests were brought down to a level with common things. Those who should, by precept and example, have been a help to you were as guide posts pointing in the wrong direction.¹¹*LtMs, Lt 28, 1896, par. 14*

Being placed in a responsible position as you were, in connection with the highest interest that exists in our world, with as limited an experience as you <acknowledged you> possessed in regard to the work which you were handling—surrounded with men in various positions of trust, of grave and solemn responsibility, who manifested that they were not led and taught and controlled by the Spirit of God—left such impressions upon your mind, and exerted such an influence upon you, that in place of doing the work as God would have it done, that it might bear the inspection of His all-seeing eye, there has been marked deficiencies. You could not bear the test. Far less could you now stand in a high position of

trust with the elements that are now composing council and board meetings; where, if things move in a wrong direction, and a dissenting voice is heard, “Why do ye so?” that voice is speedily silenced—a special position is found for him in some place “where his help is needed.” Council and board meetings will not make room for him; his room is considered far better than his company. *11LtMs, Lt 28, 1896, par. 15*

The man who is willing and anxious to be educated in regard to the fulfillment of his duties, in fear and love of God as a moral accountable agent, will find a Helper who is higher and mightier than can be found in connection with any human companion. God is the presiding power to whom man is to look for his orders. “As a man thinketh, so is he.” “A tree is known by its fruit.” [*Proverbs 23:7; Matthew 12:33.*] Every man decides his own destiny. If he insists upon conditions of favor and remuneration which he supposes his services command, but which are out of proportion to the work performed, he is doing a wrong that will mold his spirit, and form a character that is unlike the character of Christ. The spirit of selfishness bears the rebuke of God. It is in opposition to the lessons we are to learn during our probationary time from our great teacher Jesus Christ, and is contrary to the spirit of the gospel. *11LtMs, Lt 28, 1896, par. 16*

Every one who strives for the mastery is temperate in all things. The enlargement of conveniences, the desire for self-indulgence, will lead to an extravagant disposition of means that will make the human agent a slave to circumstances. If he would restrict his wants, the lust of the eyes, conquer the pride of position and appearance, and would manifest an earnestness in doing the work of God intelligently, if he would strive to become a faithful steward of God’s sacred trusts, he would grow in wisdom, strength, and understanding, and would obtain increased ability with every encumbrance and difficulty and apparent adversity. Trials and obstacles are the Lord’s chosen methods of discipline, and His appointed conditions of true success. *11LtMs, Lt 28, 1896, par. 17*

Those who will have sumptuous fare, and selfish temporal indulgences, are not the men to be connected with God’s sacred work. They will be seduced by ambitious projects and unbelief, from

the humble, self-denying path that every Christian must consent to travel. Any other path but the “way of the Lord, to do justice and judgment” [*Genesis 18:19*] is a byway that leadeth not to the city of God.¹¹*LtMs, Lt 28, 1896, par. 18*

Jesus has plainly specified the conditions of discipleship: “He that will come after me, let him deny himself, and take up his cross daily, and follow me, so shall he be my disciple.” [See *Luke 9:23*.] Those who appreciate these words, and are doers of the Word will maintain a close connection with Christ. They are permitted to become partakers with Christ of His sufferings, that they may have the joy of being partakers also with Him of His glory. They will all be tested and tried; they will all pass through periods of temptation and darkness. There will be times of serious self-examination and close investigation of the Word of God, to see whether they are in the faith; but these experiences will give them a higher perception of what Christ is to them, and of what they may be to Christ in co-partnership in His great work.¹¹*LtMs, Lt 28, 1896, par. 19*

The Holy Spirit will impress the mind and form the character for their high and sacred vocation of being co-laborers with God. Such souls will grow in faith. There will never come from their lips the words, “I have no experience.” They <will determine they> will have an experience of a high order. Fancy and ambition will not be woven into their experience; but they will have a sober, sacred sense of the holy character of their work.¹¹*LtMs, Lt 28, 1896, par. 20*

God’s Word is to discern between true religion and false, between the divine and the earthly; and that Word is the standard by which actions are weighed. What that Word teaches is spirit and life. That which it forbids, the Christian conscientiously avoids. He yields his understanding, his conscience, his will, his affections—his life—to its control. Its teachings—by precept and example—are the very life of the believer.¹¹*LtMs, Lt 28, 1896, par. 21*

“For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” [*John 3:16*.] Do we inquire what God will require of us in return for the life of His only begotten Son? The Lord will

accept of nothing less than entire consecration. His sons and daughters are to be one with Him, ever ready, not only to receive favors at His hands, but to suffer privation and to endure shame for His sake.*11LtMs, Lt 28, 1896, par. 22*

Every soul entrusted with responsibilities in the work and cause of God have an experience to obtain—an experience of an entirely different order than that which they have been passing through—if they would escape from the net with which Satan has entangled their feet. There is only one way of escape: they must repent and be converted, for unless they do this, they will never see the kingdom of heaven. God calls upon them to return to their first love, and live in the sunshine of divine grace, to discard the idea that they can walk in the sparks of their own kindling. Instead of being filled with pride and self-sufficiency, manifested in a domineering spirit, God would have them come under the power of Omnipotence. Faith and joy and hope in the Holy Ghost will impart to them light and strength to guide them in the path of obedience to the Word of God.*11LtMs, Lt 28, 1896, par. 23*

Every human being must humble himself if he would be lifted up. Those who are now occupying positions of trust will have to overcome all their masterly dictation, and authoritative control, or the Lord will humble them under His mighty hand. It would be far better for the cause of God if every soul who will not learn the meekness and loveliness of Christ, who will not wear His yoke and help to bear His burdens, would choose some other calling than to remain in connection with a work that is holy. God wants none to enter His work who will not carry into their lives the deep laid holy principles which He Himself has established. Man-made theories and maxims cannot be productive of happiness and joy. All who are controlled by the spirit of selfishness, who are working to serve their own special interest, who are determined not to come into line with Christ, had better separate themselves at the earliest opportunity from the work of God.*11LtMs, Lt 28, 1896, par. 24*

I have only touched on matters in this letter; but I now entreat of you to try your past and present experience by the Word, the living oracles of God. “Godly sorrow worketh repentance to salvation not to be repented of.” [2 *Corinthians* 7:10.] If you can discern the

mistakes of the past, you can be made to sorrow after a godly manner. I beseech of you to obtain a genuine experience in the things of God. Do not, for your soul's sake, rest upon a supposed hope, but have a genuine experience in vital piety. *11LtMs, Lt 28, 1896, par. 25*

I have too great love for you, my brother, to flatter you; this is Satan's special work. I love you both, Brother and Sister Eldridge, and I ask you to come up from the lowlands of earth into a pure and more elevated atmosphere. Seek the Lord, O, seek Him while He may be found; call ye upon Him while He is near. Do not accept the record of your past service in connection with the work of God as just about right. God has not written it thus in the books of heaven. *11LtMs, Lt 28, 1896, par. 26*

"Unto you who believe he is precious." [1 *Peter* 2:7.] Have you sought the Lord for divine enlightenment? Do you prize the blessings of God and the righteousness of Christ above worldly inducement and the praise of men? May the Lord open your eyes that you may see where you have made mistakes, The kingdom of God is not meat and drink; but righteousness and peace in the Holy Ghost. The religion of Christ consists in walking uprightly. The interest of the universe <of heaven is deeply interested> in the choice which humanity shall make. A heaven of happiness and bliss is prepared for the overcomer. All heaven will enter into co-partnership with you if you will come to Christ for eternal life. Then come to Him in meekness, as a little child, as one who has made a surrender to God, and then stand under the bloodstained banner of Prince Immanuel. Then you will keep God's principles firm and uncorrupted, and He will work in you, increasing your intellectual and moral efficiency. Daily you may grow in favor with God and man, and be fitted to have God's image restored in you. Then you can and will act in connection with Christ, as a brother and benefactor in the great web of humanity. May God bless you is my prayer. *11LtMs, Lt 28, 1896, par. 27*

Lt 29, 1896

To the General Conference of 1897

NP

December 27, 1896

This letter is published in entirety in *TM 331-340*.

To the General Conference of 1897:

I have words to speak to our brethren who shall assemble in conference in 1897. There is a power moving from beneath which is after the working of the great enemy. The present financial controversy has been presented to me as one of Satan's masterpieces for these last days. I supposed our own people would step very softly and more very guardedly and keep themselves aloof from all these new issues in regard to the circulating currency. This is not of the devising of God—the changing of the circulating currency. What will it effect? It will cause a state of things that will bring oppression to the poor, and create great distress. It is one of the devil's schemes, and I thought those who believed the truth would not be deceived in the least degree upon this matter. But within the year 1896 matters have been presented to me which have made me tremble for our people. I have been where I heard conversations from those in positions of trust in our institutions, and there was great warmth in controversy over the different positions taken. The light given me was, This is the policy Satan has arranged to bring distress.¹¹*LtMs, Lt 29, 1896, par. 1*

Would we know how we may best please the Saviour? It is not in engaging in political speeches, either in or out of the pulpit. It is in considering with fear and trembling every word we utter. Where the people assemble to worship God let not a word be spoken that shall divert the mind from the great central interest, Jesus Christ and Him crucified. The third angel's message is to be our burden of warning. The side issues are not for us to meddle with. The burden of the work is, Preach the Word. There are those who have had an experience in seeking the salvation of souls for whom Christ has given His precious life. That work is the special enterprise to

engross everyone who feeds the flock of God. It is a time now when voices will be heard: “Hear. This is the way, walk in this path.” But the Lord Jesus says, “Follow thou Me. They that follow Me shall not walk in darkness.” [See *John 8:12*.] The saving of souls is to be our personal work, from which nothing is of sufficient moment to divert the mind. Christ came to our world to save souls, to diffuse light amid moral darkness. A living voice is heard, “I am the way, the truth, and the life.” [*John 14:6*.] *11LtMs, Lt 29, 1896, par. 2*

I was surprised as I saw men who claim to believe the truth for this time all excited in regard to matters—which relate to the Lord Jesus and eternal interests. No; but they seemed to be wonderfully excited in regard to the currency. Some ministers were distinguishing themselves by weaving these subjects into their discourses. They were excitably involving themselves, taking sides in regard to these questions that the Lord did not lay upon them the burden to engage in. These persons seemed to have a large share of self-sufficiency. But they themselves really did not know what they were advocating. They knew not whether they were defending principles that originated in the councils of heaven or in the councils of Satan. *11LtMs, Lt 29, 1896, par. 3*

The voice of one in authority spoke with great decision: Ye know not what manner of spirit ye are of. Read the directions given by the only begotten Son of God when enshrouded in the cloudy pillar. When that voice is obeyed, ye will not give your voice or influence to any policy plan to enrich a few, to bring oppression and suffering to the poorer class of humanity. There is in this excitement just what separates those of the same faith. Is this bearing the divine credentials? Beware. See that your arm is not linked in the arm of a personal demon. He is in appearance as a man. He is walking about as a roaring lion, seeking whom he may devour, and he finds them among Seventh-day Adventists. He can terrify by his roaring; but, when it serves his purposes best, he has the sweet voice of an angel of light and speaks of heavenly things. Does he not know all about heavenly glory? *11LtMs, Lt 29, 1896, par. 4*

I inquired why those who could read their Bibles and see the perils of these last days were so ready to snatch up matters they had best let alone. How can they connect with men who are advancing

principles that originated in the councils of demons? Why do they not see that this is no work the Lord has set them to do? The answer came, because their hearts are lifted up unto vanity. They are beguiled. They do not know how weak they are. There are many who will be deluded and who by pen and voice will cast their whole influence to create a condition of things—that will exist just the same whatever they may do—but they should not be bound up with the evil workers. All who are longing for some engagement that will represent Jehu riding furiously will have opportunity enough to distinguish themselves. Their arm will be linked with his who was once an exalted angel, and who has not forgotten his manners in the heavenly courts, which he will assume; and in representing persons, he will allure many who life is not hid with Christ in God.¹¹*LtMs, Lt 29, 1896, par. 5*

Because iniquity abounds, the love of many waxes cold. Why should their love wax cold? Because they have not humbled their hearts and fled to their refuge, Jesus Christ. They thought they know so such that they became fools and allowed themselves to be depraved. Thus many souls will be lost. Worldly plans and devisings, and strange sentiments, and principles will be put forth by the prince of the power of the air, which are directly opposed to the law of God. Here we should reserve all our influence to act, in upholding the truth.¹¹*LtMs, Lt 29, 1896, par. 6*

The sentiments brought to the front by politicians will be voiced by some who claim to be Sabbath-keepers. What angels will attend those in the pulpit as they stand up to give the flock poison instead of pure wheat, thoroughly winnowed? Here is the working of satanic agencies to bring in confusion, to bewitch the minds of old and young. Those who have been walking humbly with God will not be engrossed in advocating either side of this question. They will place themselves under his guardianship, and reveal that they are learning lessons from the Great Teacher, who has said, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [*Matthew 11:28.*] (See Scripture).¹¹*LtMs, Lt 29, 1896, par. 7*

All this excitement and unrest is placing the mind where it will not dwell upon the truth. Do you suppose that the world, the flesh and the devil would be able to link up those souls who were humble and

lowly of heart, and blind their understanding, so that they could not tell what sort of companions they were choosing? If the eyes of many could be opened in their heedless march, they would see a mighty procession of people of all classes, all kinds, all nations, passing in the same ranks, classing themselves as the companions of demons, rapidly moving on in a continually swelling procession to certain ruin.*11LtMs, Lt 29, 1896, par. 8*

What shall I say? The faith of many, including those who preach the Word, must be something different from what it is now, else their future eternal destiny is settled. The Word of God, studied carefully and obeyed, is the only thing that will make man pure and keep him pure. This alone can save him from meddling with all the iniquities that prevail. Christians are to bear the stamp of the King of kings. All in our world are taking sides. This political money strife we are not to take part in. It has come into our ranks.*11LtMs, Lt 29, 1896, par. 9*

There are those who are now under the reproof of the Word of God, even among Seventh-day Adventists, because of the way they acquired their property and use it, as if they owned it and created it, without an eye to the glory of God, and without earnest prayer to direct them in acquitting or using it. They are grasping at a serpent which will sting them as an adder.*11LtMs, Lt 29, 1896, par. 10*

Of God's people He says, "Her merchandise and her hire shall be holiness to the Lord; it shall not be laid up." [*Isaiah 23:18.*] But many who profess to believe the truth do not want God in their thoughts any more than did the antediluvians or the Sodomites. One sensible thought of God, awakened by the Holy Spirit, would spoil all their schemes. Self, self, self, has been their God, their Alpha and Omega.*11LtMs, Lt 29, 1896, par. 11*

Christians are safe only in acquiring money as God directs, and using it in channels which He can bless. God permits us to use His goods with an eye single to His glory, to bless ourselves that we may bless others. Those who have adopted the world's maxim and discarded God's specifications, who grasp all they can obtain of wages or goods, are poor, poor indeed, because the frown of God is upon them. They walk in paths of their own choosing, and do

dishonor to God, to truth, to His goodness, to His mercy, His character. *11LtMs, Lt 29, 1896, par. 12*

Now, in probationary time, we are all on test and trial. Satan is working with his deceiving enchantments and bribes, and some will think that by their schemes they have made a wonderful speculation. But lo, as they thought they were rising securely and were carrying themselves loftily in selfishness, they learned that God can scatter faster than they can gather. *11LtMs, Lt 29, 1896, par. 13*

“I have seen the wicked in great power, and spreading himself like a green bay tree, yet he passed away, and lo, he was not; yea, I sought him, and he could not be found.” [*Psalm 37:35, 36.*] He who sees the end from the beginning and who brings order out of confusion, is doing all things well. We will view another side of the picture: “Mark the perfect man, and behold the upright, for the end of that man is peace.” [*Verse 37.*] The Word of God is offering all the preparation for eternal life. Our faith must be a faith that works by love and purifies the soul, not defiles faith and practice. Do we believe the Word of God? Are all who profess the truth faithful and true, steadfast to principle? Are we doing missionary work with the spirit of Christ? *11LtMs, Lt 29, 1896, par. 14*

There are men who stand in the pulpits as shepherds, professing to feed the flock. But the sheep are starving for the bread of life. There are long-drawn-out discourses, largely made up of the relation of anecdotes; but the hearts of the hearers are not touched. The feelings of some may be moved, they may shed a few tears, but their hearts are not broken. The Lord Jesus has been present when they have been presenting that which was called sermons, but their words were destitute of the dew and rain of heaven. They evidenced that the anointed ones described in Zechariah (see *chapter 4*) had not ministered to them, that they might minister to others. When the anointed ones empty themselves through the golden pipes, the golden oil flows out of themselves in the golden bowls, to flow forth into the lamps, the churches. This is the work of every true, devoted servant of the living God. The Lord God of heaven cannot approve much that is brought into the pulpit by those who are professedly speaking the Word of the Lord. They do not

inculcate ideas that will be a blessing to those who hear. There is cheap, very cheap fodder placed before the people.^{11LtMs, Lt 29, 1896, par. 15}

When the speaker shall, in a haphazard way, strike in any where, as the fancy strikes him, when he talks politics to the people, he is mingling the common fire with the sacred. He dishonors God. He has not real evidence from God that he is speaking the truth. He does his hearers a grievous wrong. He plants seeds which will strike their fibrous roots deep, and they spring up and bear poisonous fruit. How dare men do this? How dare they advance ideas when they do not know certainly whence they came, or that they are the truth?^{11LtMs, Lt 29, 1896, par. 16}

Will our brethren bear in mind that we are living amid the perils of the last days? Read *Revelation* in connection with *Daniel*. Teach these things. Let discourses be short, spiritual, elevated. Let the preacher be full of the Word of the Lord. Let every man who enters the pulpit know that he has angels from heaven in his audience. And when these angels empty from themselves the golden oil of truth into the heart of him who is teaching the Word, then the application of the truth will be a solemn, serious matter. The angel messengers will expel sin from the heart, unless the door of the heart is padlocked and Christ is refused admission. Christ will withdraw Himself from those who persist in refusing the heavenly blessings that are so freely offered them.^{11LtMs, Lt 29, 1896, par. 17}

The Holy Spirit is doing its work on the hearts. But if the ministers have not first received their message from heaven, if they have not drawn their own supplies from the refreshing, life-giving stream, how can they let that flow forth which they have not received? What a thought, that hungry, thirsty souls are sent away empty! A man may lavish all the treasures of his learning, he may exhaust the moral energies of his nature, and yet accomplish nothing, because he himself has not received the golden oil from the heavenly messengers, therefore it cannot flow forth from him, imparting spiritual life to the needy. The tidings of joy and hope must come from heaven. Learn, O, learn of Jesus what it means to abide in Christ!^{11LtMs, Lt 29, 1896, par. 18}

If the Christian minister receives the golden oil, he has life, and where there is life there is no stagnation, no dwarfed experience. There is constant growth to the full stature of Christ Jesus. If we have a deep, growing experience in heavenly things, we walk with the Lord as did Enoch. Instead of consenting to the propositions of Satan, there is most earnest prayer for the heavenly anointing, that we may distinguish the right, the heaven-born, from the common.*11LtMs, Lt 29, 1896, par. 19*

If we are fighting in the strength of the Mighty One, we are on the side that will win at last. In the end we shall conquer. The greatest work, the most perilous scenes, are before us. The deadly conflict we must meet. Are we prepared for it? God is still speaking to the children of men. He is speaking in many different ways. Will they hear His voice? Will we place our hands confidently in His and say, "Lead me, guide me"? *11LtMs, Lt 29, 1896, par. 20*

There is cheap religion in abundance, but there is no such thing as cheap Christianity. Self may figure largely in a false religion but it cannot appear in Christian experience. "Ye are workers together with God." [*1 Corinthians 3:9*.] "Without me," said Christ, "ye can do nothing." [*John 15:5*.] We cannot be shepherds of the flock unless we are divested of our own peculiar habits, manners, and customs, and come into Christ's likeness. When we eat His flesh and drink His blood, then the element of eternal life will be found in the ministry. There will not be a fund of stale, oft-repeated ideas. There will be a new perception of truth. *11LtMs, Lt 29, 1896, par. 21*

The Word is the preacher's light, and as the golden oil empties from the heavenly olive trees into the bowl, it makes the lamp of life flash with a clearness and power that all will discern. Those who have the privileges of sitting under such a ministry will, if their hearts are susceptible to the Holy Spirit's influence, feel an inner life. The fire of God's love will be kindled within them. The Bible, the Word of God, is the bread of life. He who feeds the flock of God must himself first eat of the bread which came down from heaven. He will see the truth on every side. He will not venture to come before the people until he has first communed with God. Then he is led to work as Christ worked. He respects the varied minds that compose his audience. He has a word that touches the case of all, not worldly,

confusing ideas. He has no right to introduce the worldly perplexities. The bread of life shall satisfy every soul hunger.¹¹*LtMs, Lt 29, 1896, par. 22*

Some who stand in the pulpit make the heavenly messengers in the audience ashamed of them. The precious gospel, which it has cost so much to bring to the world, is abused. There is common, cheap talk, grotesque attitudes and workings of the features. There is with some rapid talking, with others a thick, indistinct utterance. Every one who ministers before the people should feel it a solemn duty to take himself in hand. He should first give himself to the Lord, in complete self-renunciation, determined that he will have none of self, but all of Jesus.¹¹*LtMs, Lt 29, 1896, par. 23*

Lt 30, 1896

Hickox, Brother and Sister

Adelaide, South Australia

October 13, 1896

Portions of this letter are published in *OHC 126*.

Dear Brother and Sister Hickox:

I know not why you have been in my mind so much during this meeting. I hoped you would be here, for I had some special things to say to you, which I could not speak of to others. I have been so very busy that I have not been able to write. I have not known your whereabouts. I knew you had been working in connection with Brother Merritt Kellogg at Broken Hill, and I supposed you would be at this meeting. We are having a good meeting. Brother Hawkins is on the ground, and is engaging in the work. I feel the deepest interest in this brother, and I hope that as the Lord has been leading him to investigate the Scriptures, he will search most earnestly for the hidden treasure. He may sink the shaft deeper and still deeper in the mines of truth, and discover veins of precious ore. He will then see that the third angel's message is full of precious, substantial truth for this time. What is it? The commandments of God, and the testimony or faith of Jesus. In this message those who do God's will will know the doctrine, whether it be of God.¹¹*LtMs, Lt 30, 1896, par. 1*

Brother and Sister Hickox, are you prepared to take hold of the work anywhere, with heart and soul. When clouds come between your souls and God, when all around you in darken and forbidding, when the enemy stands ready to rob the soul of its integrity to God and the truth, and when error stands out plausible and attractive, then it is time to pray and exercise faith in God.¹¹*LtMs, Lt 30, 1896, par. 2*

The Lord will work by His Holy Spirit upon every mind and heart that is committed to Him. Will you both place yourselves in the channel of light, where the Holy Spirit can work with you? I have looked

upon you both with great interest, because I know that your natural temperaments need to be softened; the rugged, natural traits of your character need to be removed. Will you see this? Will you realize the danger that is constantly before you? Satan takes advantage of every objectionable trait of character, and if these natural sentiments and passions are not overcome, they will overcome you, and will greatly detract from your usefulness in any line of the work. *11LtMs, Lt 30, 1896, par. 3*

What is faith? It is not sight. "Faith is the substance of things hoped for, the evidence of things not seen." [*Hebrews 11:1.*] Cherishing faith, the soul is enabled to rise beyond itself, and penetrate the hellish shadow which the enemy casts athwart the pathway of every soul that is striving for an immortal crown. How many times Jesus said, "Watch ye and pray, lest ye enter into temptation." [*Mark 14:38.*] We are to watch and pray just as long as Satan brings up clouds of unbelief, composed of every evil thing that he can devise, to lead the human mind to yield to temptation. But this cloud that lies between God and the human agent cannot envelop man and penetrate his soul unless he opens his mind and heart to its dark beams. *11LtMs, Lt 30, 1896, par. 4*

The angels of God will guard every man from the poisonous malaria of temptations of the wicked one, who will rise beyond self and circumstances and surroundings, looking unto Jesus through every mist and fog and cloud, and penetrating by faith the darkest temptations. What will be the privilege of the one who does this? "Let him take hold of my strength," the Lord declares, "that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] *11LtMs, Lt 30, 1896, par. 5*

Satan would lead minds into clouds and darkness and unbelief by tempting them to indulge in a wrong spirit. But do not let your human feelings attain the mastery. Here is your danger. If you realize this, you will guard the doors of your heart, lest the darkness of Satan's clouds come in. <We are to watch the small beginnings of sin.> If this darkness enters, it will go from you to others, your influence will be hurt; you will never rise to be a representative man, because of our self-esteem and self-assurance. The Lord will not be able to bless you as He would, because your faith and works will

not be in harmony. The works show the value and quality of the faith.*11LtMs, Lt 30, 1896, par. 6*

If you trust Him, the Lord will give you a breadth of experience that you do not now possess. You are and will be placed under trying circumstances, for every man's faith will be tested and proved. If you stand the proving of God, and do not allow self to be the master, if your faith holds fast, producing active obedience to the Lord's will, you will then be worked by the Holy Spirit.*11LtMs, Lt 30, 1896, par. 7*

The Lord is not pleased when you, or any of His servants who bear the message of truth to others, do not feel the necessity of constantly learning. The child often asks, "Why should I learn?" and by many this sentiment is entertained, if not expressed in so many words. We have a Great Teacher, even Jesus Christ. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] Light is sown for the righteous, and gladness for the upright in heart. Truth must ever be treasured in the soul. The more we learn under Christ's yoke, the more influence we will have. Wisdom, well-used, is a wonderful blessing. The more we learn from the Great Teacher, the more we have to communicate, and the greater our influence for good over other minds. Nothing savoring of display or of boasting of the knowledge we have, nothing like lifting up the soul in vanity or in self-sufficiency, nothing like a display of the talents God has entrusted to us, will be seen.*11LtMs, Lt 30, 1896, par. 8*

A grave responsibility rests upon the human agent to increase his talents by use. Under the Great Teacher, he is constantly to accumulate knowledge, following distinctly in the course the Lord has marked out. But many are acting upon the idea that there is a connecting link between light and darkness, between Christ and Belial.*11LtMs, Lt 30, 1896, par. 9*

The Lord will impart His divine skill and aptitude to all who are true learners. If He sees that their hearts are humble, He will instruct them out of His Word, which is profitable for all things, for doctrine, for reproof, for instruction, for correction in righteousness, that the

man of God may be perfect, thoroughly furnished unto all good works.*11LtMs, Lt 30, 1896, par. 10*

The queen of Sheba came to Solomon to obtain knowledge from him. She talked with him of the things of nature. Solomon was a true student of natural history. He had studied the inanimate creation, the shrubs and flowers, and had acquired a better understanding of God's wisdom. His love for God and his knowledge of God increased as he recognized Him as the God of nature. He had also studied the things of the animate creation.*11LtMs, Lt 30, 1896, par. 11*

From many lands people came to hear Solomon, and he taught them of God as the Creator of all things. These people carried away with them impressions of the living God that were new and wonderful to them. They began to look at the things of nature as their instructor.*11LtMs, Lt 30, 1896, par. 12*

The Lord is not pleased or glorified by the ignorance of human beings in regard to natural laws, or in regard to spiritual laws, which are in perfect harmony with natural laws; for the whole creation is one masterpiece of infinite wisdom. The essential knowledge of the soul-life is faith in God. Then the qualities of character will appear as vital, living things, which should increase and advance, constantly growing.*11LtMs, Lt 30, 1896, par. 13*

My brother and sister, you have very much to learn. You need not be dwarfed or crippled in your experience if you will bring your lessons to a definite purpose, placing yourselves under the control of God. But selfish traits of character rob you of the wisdom you might obtain. You are not willing to be taught. You think that you know enough. But you have only just begun to climb the ladder of genuine, sanctified experience in the things of God. This deficiency in the knowledge of the meekness and lowliness of Christ will place you where you will have much tribulation, which will not yield the precious fruits of righteousness.*11LtMs, Lt 30, 1896, par. 14*

The promises of God are sure and unbounded. You need faith, pure, unadulterated faith. Without this faith no one can engage in successful warfare against the seen and unseen agencies which are at work to uproot confidence in God and in one another.*11LtMs,*

Lt 30, 1896, par. 15

I cannot finish this now, so will send it as it is. If I have the time during this meeting, I will follow out the matter here presented to you; but I have no time now.¹¹*LtMs, Lt 30, 1896, par. 16*

My brother, my sister, Christ demands more than you have given Him. He asks the entire heart, the undivided allegiance of every soul that names His name. The Lord will work with you if you will co-operate with Him. But, my dear brother, your faith must go deeper. It must lay hold of the promise, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [*John 15:7.*] Your faith must be continually exercised. If you do not win the crown of life, it will be because you have not striven lawfully. United with Christ, all the power you require will be given you. Abiding in Him, you can fight manfully.¹¹*LtMs, Lt 30, 1896, par. 17*

The more you believe and trust as a child in the Lord Jesus, the greater will be your capacity for believing. By faith you stand. Only by exercising faith can you conquer self. It will cost you a severe struggle, because self has been hard to manage. Self is the ground where Satan always meets and manages those whom he wishes to deceive and conquer. But if the righteousness of Christ is revealed in you, you become strong. Looking beyond yourself, to a crucified Saviour, a risen and ascended Lord, who is, as your Advocate, making intercession for you, taking hold of Christ's power and efficiency, you can conquer.¹¹*LtMs, Lt 30, 1896, par. 18*

Lt 31, 1896

Hughes, Br-Sr.

Refiled as *Lt 32, 1896*.

Lt 32, 1896

Hughes, Brother and Sister

“Sunnyside,” Avondale, New South Wales, Australia

March 7, 1896

Portions of this letter are published in *AH 416-417*; *6MR 262*; *CTr 343*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Hughes:

I am awakened at one o'clock. The Lord has laid open before me your perilous situation as a family, and has given me a message for you. Should the Saviour come in the clouds of heaven, not one in your family could meet Him with the assuring words, “This is our God; we have waited for him, and he will save us.” [*Isaiah 25:9*.] Light has been given you before, but your moral courage has been too feeble to rise and meet the emergency. You desire to have things different, but you have not the moral courage to take up your long-neglected duties, and set things in order. *11LtMs, Lt 32, 1896, par. 1*

Brother and Sister Hughes, you love your children, but your love has been but human, in nothing resembling the love of Christ. Parents are under a most solemn obligation to train their children in the way of the Lord, but your children are almost wholly left to follow their own impulses, and instead of being controlled by you, they rule you. As they act toward you, so do they act toward God. Their love is not genuine, for they are allowed to be disrespectful, disobedient, unthankful, and unholy. *11LtMs, Lt 32, 1896, par. 2*

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” [*2 Corinthians 5:17*.] Brother Hughes, the converting power of God must come into your home. Rise in the name of God, for He calls upon you, “Go, work today in my vineyard.” [*Matthew 21:28*.] Often you have tried, but your efforts have only been halfway. You know

the truth, but you do not practice it. As you now stand, you are unconverted and unsanctified. The ploughshare of truth must go deeper into your mind and heart than it has yet done. You have assented to the truth, Brother Hughes, but do you love it well enough to make self-sacrifice for it? Do you love Jesus well enough to deny yourself for Him? The use of tobacco is your cherished idol, and it is a barrier to you in your Christian life. Will you cling to this idol till the case of every soul is decided, and you are left shipwrecked, as it were, without God and without hope in this world?*11LtMs, Lt 32, 1896, par. 3*

You need to come to Jesus just as you are, asking Him to forgive you for wasting your life, for following your own way, for doing your own will and not walking in the light. "Walk in the light while ye have the light, lest darkness come upon you." [*John 12:35*.] How long do you purpose to place your idol tobacco before your Saviour? How long will you keep yourself aloof from the church because you are not ready to yield up a hurtful, sinful indulgence? You know the truth, but you do not receive it into your inmost life; therefore it is impossible for you to assert your God-given freedom from the slavery of hurtful habit. Only by having a faith that works by love and purifies the soul can you obtain relief from sin. When by faith we appropriate the truth, it exercises a transforming influence upon the life and character. The truth must not only be accepted by the intellect, but must be brought into the inmost recesses of the heart, that the Holy Spirit may give it a living power.*11LtMs, Lt 32, 1896, par. 4*

When the truths of the Bible are brought before you, you feel assured that you would not have denied Christ as did Peter; but you do not discern that unless your present position changes, you are now denying Him. The current of your life must change; no cowardice or fickleness must appear in your character. When in the name of the Lord you say, I will receive Jesus as my Saviour, you will be no longer weak. If you will come to Him, and in penitence and faith ask Him to strengthen your will to resist temptation, He will give you power to overcome the habit which now holds you in slavery. Co-operating with God, you will gain power to expel the use of tobacco; your will will be strengthened, and you will gain moral courage to take your position for God and for heaven.*11LtMs, Lt 32,*

If you believe that Christ died for you, you will realize that you have been bought with a price; you will see that you are of value in the sight of God, and you will not permit any selfish practice to come between you and Jesus. You will fully consecrate yourself to the service of God. Brother Hughes, you are an intelligent man upon other subjects, but you are making a most vital mistake in neglecting the great salvation presented to you. By your attitude you refuse the light brought to you. Knowing the truth, you do not practice it. *11LtMs, Lt 32, 1896, par. 6*

My brother and sister, you must give an account to God for the long years during which you have refused to serve the Lord with full purpose of heart. As parents, you need to rise in the name and strength of the Lord and take up your long-neglected duties. You need to say to some purpose, I think I see where I have failed. I have not corrected evils in my children, and therefore they will not respect me. Without delay I will seek God; I will no longer walk in my own way, but I will walk according to the way of the Lord. *11LtMs, Lt 32, 1896, par. 7*

“Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” [*Matthew 6:33.*] Is this your object in life? All things needful cluster round this great and glorious point—the kingdom of God. Your only object being to amuse yourself, you will make shipwreck of your faith. Kneel before God just as you are, and say, I bring to Thee my soul which Thou hast purchased. Had I improved my opportunities, I should not now be dwarfed in religious experience. But I have wasted my opportunities. Wilt Thou pardon me for spurning Thy love? Wilt Thou give me strength to war the good warfare in Thy name? *11LtMs, Lt 32, 1896, par. 8*

God has enjoined upon parents to teach their children the commandments of God. When parents neglect this work, and permit their children to care more for their own pleasure than for the Word of God, they themselves dishonor God and transgress His law. No child is to be allowed to rule in the house, but parents are to teach their children to do justice and judgment, and to keep the way

of the Lord. But your children know not how to reverence or even respect the truth, and they never will unless they turn from fictitious reading—the idol to which they have given soul and body. They keep their minds intoxicated with this reading; it is the god they worship; and while they continue this practice, they are just as much intoxicated as any drunkard.*11LtMs, Lt 32, 1896, par. 9*

Children, I have a message for you. You are now deciding your future destiny, and your character building is of that kind which will exclude you from the Paradise of God. The eldest daughter is an exception, but the atmosphere of the home will not help her to perfect a Christian character and become complete in Christ. How sad it is for Jesus, the world's Redeemer, to look upon a family where the children have no love for God, no respect for the Word of God, but are all absorbed in reading story books. The time occupied in this way robs you of a desire to become effective in household duties; it disqualifies you to stand at the head of a family, and, if continued, it will entangle you more and more closely in Satan's snare.*11LtMs, Lt 32, 1896, par. 10*

Brother and Sister Hughes, the life of your son is almost ruined by the management he has received ever since he was born. You may learn this lesson from nature. Leave a piece of ground uncultivated, and it will bring forth only briars and unsightly weeds. Your son has been left to do just as he pleased, and he has not that education and discipline that he should have.*11LtMs, Lt 32, 1896, par. 11*

God has placed a high estimate upon the human soul by giving the life of his only begotten Son that all might be saved. Individually we belong to the Lord by creation and by redemption. You have been bought with a price, even the precious blood of the Son of God. Each member of this family must render an account to God for their own souls, which they have treated so indifferently, caring not to reach the perfection of the Christian character, but choosing instead to follow their own selfish, undisciplined way.*11LtMs, Lt 32, 1896, par. 12*

I call upon these blood-bought souls, Awake to your eternal interests, and pass not your time in self-pleasing, which yields no real happiness. God has given you a probation in which to prepare

for eternity but you are bringing into your character-building wood, hay and stubble—nothing, absolutely nothing by which God will be glorified. He has given every human being a work to do for Him, and every hour you spend in serving self is lost for eternity. “Yet a little while, and he that shall come will come, and will not tarry.” [*Hebrews 10:37.*] What record will you meet in the judgment? What account will you render of the time given you in which to serve God?*11LtMs, Lt 32, 1896, par. 13*

What will the books of God reveal, children, in regard to the treatment you have given your mother? What words have you spoken to her that you will not be pleased to meet when the judgment shall sit, and every one shall be judged according to the deeds done in this life? In treating your parents disrespectfully, remember that you are dishonoring your Maker. He has borne long with your perversity, but He now requires that your life shall be very different from what it has been. The message, “Go, labor today in my vineyard” [*Matthew 21:28*], has been given you again and again, but by precept and example, you refuse to go. An atmosphere surrounds you that diverts the minds of those with whom you associate from God and heaven.*11LtMs, Lt 32, 1896, par. 14*

God calls upon you to turn to Him with full purpose of heart. “Today, if you will hear his voice, harden not your hearts.” [*Hebrews 3:7.*] It is not yet too late for you to choose to do the will of God. If you will hear His voice, if you will lay aside your life of inactivity and idleness, Christ will receive you just as you are. Too long you have trifled with your soul’s eternal interest, too long you have neglected the great salvation provided for you, too long you have put yourself on the side of the enemy. Will you not now consider how it is with your souls?*11LtMs, Lt 32, 1896, par. 15*

Although Christ has done everything on His part, this will not save you unless you perform your part by co-operating with God. Yield up those practices which are a willful denial of Christ, and which, if persisted in, will cost you your soul. You are helping one another to resist every overture of mercy. You are educating yourselves to have cheap thoughts, and to be frivolous and irreligious. By refusing to give God your hearts’ best and holiest affections, you are cheating Him of what rightly belongs to Him. You cannot afford to

meet the results of this course of action in the judgment. God calls upon you to turn to Him before it be everlastingly too late. *11LtMs, Lt 32, 1896, par. 16*

Dear children, you are not bringing piety into your lives. The time will come when you will realize what you have lost, but you will not realize in time, unless you cease filling your minds with chaff. Some of the books you read contain excellent principles, but you read only to get the story. If you would gather from the books you read that which would help you in the formation of your character, your reading would do you some good. But as you take up your books and peruse page after page of them, do you ask yourself, What is my object in reading? Am I seeking to gain substantial knowledge? You cannot build a right character by bringing to the foundation wood, hay, and stubble. In the past you have done so little for God that you have not the courage and educated ability to work acceptably. But must your life forever be dwarfed? God loves you, and He longs to receive you as His children. "Come unto me," He says, "and I will give you rest." [*Matthew 11:28.*] *11LtMs, Lt 32, 1896, par. 17*

The language spoken in many homes is a great reproach to the parents who allow such words to be uttered, and daughters who can speak to their parents, as you have done to yours, place themselves where they will sink lower and lower in the scale of rectitude and moral value. Rightly used, the gift of speech is a wonderful blessing; its power for good cannot be estimated; misused, it is a curse to humanity and a dishonor to God. Speech is the means by which thought is expressed, and a mind under the molding influence of the Spirit of God will speak words of tender sympathy; a love for that which is good will be awakened in the heart, and the thoughts will flow out in words. But those who permit themselves to be controlled by satanic agencies will rail against all good in language of unrestrained passion. *11LtMs, Lt 32, 1896, par. 18*

I have heard language from you which was nothing less than profanity. When a child curses its parents, it curses God. You have allowed your tongue to have free rein, and have not cultivated the attributes of Christ, our Pattern in all things. Every word you speak

is heard and recorded by the Majesty of heaven, who has said, "By your words ye shall be justified, and by them condemned." [*Matthew 12:37.*] Could your eyes be opened, could you see the heavenly watcher by your side listening to the words you utter, you would control your tongue, for you would realize that you were speaking these shameful, wicked words before the whole universe. *11LtMs, Lt 32, 1896, par. 19*

You have a most serious account to render to God, children, for you have openly transgressed His commandments, especially the fifth. A blessing is pronounced upon those who honor their father and mother, but you do not respect or obey your parents. You belong to God by creation and redemption, and He would have you curb your unruly tongue. I call upon you, if you have any regard for yourself, for your happiness, if you want peace, if you wish to be elevated and ennobled, Stop; do not go one step further in your course of rebellion, for you are running up a terrible account. Do not, like the rebellious Jews, close your eyes and your ears lest you see and hear and be converted, for in proportion as you reject the light, will you reap a harvest of sorrow. *11LtMs, Lt 32, 1896, par. 20*

Lt 33, 1896

Hawkins, Harry

“Sunnyside,” Cooranbong, New South Wales, Australia

November 27, 1896

Portions of this letter are published in *UL 345*.

My dear young friend:

I have felt an interest in you similar to the yearning desire a mother feels for her child. Will you let me be your friend? Gladly would I help you to help yourself to become an honorable, trustworthy man. You need a friend that will help you at all times, and I point you to Jesus as your Friend and Helper. I do not ask how far you separated your soul from God in the days of your temptation. I do not seek to draw aside the curtain that conceals the past; but some things which have been opened before me in your past history have made me feel an intense desire to preserve you from companionship that would not be a help to you, that would not lift you up, but would drag you down.^{11LtMs, Lt 33, 1896, par. 1}

Will you please to open your Bible and read the *one hundred and nineteenth Psalm*? Read especially the *ninth, fifteenth, and sixteenth verses*. Here is your sure remedy for wrong doing. You want to possess an individuality of your own. If you succeed in anything that is elevating and ennobling, you must cultivate firmness for the right. You have most excellent qualities, and you can, if you will, become just such a man as you would trust and respect. Then you will make your mark in the world for good.^{11LtMs, Lt 33, 1896, par. 2}

When you shall come to Jesus just as you are, and acknowledge Him as your Saviour, you will be acknowledged by Jesus as His son. “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [*John 1:12.*] Your only safety is in making a decided movement in the right direction.^{11LtMs, Lt 33, 1896, par. 3}

I cannot choose for you. If I could, gladly would I do it; but every soul must have moral courage to choose for himself. None of us can be carried to heaven by proxy. I have hoped that ere this you would decide to be a follower of Christ. When you take your position, the Lord can use you as his agent to do good to the souls of many. When you give yourself to Christ, your character will grow into positiveness. You have kept yourself aloof from Christ for a long time, and yet probation has been granted you. You have had light, and opportunities to know what is truth. It rests with you to decide whether you will choose the service of Satan, or the service of Him who gave His life for you.*11LtMs, Lt 33, 1896, par. 4*

Jesus has revealed to you your own value by the price He has paid for you. May the Lord quicken your perceptive powers, that you may look upon Him who has ransomed you. Look to Calvary, and measure the degradation He submitted to endure, that He might take away your sins. He, the guiltless, has borne your guilt, that you may stand without fault before His Father; that though undeserving you may be treated as deserving of the reward of eternal life. When you look to Jesus, you will no longer be uncertain, but positive, saying under all temptation, "He gave His life for me." Your life has been purchased with agony and blood. You have everything in your favor, to help you now to be a Christian. You can be resolute if you will. It will require higher help than any of us can give you, but that help is promised you.*11LtMs, Lt 33, 1896, par. 5*

Everything has been done that God could do. In giving Jesus to become a propitiation for our sins, God gave us power to resist and overcome evil. You have every encouragement, if you yourself will consent to yield and form new habits. This requires effort on your part, persistent effort, for if Satan sees you taking a step decidedly for Christ, he will employ every ingenious method to attract, to deceive, and ruin you. But the Lord Jesus has provided a refuge for poor, tempted souls. He has His angels that will help, shield, and guide every soul.*11LtMs, Lt 33, 1896, par. 6*

I do not want to deal in generalities, but to bring this matter home to one individual case. One soul saved is of more value than a world. That one soul has refused to stand longer under the black banner of the power of darkness. He has changed captains. Instead of

grieving longer the heart of Christ, he has given himself into His army, joined the ranks of those who are fighting to win a crown of life.*11LtMs, Lt 33, 1896, par. 7*

In your younger days you had conscientious convictions, but your associations were not properly chosen; and in following your own lead, you have brought danger and suffering upon yourself. You will carry the marks as long as life shall last. If an angel of God had not, in answer to the many prayers sent up to heaven in your behalf, stood by your side at the time of the accident, your life would have ended then and there. Had not angels ministered unto you, the fever would have drank up your life. But the Lord said, "I will spare him for another trial."*11LtMs, Lt 33, 1896, par. 8*

The Lord treats you with respect. He does not drive you. He says, "Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." [*Revelation 3:20.*] The religious work which God gives to young men, and to men of all ages, shows His respect for them as His children. He gives them the work of self-government in His service. He calls upon them to be sharers with Him in the great work of redemption and uplifting. As a father takes his son into partnership in his business, so the Lord takes His servants into partnership with Him. We are laborers together with God. Jesus says, "As thou hast sent me into the world, even so have I also sent them into the world." [*John 17:18.*]*11LtMs, Lt 33, 1896, par. 9*

The preparation for Christ's coming is a preparation made through Christ for the exercise of our very highest qualities by thought, faith, and love. We sometimes blunder, but if we see and confess our errors, God is just to forgive us our sins, and to cleanse us from all unrighteousness. Our failures should not discourage us, but should be turned into victories. It is your privilege to choose this day whom you will serve. If you believe in Jesus Christ, you can bring solid timbers into your character-building, discarding every worthless rotten timber. Your character may be a beautiful structure, a temple for God.*11LtMs, Lt 33, 1896, par. 10*

But what kind of company will you choose, the weakest characters, the uneducated, undisciplined, or will you choose to rank in Christ's

army? Would you not rather choose to be a child of God than a servant of Satan and sin, having your name registered as the enemy of God? "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is, and every man that hath this hope in him purifieth himself, even as he is pure." [1 John 3:2, 3.] *11LtMs, Lt 33, 1896, par. 11*

You have within your reach more than finite possibilities. If you link yourself with God, turning to Him with full decision of soul, He will accept the prodigal. If you give your heart and soul to God, He will bless you, and work with you to help other youth to give their hearts to Him and be converted. You are accountable for all the good you might have done, and which Jesus died that you might do. He still invites you to wear His yoke, to lift His burden, and to learn His meekness and lowliness of heart, and as your reward, you shall find rest unto your soul. *11LtMs, Lt 33, 1896, par. 12*

You have the God-given ability to become a man; through Jesus Christ you may stand registered in the books of heaven as a man. And a man, as God applies the term, is a son of God. I want you to consent to be molded and worked by the Holy Spirit. The Lord Jesus Christ is sitting for His portrait, His likeness, in us. Shall I reflect it? Will you reflect it? Will you continue to refuse light and evidence, and despise the great salvation proffered you? *11LtMs, Lt 33, 1896, par. 13*

Are you willing that God and the Saviour who died for you shall say, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despise all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." [*Proverbs 1:24-31.*] *11LtMs, Lt 33, 1896, par. 14*

Jesus loves you; He wants you to become a sharer of His glory. He wants you to link up with Him, be one with Him, true as steel to His service. You can turn away from that which is cheap and inferior, and rise to a high standard; you can be respected by men, and beloved of God. Jesus came to our world to show you how to live, and form a character which God shall approve. It seems so wonderful, the love of God to fallen man!¹¹*LtMs, Lt 33, 1896, par. 15*

When I was stricken so suddenly last Tuesday afternoon, I was so violently ill for a time that I became unconscious. That night I was in a raging fever, but the next morning I thought of you. I had not spoken to you personally. I decided that as soon as I had sufficient strength, I would write to you. Today, November 27, I lie in bed and trace these lines. I pray the Lord to touch your heart by His Holy Spirit, that you may have the moral courage to decide to be a Christian.¹¹*LtMs, Lt 33, 1896, par. 16*

You have been led away from truth, from light, from faith and obedience, by young companions who have done you only harm. Now will you be led by one who loves your soul? Make your decision for time and for eternity. Let not any human agent cheat you out of your soul. No one can pay a ransom for your soul. Jesus has done that. Will you be indifferent to such love? Shall the weak, silly remarks of those whom Satan has bound fast to his chariot influence you to discard God, to be at enmity with Him? Christ must judge the living and the dead at His appearing and kingdom. He is soon coming in the clouds <of heaven> with power and great glory. Will you, my dear friend, brave the matter through, and determine to be on Satan's side of the question? Jesus has given His life for you; what have you given to Jesus? What response have you made?¹¹*LtMs, Lt 33, 1896, par. 17*

"Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [¹*Corinthians 6:19, 20.*] What excuse can you make, when every case shall be tried in the Judgment, that you should show such disrespect and dishonor to His only begotten Son? Will you let Satan have all your powers, to do with you as he pleases? Again I say, Come; Jesus invites, all heaven says, Come. Will you

come?11LtMs, Lt 33, 1896, par. 18

Lt 34, 1896

Hare, Brother and Sister

“Sunnyside,” Cooranbong, Australia

December 19, 1896

Portions of this letter are published in *Ev* 169, 178; *2MR* 93-95; *CTr* 247.

Dear Brother and Sister Hare:

I will write you a few lines. I cannot write much, but will send you enclosures. We feel sorry as we think of you so far away in that unpromising field. We would despair of your accomplishing anything did we not have the most reliable assurance, “Lo, I am with you alway, even unto the end of the world.” [*Matthew 28:20.*] Christ knows. He came to a world that was all seared and marred with the curse, that He might reach to the very depths of human woe and misery and lift man up.¹¹*LtMs, Lt 34, 1896, par. 1*

Jesus Christ is the Restorer. The apostate, Satan, is the destroyer. Here is the conflict between the Prince of life and the prince of this world, the power of darkness. How can we doubt this when our Lord and Saviour left the courts of heaven, laid aside His royal robe and His royal crown, and clothed His divinity with humanity, that He might stand as the substitute and surety for men, bearing their guilt and their sin. He intended that a greater work should be done in behalf of man than we have yet seen. He did not intend that such large numbers should choose to stand under the banner of Satan and be enrolled as rebels against the government of God. He has no pleasure in the death of the wicked. The world’s Redeemer did not design that His purchased inheritance should live and die in their sins. What, then, is the matter? Why are so few reached and saved? It is because so many of those who profess to be Christians are working in the same lines as the great apostate. They let Satan devise and plan for them. He makes them apostates, disloyal to God, because rebels against His precepts and His laws. This brings severe, taxing labor upon the true Christian. He must convince the transgressor that he is a sinner, because “sin is the transgression of

the law.” [1 John 3:4.] *11LtMs, Lt 34, 1896, par. 2*

But very much more might be done for Christ if all who have had the light and the truth set before them, and who profess to believe the Word, would practice the Word, and adorn the doctrine of Christ our Saviour. Whole families might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising methods for the success of His work. Then their voices and their persuasive words would set forth Jesus Christ, crucified among them. There are many earnest, prudent, warm-hearted men and women who could do much for Christ if they would first give themselves to God, and draw nigh to Him, seeking Him with their whole hearts. He has promised that He will draw nigh to them, and God will not lie. *11LtMs, Lt 34, 1896, par. 3*

Christ met with great discouragement in His mission. The greatest trial and heartache came to Him through the very people that had been exalted to heaven by their privileges and by the great light which had been given them. This people, favored above every people on the face of the whole earth, walked away from the light into forbidden paths. They so far separated themselves from God that He could not use them as channels through which the two olive trees should empty the golden oil, which flows through the golden tubes into the golden bowl, and keep the lamp burning to enlighten the world. As a people we have to meet that which Christ met. The lukewarm, the covetous, the self-righteous, the impure were the chief stumbling blocks He had to encounter, and those who work with Him will find the same discouraging hindrances in their experiences. Christ was oft rejected, oft derided; but He did not fail. He would not fail nor be discouraged; for He knew that truth must triumph. Satan is not always to triumph. *11LtMs, Lt 34, 1896, par. 4*

All who engage in this work as co-laborers with Christ must not only be willing to preach the truth, but to practice it. Of the professedly learned and pious people of His day, Christ said, “Ye are both ignorant of the Scriptures and of the power of God. Ye teach for doctrine the commandments of men.” [Matthew 22:29; 15:9.] He longed to fill the whole nation with the spirit of His mission of love, that they might unite with Him in the work of saving the world. The Holy Spirit would now come to our workers if they would earnestly

seek for it. There will be no change made in the divine economy in order to bring around marked changes in the religious world. Men and women must arise to the emergency; they must receive the golden oil, the divine communication in rich blessings. This will enable them to arise and shine, because their light has come, and the glory of the Lord has risen upon them.*11LtMs, Lt 34, 1896, par. 5*

Those who claim to believe the Word of God, and yet cherish their own hereditary and cultivated traits of character, are the greatest stumbling blocks we shall meet as we present the grand, holy truths for this time. Those who believe present truth are to practice the truth, live the truth. They are to study the Word and eat the Word, which means eating the flesh and drinking the blood of the Son of God. They are to bring that Word, which is Spirit and life, into their daily, practical life. It is the bread from heaven, and it will give life to the world.*11LtMs, Lt 34, 1896, par. 6*

Power will be given to every man and woman who will eat of the bread that came down from heaven. O, cannot we take this in? Cannot we comprehend it? Why is our imagination so dull? "This is the will of him that sent me," said Christ, "that every one (how comprehensive, how far-reaching) that seeth the Son, and believeth on him may have everlasting life; and I will raise him up at the last day." [*John 6:40.*] If this, the life of Christ, be in us, what may we not accomplish in His name? "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*]*11LtMs, Lt 34, 1896, par. 7*

Christian culture will follow the labors of every soul who will practice the truth conscientiously under all circumstances. But there is altogether too much skimming over the surface. There is a mine of precious ore, hitherto only in the possession of a very few. A careful and thorough digging will put us in possession of untold resources, represented as the golden oil, emptied from the two olive trees into the golden pipes, and from them into the golden bowls, to pour forth and enrich others.*11LtMs, Lt 34, 1896, par. 8*

We are in great need of large-hearted, level-headed men, who are true Christians, and who will show that they are feeding upon the

Word of God, at home and abroad. Those of our faith and not of our faith will take knowledge of these men that they have been with Jesus and learned of Him. They will see that they are yoked up with Christ, and are drawing with Him, that they are apt scholars, learning of Him His meekness and lowliness of heart. These will not complain of the yoke of Christ or murmur when lifting His burdens. They will march cheerfully forward, singing, yes, making melody to God in their hearts. The yoke of Christ is easy, and His burden is light. *11LtMs, Lt 34, 1896, par. 9*

O, it makes every difference with those who study the Scriptures as to what and how they shall understand the Word, whether they eat it or not. The Word of God, if eaten, will give spiritual sinew and muscle. Those who eat and digest this Word will practice it. Their eyes, anointed with the heavenly eye salve, will see other lessons in the Holy Word than those seen by readers whose hearts are not cleansed, refined, and elevated. Under the working of the Holy Spirit the conscience will recognize a pure, high standard of righteousness that puts to shame the low, cheap ideas of the surface reader whose mind is corrupted with sin. They see that the doers of the Word alone are justified before God. Those who hear and fail to do are in no wise better, morally or spiritually, for hearing. Those who will deny self, and make any and every sacrifice for Christ's sake, will be able to teach because their precept and example harmonize. *11LtMs, Lt 34, 1896, par. 10*

My brother, I know of no rule in my life as to where it is my duty to labor. I work where the necessity is the greatest, where labor is most needed. Our work is to consecrate ourselves wholly to the work. A divided heart cannot do much. The Lord demands all that there is of us. Let us consecrate ourselves wholly to the work. God is your strength, and He will be at your right hand, helping you to carry out His merciful designs. Do good as you have opportunity. Do all that you can by personal labor to reach the people where they are. Become acquainted with them. Preaching alone will not do the work that must be done. *11LtMs, Lt 34, 1896, par. 11*

Angels of God attend you to the dwellings of those you visit. This class of work cannot be done by proxy. Money loaned or given cannot accomplish it. Sermons given from the pulpit cannot do it. By

visiting the people, praying and sympathizing with them, you will win hearts and open doors of access to perishing souls. This is the highest missionary work that you can do. You will need resolute, persevering faith, and love for souls. You will need to practice self-denial and to exercise patience; but all the while you will be gaining an experience which will be of the highest value.*11LtMs, Lt 34, 1896, par. 12*

You are in a field where a dozen faithful missionaries would find a large amount of work to do. Hold meetings in different localities. Preach the Word so that it will be easy to comprehend. Bring the people right to Jesus Christ, in whom their hopes of eternal life are centered. You can see much that needs to be done. Act your part, and Jesus will do the rest. Emigrants are flocking in from all parts of the country, ambitious for change, hoping to get work and money easily. People of intelligence, who have had some experience in religion, will come also. As you bring to them the Word of God, presenting it in a simple style, the seed will grow, and after a time you will have a harvest. The seed sowing is your work; the propagation of the seed is the Lord's divine work.*11LtMs, Lt 34, 1896, par. 13*

O what a work there is to do in the place to which you have been sent! Do not fear to proclaim the message of warning clearly and distinctly. Give the trumpet a certain sound. Workers as well as ministers are needed. May the Lord impress men and women with the breadth and urgency of the work, with the crying, suffering wants of the people who are flocking to an uncertain something, many only to be disappointed.*11LtMs, Lt 34, 1896, par. 14*

Western Australia must be worked. Any minister or worker who enters this field should not be encouraged to stay if he has not high moral principles, and a firm faith and reliance upon God. Anything but the Word of God controlling the heart is as feeble to stand against hereditary and cultivated traits of character as a spider web against a storm. The Word of God alone, brought into the daily life, is life eternal through Jesus Christ. It will bring to all who believe the Word a firm reliance upon Jesus Christ, the living center. Men who have been bold in sin and iniquity will be convicted by those who hold forth the Word of life, and who at the same time eat that word

and show by their daily lives that they believe it.¹¹*LtMs, Lt 34, 1896, par. 15*

It is a mystery that there are not hundreds at work for God where there is now only one. The whole heavenly universe is astonished at the apathy and coldness, and the want of zeal, shown by those who claim to be sons and daughters of God. There is a living power in truth, and the Holy Spirit is the agent that opens human minds to the truth. But the ministers and workers who proclaim the truth must show certainty and decision. They are to go forth in faith and present the Word as though they believed it. Try to make those for whom you labor understand that it is God's truth. Preach Jesus Christ and Him crucified. This will confront Stan's lies.¹¹*LtMs, Lt 34, 1896, par. 16*

The gospel is to be planted in every place where it is not. With our eyes fixed upon the cross of Calvary, beholding our uplifted Saviour, relying on His grace, believing that He will fulfill His promise and be with us to the end of the world as our shield, our strength, and our efficiency, we are to work for God. What is the ground of our distrust and unbelief? We expect too little from the source of all light and power. What is our excuse for expecting little or nothing? Has God lost His love toward men? Is it not still directed earthward? Has He lost His desire to show Himself strong to His people in behalf of righteousness and truth? When the Lord gave Jesus to our world to save His inheritance from ruin, He gave all the resources of heaven to all those who would receive the Lord Jesus as their personal Saviour.¹¹*LtMs, Lt 34, 1896, par. 17*

The reality of the humanity of Christ brings with it lessons of precious consolation. Our Redeemer sought the Lord as a daily petitioner, seeking, as the substitute and surety for the human race, fresh supplies of needed blessings and daily strength at the hand of His Father. He came forth invigorated from this communion with God, to strengthen and invigorate others. Behold the Son of God bowed in prayer before His Father, in all points tempted even as humanity. He is our Elder Brother. He knows that we are in a world of sin, and compassed with infirmities. He will help us. Be assured that you are not striving alone. Divine support will surely be given to you. Christ's life was a life of consecrated work. O matchless, self-

sacrificing, devoted love!¹¹*LtMs, Lt 34, 1896, par. 18*

This morning, while others are sleeping, my heart is drawn out to write to you. Be of good courage in the Lord. Have faith in God, and you will have “Power with God, and will prevail.” [*Genesis 32:28.*] Receive my affection and love.¹¹*LtMs, Lt 34, 1896, par. 19*

Lt 35, 1896

Hardy, Brother

"Sunnyside," Cooranbong, Australia

July 14, 1896

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother Hardy:

I have some things to say to you, and I shall not feel free until I have said them. Sister Hardy visited me yesterday for the first time since coming to Cooranbong, to ask my advice in regard to her son Ebbie going to Africa on the steamer which sails in September. She told me that you had sent for your son to come to you, in order that you could care for him, and he care for you if you were sick. Your wife has moved from Sydney and is settled in a retired location on the banks of Dora Creek. Moving is expensive business. I enquired very minutely into her financial prospects, and what provision you had made for her, and learned that you expected her to live with her children. I promised to see her today, and tell her, as best I could, how to manage.¹¹*LtMs, Lt 35, 1896, par. 1*

Last night I was in conversation with you. The Lord gave me a most solemn, positive message for you. The incidents of your life experience I again laid out before you. I have not time now to place on paper the things which the Lord opened before me, but will write fully of these things for the next mail. Sufficient light was given me so that I could advise your son in no case to be induced to leave his mother. When you left your children in her hands to care for and support, without help from you, she did her duty to them. She toiled in weariness, and God helped her. After you came back to her, she worked hard to sustain herself and her children, and now, when she is nearly sixty years old, you leave her again.¹¹*LtMs, Lt 35, 1896, par. 2*

You are earning large wages, but instead of making provision for

her by sending the means to sustain her, you call her only unmarried son from her side to look after you, and you after him. Your wife has been wronged by you exceedingly. Could you do any greater wrong than to leave her to toil and support your children? And now, when she has exhausted her vitality, and has fled from the city, and is living here in a little shanty that is bare and cold and comfortless, but which, by dint of exertion, has been fixed so that they will not actually suffer, you call her son to leave his mother and come to you. I told Sister Hardy that I knew God did not require this of her; she must hold fast to her son. As for her being dependent on her daughters, or her married sons, she is best alone by herself, with her son to care for her. *11LtMs, Lt 35, 1896, par. 3*

I cannot now tell you the things I shall be obliged to write you, but I warn you to change the unfeeling, selfish, heartless course which you have pursued toward your wife, if you expect the Lord to have pity and mercy upon you. I can trace no language with my pen that would be strong enough to express the way in which God regards your course of action. You have capabilities to earn money, and your wife, in her weak and worn out condition, should be amply provided with means enough to give her every possible comfort. *11LtMs, Lt 35, 1896, par. 4*

What restitution have you made to your wife for deserting her to live with another woman and raise up a family of children? After forsaking your wife, who is regarded as precious gold by the Lord, who purchased her with His own blood, and living in adultery for years, you came back to her. She ought never to have connected herself with you again, but her tender, forgiving spirit did not cast you off. That foul blot upon your life stands registered in the books of heaven, and will remain there unless you sincerely repent before God, and confess your sins and your iniquities, and make restitution as far as it is in your power to do so. *11LtMs, Lt 35, 1896, par. 5*

When you neglect the wife you have acted toward so selfishly, when you do as you are now doing, you bring back all the sins of which you have been guilty, and which are charged against you in the books of heaven. How does that God who notices every little brown sparrow, so that not one falls to the ground without his knowledge, look upon your present heartless course in leaving your

wife dependent upon her children after she has carried the burdens that she has. What is worse, she has had to meet your passionate outbursts of satanic temper. I have seen it all. I have several pages which I kept back from the testimony given you before. The Lord bade me present that which I did, and if you had heeded the testimony, and repented and turned from your evil course of action, it need not have been known by you that I had the history of your past life presented before me. I must now send you this matter which I have had copied on the typewriter; for it is again presented to me.*11LtMs, Lt 35, 1896, par. 6*

Do you mean to place yourself, as did Judas, beyond the reach of repentance? Will you deprive your wife of the money which is justly her due for bringing up your children? Your wife is the Lord's child. Will you leave her neglected, to wrestle her way through the world, to carry burdens, when strength and vital energy are no longer hers? What kind of a heart can you have? What is it made of? Is it a mill stone?*11LtMs, Lt 35, 1896, par. 7*

I beg of you to tell me, when you answer this letter, what you mean to do. You need to exercise your reason in this matter, if you have never done so before.*11LtMs, Lt 35, 1896, par. 8*

I have kept the darkest representation of your case to myself. O, how thankful I felt that you did change, but the change was only partial. You did not hold fast to God. You did not say, Lord, if I have taken aught from any man, I will restore him fourfold. You left your children for your wife to support. What have you done toward restoring that which you have robbed from her? Where is your sense of justice?*11LtMs, Lt 35, 1896, par. 9*

I did so hope that you would be a man, and have a human heart. I did so hope that you would confess the wrongs done to your patient, suffering wife, who was left to struggle with the whole burden earlier time, and to gratify your love of change. You took another woman. Will you right this wrong, or will you leave this large debt unpaid, and leave your wife to struggle along broken down in health, enfeebled by the care and burdens that have been so constant as to leave no time for ease, quietude, or resting spells. What will you answer to the Lord for this wicked, unrighteous

course. When the Lord shall say, Who required this at your hands, what will you say?*11LtMs, Lt 35, 1896, par. 10*

The wrong you have done is not charged as being done to your wife, but to Jesus Christ in the person of His saint. "Verily I say unto you," said Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Matthew 25:40.*] Jesus Christ identifies His interest with suffering humanity. Your wife is His property, bought with the price of His blood. But you have permitted her to work like a slave to support herself and her forsaken little ones. This will all appear against you in the books of heaven unless you repent and confess your sins to God. I beg of you for your soul's sake to make no delay. God has borne long with your perversity. He has given you more than one test and trial. Shall the mandate at last go forth, "And after that thou shalt cut it down"? [*Luke 13:9.*]*11LtMs, Lt 35, 1896, par. 11*

We are nearing the judgment. Can you not see that your course of action has been of such a character as to destroy the confidence of your children in your Christianity? It is your influence which has barred the way against their receiving the truth. Can it be said of you, "Not easily provoked"? [*1 Corinthians 13:5.*] When business matters disturb your mind, you fly into a passion with any one whom you dare attack. Though he may be innocent of blame, you make him suffer. Your wife has been the object of your anger, because you knew she was afraid of [you]. Upon her you have acted out your violence, and when you did this, you were imbued with the spirit of Satan.*11LtMs, Lt 35, 1896, par. 12*

This is the spirit which was manifested by the antediluvians. There was violence in the land. The people followed out their own imagination. This you have done. Do not make the list already charged against you any more severe and grievous. Turn from your sins and iniquities, and seek the Lord with all your heart. Do your duty to your wife. Your debt to her can never be paid; it has accumulated altogether too long. Selfish and covetous, you have grudged every penny that has come into her hands. She has borne with your unchristian course like a Christian, and if she endures a little longer, the diadem of glory will be placed upon her brow.*11LtMs, Lt 35, 1896, par. 13*

Can the Lord open to you the gates of the city of God? Can He say to you, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord"? [*Matthew 25:21.*] I so much hope you would be convicted of the robbery which you had practiced toward your wife, for the Lord has pronounced it embezzlement. You have robbed her of that which was her right, and thrown upon her weak shoulders the care of your numerous children. I beg of you to do justice to the woman you have abused and loaded down with such heavy burdens.¹¹*LtMs, Lt 35, 1896, par. 14*

I meant to have talked with your wife, in order to see if you had made wrongs right, but no words passed between us until yesterday. I asked her plain questions, which she answered. "What is your husband sending you for your support?" I asked. She said, "Nothing." I looked at her in astonishment. "Nothing?" I repeated. "No," she answered. "What does this mean," I said. "I thought that he was converted, and that a decided change would be made. I thought that he would feel that he could not do too much to repair the injuries he has done in casting the burden of the support of his children upon you, leaving you. Has he done nothing to return to you the means which was rightfully yours?" With the tears rolling down her cheeks, she answered, "He tells me to make my home with the children, and send my son to Africa." "God will visit him in His wrath," I said. "He idolizes money. He has robbed you."¹¹*LtMs, Lt 35, 1896, par. 15*

Look at this matter. You bring children into the world, and then in the place of standing beside your wife to help to share the burdens, you forsake her and take another woman, and rear a second family. All that labor you should have done, bringing every dollar into the house for the support of your rightful family. After you came back, you never confessed your sins. There is not a semblance of a chance for you to enter the kingdom of heaven unless you are thoroughly converted, and pay your honest debts for the support of your children. God holds this charge against you. You will see it, and you will hear it proclaimed in the ears of the assembled universe.¹¹*LtMs, Lt 35, 1896, par. 16*

Is your discernment so deficient that you cannot see what you have done to one of the very best of women? And now you would deprive

her of her only unmarried child, for fear you might need him if you were sick. Would not your wife need him were she sick? Is your health of so much more value than that of one of the most true and forbearing women in the world? I said to your son, "Never leave your mother. If your father is so selfish and self-centered that he has not the heart that is in common humanity, it is time for you to do your duty to your mother."*11LtMs, Lt 35, 1896, par. 17*

Your work is to make haste and retrieve the past. Make thorough work for eternity, for God has a controversy with you. Unless you do repent and become Christlike, the judgments of God will not long be delayed. O may God help you to see these things as they are. Redeem the past. Make restitution. Christ died to redeem your soul, but you have made such a record that your name will be blotted out of the book of life unless you are convicted and converted. You had had no love for your long-suffering wife. If you had, you would have revealed it. The Lord will pardon if you will now clear the track, remove the stumbling blocks you have laid in the path of your wife and children, for them to stumble over to perdition. God help you, is my prayer. Unless you repent, and make restitution to your wife and children as far as is in your power, you will never see the kingdom of heaven.*11LtMs, Lt 35, 1896, par. 18*

July 15, I rise early this morning, and will add to what I have written: Do not, I beseech you, longer neglect the work you have left undone. You have never done justice to your wife. I understand that you are now earning a pound a day. How much of this do you propose to send to your wife, to begin to make restitution for your past course in begetting your children, and then leaving your wife to labor as no woman should labor, while you were raising another family? Send your wife half of your earnings, not as a gift, but as the payment of a just debt. Little time is now left of your probation. Will you, at this eleventh hour, repent before God?*11LtMs, Lt 35, 1896, par. 19*

There is a great risk for you in pursuing the course you have done. A Watcher is writing every action of your life. Rule your passions. Your appetite is your god. You worship yourself, but not a trace or fiber of selfishness will ever enter the city of God. A worldly spirit has a treacherous power over you. God must be first and last and

best in everything. Self must be hid in God. Your will, your appetite, your unholy passions, must be overcome, or you will lose heaven. You have a work to do to right, as far as possible, your past cruel wrongs to your wife and children. This must be done, else you evidence before the universe of heaven, that you have no conception of the character of those who shall be clothed in white raiment and walk with Christ. Eating and drinking is your god. Money is your god. With the stamp of character you now possess, the seal of the living God will never be placed upon you.*11LtMs, Lt 35, 1896, par. 20*

The angels of heaven that are ministering to your wife, angels that do always behold the face of God, have witnessed your oppression, your overbearing, your masterly spirit toward one of God's beloved, a daughter of Abraham. She is God's own property, bought with a price, and your treatment of her is charged against you as done to Christ in the person of His saints. Christ identifies His interest with that of His own blood-bound inheritance.*11LtMs, Lt 35, 1896, par. 21*

Make it your lifework to reform. Make no delay. Satan has his net all ready to close about you. Flee to Christ for refuge. I want you to be converted, to be transformed. That Watcher who gave the denunciation against the king of Babylon, is waiting to see if he will be compelled to say of you, "Hew down the tree, cut off its branches, shake off his leaves, and scatter his fruit." Daniel interpreted Nebuchadnezzar's dream, and then, as he stood before the monarch of Babylon, he gave him counsel, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquility." [*Daniel 4:14, 27.*] The judgments foretold came upon King Nebuchadnezzar.*11LtMs, Lt 35, 1896, par. 22*

Unless you do show mercy toward a wise, diligent, care-taking, God-fearing, God-loving wife, the Lord will deal with you without sympathy, without mercy, without compassion. *11LtMs, Lt 35, 1896, par. 23*

Lt 36, 1896

Haskell, S. N.

“Sunnyside,” Cooranbong, Australia

April 26, 1896

Portions of this letter are published in *5MR 147*; *4Bio 264*.

Dear Brother Haskell:

I received your letters with gratitude, but somehow I was not informed when the last boat left for Africa, therefore missed sending my letters written to you. My health has been somewhat taxed. I visited Sydney just before our Institute was held here. The journey was a most taxing one to me. I visited Elder Israel's family. His wife has been in despair for a long time. At times she seems to be very violent. This violence had come upon her the night before I arrived, and Jessie was alone with her. She ran out of the house in her nightdress, screaming at the top of her voice. Brother Israel said he thought he would be obliged to take her to an asylum. She talked to me constantly, telling me that she was lost, and talked all sorts of inconsistent things. I took dinner with them, but felt that I could not remain, for there would be no rest in spirit for me.¹¹*LtMs, Lt 36, 1896, par. 1*

Oh, how I besought the Lord to rebuke the enemy, and set the captive free. When I came into the house, Sister Israel thought she felt the presence of heavenly angels, and she was determined that I should not leave their home. But Sara and I went to North Shore to call on Brother Starr. We had many changes to make from the tram to the boat, and from the boat to the tram again. After this we had to walk quite a long distance. We had considerable difficulty in finding the house, but finally we got on the right track. I was so tired that I had to sit down on the side of the street. I felt as though I could not walk another step, but with Sara's help I dragged along, and reached the house at last. We found Brother and Sister Starr packing up to move, but we had a nice visit with them.¹¹*LtMs, Lt 36, 1896, par. 2*

I arose early Thursday morning, about two o'clock, and was writing busily upon the True Vine, when I felt a presence in my room, as I have many times before, and I lost all recollection of what I was about. I seemed to be in the presence of Jesus. He was communicating to me that which I was to be instructed. Everything was so plain that I could not misunderstand. I was to help one whom I thought I should never again be called upon to be troubled with again. I could not understand what it meant, but at once decided not to try to reason about this, but follow the direction. Not an audible word was spoken to my ear, but to my mind. I said, "Lord, I will do as Thou hast commanded."¹¹*LtMs, Lt 36, 1896, par. 3*

Friday morning I rode nine miles to visit Elder McCullagh, and then rode back to Elder Israel's. Again the enemy seemed to try to gain the supremacy, but that night a word came to me from the Lord, "Thus saith the Lord, Be still, and know that I am God." [*Psalm 46:10.*] Sister Israel asked me, Has the Lord given you a word for me? I answered, Yes. "Thus saith the Lord, Be still, and know that I am God." This seemed to strike right home. "Then," she said, "I must not walk." She had been walking and groaning almost continually for months. "No," I said, "Be still, and know that I am God."¹¹*LtMs, Lt 36, 1896, par. 4*

From that moment the spell of the enemy was broken. She went with us to meeting on the Sabbath. The Lord gave me a word for the people who were assembled. After I had finished speaking we had a very precious testimony meeting, and Sister Israel arose and bore her testimony as rationally as if her lips had not been closed for months. We felt that we had gained a great victory. Oh, how thankful we were for the goodness of the Lord.¹¹*LtMs, Lt 36, 1896, par. 5*

The next morning, Sister Israel asked, "What has the Lord given you for me this morning?" I said, I have a word for you from the Lord, "Who is among you that obeyeth the voice of his servant; that walketh in darkness, and hath no light. Let him trust in the name of the Lord, and stay upon his God." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit,

to revive the spirit of the humble, and to revive the heart of the contrite ones." "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint; and I know that I shall not be ashamed." [*Isaiah 50:10; 57:15; 50:7.*] Sister Israel began to feel that she must heed the word of the Lord, and she did begin most earnestly; but I had to repeat the words again and again.*11LtMs, Lt 36, 1896, par. 6*

I visited Brother McCullagh again on Sunday. We could stop but a short time. We had lunch with them, a short conversation, and a season of prayer, and then went in Brother Israel's carriage to the Ashfield church, where I spoke to a good congregation. I had only spoken in this church once before, when I gave the dedicatory address.*11LtMs, Lt 36, 1896, par. 7*

I had to speak very loudly, and could not lower my voice, for I had two deaf people sitting before me, one on the platform; and both had their trumpets pointed at me. If I lowered my voice, they would manifest frantic efforts to catch every word. After I had finished speaking, we had a testimony meeting. The Lord's blessing rested upon us. The meeting closed, and we went down to Brother Israel's, which is only a short distance from the meeting house. We continued to see great improvement in Sister Israel. She seemed to be restored to her right mind.*11LtMs, Lt 36, 1896, par. 8*

We rode seven miles on Monday to visit Sister James, who was in trial over some things that had been spoken to hurt her. She had remained away from meeting for several weeks. Oh, how sad I felt to think that this sister should be wounded and bruised in soul because of words spoken by unadvised lips. I tried to speak comforting words to her. We had a season of prayer, and then returned to Brother Israel's. Here I met a brother and sister from Queensland, and a brother from Africa, who had worked his way over, hoping to find work, but no door was opened, and now he was seeking a way to get back to Africa.*11LtMs, Lt 36, 1896, par. 9*

The next morning we rode three miles to Strathfield, where we took the cars for Cooranbong. Sara and I were both very tired, but we could not find a compartment that promised us any quiet or rest. We finally entered one containing five men and one woman, and

decided to make the best of it. It was not long, however, before all the gentlemen left the car, and we three ladies had it all to ourselves. I lay down and obtained refreshing sleep. I left so thankful to my heavenly Father for the rest.*11LtMs, Lt 36, 1896, par. 10*

At the depot we were met by Brother Connell, the man who is working for us. All our luggage was loaded into the wagon, and [we] rode home four miles and a half after eight o'clock. The moon gave good light, and the weather was very mild, but the roads were bad, as the men had been working on them for some time. Brother Connell led us round through the bush to avoid the large holes in the road. We were thankful to be at home once more.*11LtMs, Lt 36, 1896, par. 11*

Our Institute commenced on Thursday, April 2nd. We have had a most precious season. Professor Prescott, Brother Starr, and Brother Herbert Lacey united their efforts to do all that they possibly could. It is now April 21, and in two days our precious meetings will close.*11LtMs, Lt 36, 1896, par. 12*

May White was in attendance at the meeting April 4. Monday April 5 [6?] she was safely delivered of twin boys. Sunday, April 19, she rode in the carriage to meeting.*11LtMs, Lt 36, 1896, par. 13*

We are pleased to find that God has precious souls in the bush. Most of the houses here are built in the woods. Some are mere shells of houses; others are neat little cottages, comfortable and pleasant, surrounded by a few orange and lemon trees. Some have peach orchards, which means about half a dozen trees. Almost all the people are poor, but their hearts have been touched with the truth. Some are charmed with what they hear, and express themselves in these words, "I never heard such precious things presented. It is wonderful."*11LtMs, Lt 36, 1896, par. 14*

During the Institute I have spoken ten times. Professor Prescott has spoken every day, besides giving lessons as to a class in school, educating the people to search the Scriptures for themselves. There is such an interest here that we shall have to continue the meetings in the tent. These meetings have been similar in their influence to a camp meeting. The very best class of the community have come

out to hear. We have been made glad to see families attending these meetings. They are as sheep without a shepherd.*11LtMs, Lt 36, 1896, par. 15*

There are two very small churches in this place, one a Protestant, the other a state church. The people who have come out to hear have intelligence, and there are men and women here who know what religion is. A few come out and stay all Sabbath and Sunday. Brother Hughes goes for them in his buggy, takes them to his home and cares for them, and they remain Sabbath night. They attend every meeting on Sunday. One family, named Baker, have a farm, and raise cattle for sale. He and his wife have been in attendance. They came because they wanted to hear; we have not urged them at all. They sit and feast upon the truth.*11LtMs, Lt 36, 1896, par. 16*

Last Sunday night the constable came [to] the meeting. He saw some of the brethren, and told them that some boys designed to cut the ropes of the tent, and he was watching them. But the constable and the boys listened with deep attention, as if afraid they would lose one word, as did also the postmaster, the school teachers from Cooranbong and Dora Creek, and a number of other outsiders. No sport or laughing was heard, but all listened to the message God gave Professor Prescott to bear in regard to the second coming of Christ in the clouds of heaven. It was a direct and positive discourse, very clear, powerful, and convincing. Elder Daniells has also spoken with a clearness and power.*11LtMs, Lt 36, 1896, par. 17*

Those who have attended this Institute have been greatly benefited, and if they practice the truth they have heard, they will be better qualified to exert a proper influence in teaching, preaching, and working in any line.*11LtMs, Lt 36, 1896, par. 18*

After this meeting closes, there is to be a meeting in Sydney, commencing Friday and holding till Tuesday or Wednesday. There have been more outsiders to this meeting in Cooranbong than came out to the meeting held in Sydney. The souls here seem starving for the bread of life. Mr. Baker and his wife are deeply interested. Sabbath afternoon Mr. Baker gave an excellent testimony in the social meeting.*11LtMs, Lt 36, 1896, par. 19*

During the first part of the meeting we felt a burden for souls. Plain testimonies were borne. I had direct, personal testimonies which I was constrained to bear. Upon some, these had a good effect. Others felt no special need of the Holy Spirit to convince of sin, righteousness, and judgment to come. We think that all who have attended this meeting are convinced that the Holy Spirit has been striving with hearts. Some are obtaining a new and deeper experience.*11LtMs, Lt 36, 1896, par. 20*

The Lord is at work, and we greatly desire that everything shall be done that can be done. Every Christian will be compelled to contend for the mastery. He must fight the good fight of faith as long as he shall live. He is not to permit himself to be conquered or overcome if [he] would win the crown of eternal life. We each have a warfare to wage. There are no discharges from this war; but we have a strong helper who will meet and resist the devil. At no period in life is it safe to be indolent. "We wrestle not against flesh and blood, ... but against spiritual wickedness in high places."*[Ephesians 6:12.]11LtMs, Lt 36, 1896, par. 21*

We are pleased to be assured that this is the place the Lord has selected for us, where the youth will have every advantage to combine earnest, physical work with their studious efforts to gain book knowledge.*11LtMs, Lt 36, 1896, par. 22*

Lt 37, 1896

Haskell, S. N.

NP

February 2, 1896

Extract. Portions of this letter are published in *BTS 08/1905, 05/1915*.

[Brother Haskell:]

“Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to the light, and kings to the brightness of thy rising.” [*Isaiah 60:1-3*.] *11LtMs, Lt 37, 1896, par. 1*

If we will keep looking unto Jesus, the Author and Finisher of our faith, we shall catch the light of His countenance, reflect His image, and grow up into the full stature of men and women in Christ Jesus. My brother, to know Him is life eternal. We are to contemplate God in Christ. We are certainly near the end; and if we would only do the work the Lord would have us do, walking in the footsteps of Jesus, our hearts would become in His hands sacred harps, every chord of which would send forth praise and thanksgiving to the Lamb, sent by God to take away the sins of the world. *11LtMs, Lt 37, 1896, par. 2*

The life of Christ and His labors of love, shames and condemns our unbelief. But the promise is, “Ask, and it shall be given you.” “If ye then, being evil, know how to give good gifts unto your children, how much more will your Father which is in heaven give good things to them that ask him?” [*Matthew 7:7, 11*.] Then let us ask. I am sorry that so few know Jesus Christ as their personal Saviour. *11LtMs, Lt 37, 1896, par. 3*

The character of God as represented by His Son, as the Lord of heaven and earth and yet our Father, is not only full of justice and

truth, but of mercy and lovingkindness. This makes the lessons of Christ as a new revelation of God, as a new gift received in a new light to the world, showing the deep and broad benevolence He bears toward man—Christ's representation of God—as a tender, loving, pitying Father. *11LtMs, Lt 37, 1896, par. 4*

My brother, the Lord would have your thoughts center upon Him. For every service, every self-denial, every sacrifice we make, the Lord has guaranteed to requite us, not because it is a debt He owes us, but because His heart is full of infinite love, full of mercy and tenderness, overflowing toward us in that He will repay us a hundred fold in this life, and give us in the world to come life everlasting. The reason why so many are weak is that they do not cultivate faith, but look at the objectionable and discouraging features. They do not consider that all the universe of heaven is waiting to become co-laborers with them, waiting to make them the living agencies to bless the world with the messages God shall give them to bear. *11LtMs, Lt 37, 1896, par. 5*

The Lord Jesus is our strength and happiness. He is the great storehouse from which the human agent may, on every occasion, draw strength and happiness. How grieved He is when, after He has given us a rich experience in His willingness to help us in any emergency, we withdraw our eyes from His sufficiency to look on and bemoan our own weakness. We forget to behold Him and to trust Him as the One ever ready to help those who need His help. We have no right to bemoan our own weakness and inefficiency, because He has shown Himself to be an ever present help in time of need. *11LtMs, Lt 37, 1896, par. 6*

In the place of studying our poor ignorant, worthless selves, we need to study Jesus and become more and more able to behold Him, talk of Him, apprehend His character, avail ourselves of His kindness and helpfulness, and receive the blessings He proffers us. As we receive of Him, we have something with which to help others. Thus receiving and imparting, we grow in love toward God, increasing in faith and peace, and assurance, and holiness, which is wholeness toward Him. We give to Him all that there is of us, that the blessings which He has brought within our reach may be communicated to others as freely as they have been communicated

to us from the Lord Jesus our Restorer. To every one who believes, He is as the Tree of Life in the Paradise of God. His branches reach to the lower world, in order that the blessings which He has purchased for us may be brought within our reach. From this tree we may pluck and eat, and then guide others to it, that they also may eat.*11LtMs, Lt 37, 1896, par. 7*

O, why do we spend our breath and our precious golden moments in bemoaning our leanness and wretchedness? Christ has made every provision for us by giving us a Comforter in His representative, the Holy Spirit, to be ever present to present to us from the Tree of Life its precious fruit. The office work of the Holy Spirit is to bring to our remembrance all things that Christ has spoken for our comfort, that we may have hope and a sweet sense of forgiveness. A rich current of praise and gratitude and thanksgiving will constantly flow from our soul; the sweet spirit of Jesus will kindle in our hearts grateful praise; our souls will be uplifted with a sense of security; and the unfailing, in exhaustible righteousness of Christ becomes our righteousness by faith.*11LtMs, Lt 37, 1896, par. 8*

There is a work for every individual to do if he will co-operate with God in His work. "For thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*] This is the work the holy intelligences are waiting to do through human agents if they will but render to God heart and mind and every endowment to be used to His glory. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"*11LtMs, Lt 37, 1896, par. 9*

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness (the righteousness of Christ) shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall

answer; thou shalt cry, and he shall say, Here am I," (what wilt thou have; what shall I do for thee.) "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [*Isaiah 58:6-9, 11.*]11LtMs, Lt 37, 1896, par. 10

Do you not know that your life is hid with Christ in God? Then is not your life bound up with the life of Christ? In your own experience, when depressed and discouraged, almost ready to yield to despair, have you not felt that light has come to you amid the darkness? Have you not felt that Jesus was pouring into your life perpetual streams from the ocean fullness of His love? Bear in mind that the church militant is not the church triumphant. We see our path to the Paradise of God intercepted by the whole synagogue of Satan, who is intent on weakening our faith by intercepting the rays of the Sun of Righteousness. But our Saviour has warned us that "through much tribulation we must enter into the kingdom of God." [*Acts 14:22.*] "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [*John 16:33; 14:27.*]11LtMs, Lt 37, 1896, par. 11

The Lord Jesus is a risen Saviour. He is not lying in Joseph's new tomb; He has risen, and has proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [*John 11:25.*] We are to manifest to the world that we know we have a risen Lord, whose life is a quickening power in our lives. By appropriating Christ to ourselves we can say, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." [*Romans 5:1-5.*]11LtMs, Lt 37, 1896, par. 12

Jesus Christ is the life of every blessing, every grace, every religious ordinance, the life of all that is precious and valuable to the children of God. In the human agent we shall often meet with uncertainty and disappointment; but it is not well for us to brood over that phase of character, for if we look at it and talk of it, it becomes to us a living reality. Distrust and suspicion bear their own fruit, and we will reap that which we sow. But Christ is an overflowing fountain, an ever outspreading shade. In His shadow we may find rest and peace and pleasure. When temptations assail you, as they surely will, when care, perplexity, and darkness seem to enshroud the soul, look, O look, to where with eyes of faith you last saw the light, and you will rest in Christ's love and under His protecting shield. Bereavements come to all, but we have no right to mourn over the dead or to afflict our souls because of the change in our lives. This certainly cannot help them or us.¹¹*LtMs, Lt 37, 1896, par. 13*

Our work is to do service for the Master by representing Christ in character to the world. We must honor our Saviour in all things. Who, my brother, has applied to you the precious promises? Who heals the human sorrows? Who dries the bitter tears? Jesus. He is our Restorer. When sin struggles for the mastery in the human heart, when guilt seems to oppress the soul and burden the conscience, when unbelief clouds the mind, who lets in the beams of light? Whose grace is sufficient to subdue sin, and who gives the precious forgiveness and pardons all our sins, expelling the darkness, and making us hopeful and joyful in God? Jesus, the sin-pardoning Saviour. He is still our Advocate in the courts of heaven; and those whose lives are hid with Christ in God must arise and shine, because the glory of the Lord has risen upon them.¹¹*LtMs, Lt 37, 1896, par. 14*

The reason [for] the spiritual feebleness of today is the low estimate the believer is constantly inclined to form of his spiritual character. But he is of that value that the Lord Jesus has paid an infinite price for his salvation, and Christ would have His chosen heritage value themselves according to the price He placed upon them. In view of this, do not let any one of us disappoint Jesus by placing a low estimate upon ourselves. Let us embrace the opportunities and privileges, which will increase our value with God, by using all the

treasures of His grace to become precious and lovely in His sight. If this were done, many more souls of solid moral worth would be seen, because by uniting with Jesus, our lives become imbued with His spiritual likeness. Practical holiness would run like threads of gold through our lives, and as they behold the wholeness of character to God, heavenly angels would say, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [*Isaiah 13:12.*]*11LtMs, Lt 37, 1896, par. 15*

All heaven rejoices over the weak, faulty human soul that gives itself to Jesus and lives a life of purity. Those who overcome much, love Jesus the most, and are put next to Christ, next to the great white throne, within the inner circle; yes, greatly honored. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." [*Revelation 3:4, 5.*]*11LtMs, Lt 37, 1896, par. 16*

Every moment is exceedingly precious. We cannot, without great loss neglect the precious opportunity of walking in the light. If we have neglected to place our hand in the hand of Christ, we are in constant danger of being deceived. We will be led in false paths by seducing spirits, who have not received the love of the truth, but who have, in turning away from Christ, become blinded by strong delusions, so that they believe and work a lie.*11LtMs, Lt 37, 1896, par. 17*

In the name of Jesus Christ of Nazareth, be strong in the grace of Christ; know that He loves you and will be to you a constant efficiency. Lift your voice in praise and thanks to God. "Behold, bless the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion." [*Psalms 134:1-3.*]*11LtMs, Lt 37, 1896, par. 18*

Give my love to Brother and Sister Robinson, and all those who love God.*11LtMs, Lt 37, 1896, par. 19*

Lt 38, 1896

Haskell, S. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 30, 1896

This letter is published in entirety in *1888 1536-1555*.

Dear Brother:

I write a few lines to you this morning by lamplight. Before receiving this, you will have met Professor Prescott. We would gladly have retained him in this country, but we dared not do this, for it would have savored of selfishness. We hope he will do the brethren much good in South Africa, and that he will be received cordially, in brotherly love. He has the truth in the heart, as well as on the lips. God is with him, and will work by him if our brethren will receive him as one who bears to them a message from God. May it not be true of them as of the people of Nazareth, that Jesus could not do many mighty works because of their unbelief. There is no virtue in refusing to receive the light which God shall send; we need every ray of light from heaven. We should appreciate the love of God which sends the light, and should accept the light joyfully. *11LtMs, Lt 38, 1896, par. 1*

Many need to learn that it is one thing to assent to truth, and another thing to receive the truth as the bread of God, of which if a man eat, he shall live forever. Day by day we must feed upon the living bread that we may receive spiritual sustenance, as we partake of temporal food to give us physical strength. What is the bread of life? Jesus said, “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” [*John 6:54-56.*]*11LtMs, Lt 38, 1896, par. 2*

He does not leave us to misunderstand Him. He says, “It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” [*Verse 63.*] The words of

Christ are to be received with no half-hearted, weak, hesitating faith. The Word gives light and assurance to all who educate their souls to believe. The heart needs the presence of the heavenly Guest—Christ abiding in the soul. We are to dwell in Christ, and Christ is to dwell in us by faith. *11LtMs, Lt 38, 1896, par. 3*

The largest promise that Christ could give to His disciples when He left them was the promise of the Holy Spirit. He was in search of the strongest consolation He could leave them, to do them good after His departure. Of all the subjects that were of the most importance to them, He chose that of the Holy Spirit. And what did He predict concerning the Spirit? “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” [*John 14:26.*] Truths had been buried beneath the rubbish of misinterpretation, the maxims of men, the sayings of finite beings that had been exalted as being of more consequence than the Word of the living God. *11LtMs, Lt 38, 1896, par. 4*

In our day the church has been to a great degree content with the surface truths of revelation made so plain and easy to be understood that many have thought these supplied all that was essential, and in accepting them they have been content. But the Holy Spirit, working upon the mind, will not allow it to rest in indolence. It awakens an earnest desire for truth uncorrupted with error and false doctrines. Celestial truths will reward the diligent seeker. The mind that is really desirous to know what is truth cannot be content in indolence. *11LtMs, Lt 38, 1896, par. 5*

The kingdom of heaven is likened to treasure hid in a field, “that which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field;” he buys it that he may work it, plough up every part of it, and take possession of its treasures. [*Matthew 13:44.*] It is the Holy Spirit’s office to direct this search and to reward it. The searcher, while digging the field, finds leads of precious ore of which he seeks to estimate the value, and he sinks the shaft deeper, for still more valuable treasure. Thus many a rich lode is discovered. The gold fields of the earth are not so interlaced with veins of precious ore as is the field of revelation with leads that bring to view the unsearchable riches of Christ. *11LtMs, Lt 38, 1896, par. 6*

The Lord would have every one of His believing children rich in faith; and this is the fruit of the working of the Holy Spirit upon the heart. From the heart the Spirit works outward, developing a character that God will approve. What a vast field of the treasures of truth did Christ add to the domain of faith to be appropriated by His disciples! We need greater faith if we would have better knowledge of the Word. The greatest hindrance to our receiving the divine illumination is that we do not depend on the efficiency of the Holy Spirit. The Spirit is freely given us of God if we will appreciate and accept it. And what is it? The representative of Jesus Christ. It is to be our constant helper. It is through the spirit that Christ fulfills the promise, "I will never leave thee nor forsake thee." [*Hebrews 13:5.*] "Verily, verily, I say unto you, He that believeth on me hath everlasting life." [*John 6:47.*] (The bell is sounding for morning worship, I must stop here.)*11LtMs, Lt 38, 1896, par. 7*

I have returned from our season of prayer. The spirit of intercession came upon me, and I was drawn out in most earnest prayer for souls at Battle Creek. I know their peril. The Holy Spirit has in a special manner moved me to send up my petitions in their behalf.*11LtMs, Lt 38, 1896, par. 8*

God is not the author of anything sinful. None should fear to be singular if the fulfillment of duty requires it. If it makes us singular to avoid sin, then our singularity is merely the distinction between purity and impurity, righteousness and unrighteousness. Because the multitude prefer the path of transgression, shall we choose the same? We are plainly told by inspiration, "Thou shalt not follow a multitude to do evil." [*Exodus 23:2.*] Our position should be clearly stated, "As for me and my house, we will serve the Lord." [*Joshua 24:15.*]*11LtMs, Lt 38, 1896, par. 9*

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [*John 1:1-5, 14.*] Would that every one

whose name is written in the church books could from the heart utter these words. The church members need to know from experience what the Holy Spirit will do for them. It will bless the receiver, and make him a blessing. It is sad that every soul is not praying for the vital breath of the Spirit, for we are ready to die if it breathe not on us.¹¹*LtMs, Lt 38, 1896, par. 10*

We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. The church needs to be converted, and why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from on high? Let us pray that when it shall be graciously bestowed, our cold hearts may be revived, and we may have discernment to understand that it is from God, and receive it with joy. Some have treated the Spirit as an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism.¹¹*LtMs, Lt 38, 1896, par. 11*

When the Holy Spirit works the human agent, it does not ask us in what way it shall operate. Often it moves in unexpected ways. Christ did not come as the Jews expected. He did not come in a manner to glorify them as a nation. His forerunner came to prepare the way for Him by calling upon the people to repent of their sins and be converted, and be baptized. Christ's message was, "The kingdom of heaven is at hand; repent ye and believe the gospel." [*Mark 1:15.*] The Jews refused to receive Christ, because He did not come in accordance with their expectations. The ideas of finite men were held as infallible, because hoary with age. This is the danger to which the church is now exposed—that the inventions of finite men shall mark out the precise way for the Holy Spirit to come. Though they would not care to acknowledge it, some have already done this.¹¹*LtMs, Lt 38, 1896, par. 12*

And because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of sin, and of righteousness, and of judgment, many turn away from it. They are not willing to be deprived of the garments of their own self-righteousness. They are not willing to exchange their own

righteousness, which is unrighteousness, for the righteousness of Christ, which is pure, unadulterated truth. The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprover, through any human agent whom God shall choose, it is man's place to hear and obey its voice. *11LtMs, Lt 38, 1896, par.*

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Just before He left them, Christ gave His disciples the promise, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [*Acts 1:8.*] "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." [*Matthew 28:18-20.*] While these words were upon His lips, He ascended, a cloud of angels received Him, and escorted Him to the city of God. The disciples returned to Jerusalem, knowing now for a certainty that Jesus was the Son of God. Their faith was unclouded, and they waited, preparing themselves by prayer and by humbling their hearts before God, until the baptism of the Holy Spirit came. *11LtMs, Lt 38, 1896, par. 14*

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." [*Acts 2:1-4.*] In that assembly there were mockers, who did not recognize the work of the Holy Spirit, and they said, "Those men are full of new wine. But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, Be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel." [*Verses 13-16.*]*11LtMs, Lt 38, 1896, par. 15*

Read the history. The Lord was at work in His own way; but had there been such a manifestation among us, upon whom the ends of the world are come, would not some have mocked, as on that occasion? Those who did not come under the influence of the Holy Spirit, knew it not. To this class the disciples seemed like drunken men.¹¹*LtMs, Lt 38, 1896, par. 16*

After the outpouring of the Holy Spirit, the disciples, clothed with the divine panoply, went forth as witnesses to tell the wonderful story of the manger and the cross. They were humble men, but they went forth with the truth. After the death of the Lord, they were a helpless, disappointed, discouraged company—as sheep without a shepherd; but now they go forth as witnesses for the truth, with no weapons but the Word and Spirit of God, to triumph over all opposition. Their Saviour had been rejected and condemned and nailed to the ignominious cross. The Jewish priests and rulers had declared in scorn, “He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him.” [*Matthew 27:42.*] But that cross, that instrument of shame and torture, brought hope and salvation to the world. The believers rallied; there hopelessness and conscious helplessness had left them. They were transformed in character, and united in the bonds of Christian love. Although without wealth, though counted by the world as mere ignorant fishermen, they were made by the Holy Spirit witnesses for Christ. Without earthly honor or recognition, they were heroes of faith. From their lips came words of divine eloquence and power that shook the world.¹¹*LtMs, Lt 38, 1896, par. 17*

The *third, fourth, and fifth chapters of Acts* give an account of their witnessing. Those who had rejected and crucified the Saviour, expected to find his disciples discouraged, crest-fallen, and ready to disown their Lord. With amazement they heard the clear, bold testimony given under the power of the Holy Spirit. The words and works of the disciples represented the words and works of their Teacher; and all who heard them said, They have learned of Jesus, they talk as He talked. “And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.” [*Acts 4:33.*]¹¹*LtMs, Lt 38, 1896, par. 18*

The chief priests and rulers thought themselves competent to decide what the apostles should do and teach. As they went forth preaching Jesus everywhere, the men who were worked by the Holy Spirit did many things that the Jews did not approve. There was danger that the ideas and doctrines of the rabbis would be brought into disrepute. *11LtMs, Lt 38, 1896, par. 19*

The apostles were creating a wonderful excitement. The people were bringing their sick folk and those that were vexed with unclean spirits into the streets, crowds were collecting around them, and those that had been healed were shouting the praises of God, and glorifying the name of Jesus, the very one whom the Jews had condemned, scorned, spit upon, crowned with thorns, and caused to be scourged and crucified. This Jesus was extolled above the priests and rulers. The apostles were even declaring that He had risen from the dead. The Jewish rulers decided that this work must and should be stopped, for it was proving them guilty of the blood of Jesus. They saw that converts to the faith were multiplying. "Believers were the more added to the Lord, multitudes both of men and women." [*Acts 5:14.*] *11LtMs, Lt 38, 1896, par. 20*

"Then the high priest rose up, and all they that were with him, (which is the sect of Sadducees,)" who held that there would be no resurrection of the dead. [*Verse 17.*] The assertions made by the apostles that they had seen Jesus after His resurrection, and that he had ascended to heaven, were overthrowing the fundamental principles of the Sadducean doctrine. This was not to be allowed. The priests and rulers were filled with indignation, and laid their hands on the apostles, and put them in the common prison. The disciples were not intimidated or cast down. The words of Christ in His last lessons to them were brought to mind, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [*John 14:21.*] *11LtMs, Lt 38, 1896, par. 21*

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness of me, because ye have been with me from the beginning. These things

have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.” [*John 15:26-16:4*.] *11LtMs, Lt 38, 1896, par. 22*

“The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life.” [*Acts 5:19, 20*.] We see here that the men in authority are not always obeyed, even though they may profess to be teachers of Bible doctrines. There are many today who feel indignant and aggrieved that any voice should be raised presenting ideas that differ from their own in regard to points of religious belief. Have they not long advocated their ideas as truth? So the priests and rabbis reasoned in apostolic days. What mean these men who are unlearned, some of them mere fishermen, who are presenting ideas contrary to the doctrines which the learned priests and rulers are teaching the people? They have no right to meddle with the fundamental principles of our faith. *11LtMs, Lt 38, 1896, par. 23*

But we see that the God of heaven sometimes commissions men to teach that which is regarded as contrary to the established doctrines. Because those who were once the depositaries of truth became unfaithful to their sacred trust, the Lord chose others who would receive the bright beams of the Sun of Righteousness, and would advocate truths that were not in accordance with the ideas of the religious leaders. And then these leaders, in the blindness of their minds, give full sway to what is supposed to be righteous indignation against the ones who have set aside cherished fables. They act like men that have lost their reason. They do not consider the possibility that they themselves have not rightly understood the Word. They will not open their eyes to discern the fact that they have misinterpreted and misapplied the Scriptures, and have built up false theories, calling them fundamental doctrines of the faith. *11LtMs, Lt 38, 1896, par. 24*

But the Holy Spirit will from time to time reveal the truth through its

own chosen agencies; and no man, not even a priest or ruler, has a right to say, You shall not give publicity to your opinions, because I do not believe them. That wonderful “I” may attempt to put down the Holy Spirit’s teaching. Men may, for a time, attempt to smother it and kill it; but that will not make error truth or truth error. The inventive minds of men have advanced speculative opinions in various lines, and when the Holy Spirit lets light shine into human minds, it does not respect every point of man’s application of the word. God impressed his servants to speak the truth irrespective of what men had taken for granted as truth.¹¹*LtMs, Lt 38, 1896, par. 25*

Even Seventh-day Adventists are in danger of closing their eyes to truth as it is in Jesus, because it contradicts something which they have taken for granted as truth, but which the Holy Spirit teaches is not truth. Let all be very modest, and seek most earnestly to put self out of the question, and to exalt Jesus. In most of the religious controversies, the foundation of the trouble is that self is striving for the supremacy. About what? About matters which are not vital points at all, and which are regarded as such only because men have given importance to them. See *Matthew 12:31-37; Mark 14:56; Luke 5:21; Matthew 9:3*.¹¹*LtMs, Lt 38, 1896, par. 26*

But let us follow the history of the men whom the Jewish priests and rulers thought so dangerous, because they were bringing in new and strange teaching on almost every theological subject. The command given by the Holy Spirit, “Go, stand and speak in the temple to the people all the words of life,” was obeyed by the apostles. “They entered into the temple early in the morning, and taught. But the high priest came and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the

officers, and brought them without violence: for they feared the people, lest they should have been stoned.” [Acts 5:20-26.] If the priests and rulers had dared act out their own feelings toward the apostles, there would have been a different record, for the angel of God was a watcher on that occasion, to magnify His name if any violence had been offered to His servants. *11LtMs, Lt 38, 1896, par. 27*

“And when they had brought them, they set them before the council: and the high priest asked them saying, Did not we straitly command ye that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us.” [Verses 27, 28.] See *Matthew 23:34, 35*. “Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him. When they heard that, they were cut to the heart, and took counsel to slay them.” [Acts 5:29-33.] *11LtMs, Lt 38, 1896, par. 28*

Then the Holy Spirit moved upon Gamaliel, a Pharisee, “a doctor of the law, had in reputation among all the people.” His advice was, “Refrain from these men, and let them alone; for if this council and this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God, and to him they agreed.” [Verses 34, 38, 39.] *11LtMs, Lt 38, 1896, par. 29*

Yet the attributes of Satan so controlled their minds that notwithstanding the wonderful miracles that had been wrought in healing the sick and in releasing God’s servants from prison, the priests and rulers were so filled with prejudice and hatred they could hardly be restrained. “When they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every

house, they ceased not to teach and preach Jesus Christ.” [Verses 40-42.]*11LtMs, Lt 38, 1896, par. 30*

We can see what evidence was given the priests and rulers, and how firmly they resisted the Spirit of God. Those who claim superior wisdom and piety may make most terrible and (to themselves) fatal mistakes if they allow their minds to be molded by another power, and pursue a course in resistance to the Holy Spirit. The Lord Jesus, represented by the Holy Spirit, was in the presence of that assembly, but they did not discern Him. For a moment they had felt the conviction of the Spirit, that Jesus was the Son of God, but they stifled conscience, and became blinder and more hardened than before. Even after they had crucified the Saviour, God in His mercy and sent them additional evidence in the works wrought through the apostles. He was giving them another call to repentance, even in the terrible charge brought against them by the apostles, that they had killed the Prince of life.*11LtMs, Lt 38, 1896, par. 31*

It was not alone the sin of putting to death the Son of God that cut them off from salvation, but their persistence in rejecting light and the conviction of the Holy Spirit. The spirit that works in the children of disobedience worked in them, leading them to abuse the men through whom God was giving a testimony to them. The malignity of rebellion reappeared and was intensified in every successive act of resistance against God's servants and the message He had given them to declare.*11LtMs, Lt 38, 1896, par. 32*

Every act of resistance makes it harder to yield. Being the leaders of the people, the priests and rulers felt it incumbent on them to defend the course they had taken. They must prove that they had been in the right. Having committed themselves in opposition to Christ, every act of resistance became an additional incentive to persist in the same path. The events of their past career of opposition are as precious treasures to be jealously guarded. And the hatred and malignity that inspired those acts is concentrated against the apostles.*11LtMs, Lt 38, 1896, par. 33*

The Spirit of God revealed its presence unto those who, irrespective of the fear or favor of men, declared the truth which had been committed to them. Under the demonstration of the Holy Spirit's

power, the Jews saw their guilt in refusing the evidence that God had sent; but they would not yield their wicked resistance. Their obstinacy became more and more determined, and worked the ruin of their souls. It was not that they could not yield, but they could, and would not. It was not alone that they had been guilty and deserving of wrath, but that they armed themselves with the attributes of Satan, and determinedly continued to be opposed to God. Every day, in their refusal to repent, they took up their rebellion afresh. They were preparing to reap that which they had sown.*11LtMs, Lt 38, 1896, par. 34*

The wrath of God is not declared against men merely because of the sins which they have committed, but for choosing to continue in a state of resistance, and, although they have light and knowledge, repeating their sins of the past. If they would submit, they would be pardoned; but they are determined not to yield. They defy God by their obstinacy. These souls have given themselves to Satan, and he controls them according to his will.*11LtMs, Lt 38, 1896, par. 35*

How was it with the rebellious inhabitants of the antediluvian world? After rejecting the message of Noah, they plunged into sin with greater abandon than ever before, and doubled the enormity of their corrupting practices. Those who refuse to reform by accepting Christ find nothing reformatory in sin; their minds are set to carry their spirit of revolt, and they are not, and never will be, forced to submission. The judgment which God brought upon the antediluvian world declared it incurable. The destruction of Sodom proclaimed the inhabitants of the most beautiful country in the world incorrigible in sin. The fire and brimstone from heaven consumed everything except Lot, his wife, and two daughters. The wife, looking back in disregard of God's command, became a pillar of salt.*11LtMs, Lt 38, 1896, par. 36*

How God bore with the Jewish nation, while they were murmuring, rebellious, breaking the Sabbath and every other precept of the law. He repeatedly declared them worse than the heathen. Each generation surpassed the preceding in guilt. The Lord permitted them to go into captivity, but after their deliverance, his requirements were forgotten. Everything that He committed to that people to be kept sacred was perverted or displaced by the

inventions of rebellious men. Christ said to them in his day, "Did not Moses give you the law, and yet none of you keepeth the law?" And these were the men who set themselves up as judges and censors over those whom the Holy Spirit was moving to declare the Word of God to the people. See *John 7:19-23, 27, 28; Luke 11:37-52.11LtMs, Lt 38, 1896, par. 37*

Read these Scriptures to the people. Read carefully, solemnly, and the Holy Spirit will be by your side, to impress minds as you read them. But do not fail to read with the true sense of the Word in your own heart. If God has ever spoken by me, these Scriptures mean very much to those who shall hear them.*11LtMs, Lt 38, 1896, par. 38*

Finite men should beware of seeking to control their fellow men, taking the place assigned to the Holy Spirit. Let not men feel that it is their prerogative to give to the world what they suppose to be truth, and refuse that anything should be given contrary to their ideas. This is not their work. Many things will appear distinctly as truth, which will not be acceptable to those who think their own interpretation of the Scriptures always right. Most decided changes will have to be made in regard to ideas which some have accepted as without a flaw. These men give evidence of fallibility in very many ways; they work upon principles which the Word of God condemns. That which makes me feel to the very depths of my being, and makes me know that their works are not the works of God, is that they suppose they have authority to rule their fellow men. The Lord has given them no more right to rule others than He has given others to rule them. Those who assume the control of their fellow men take into their finite hands a work that devolves upon God alone.*11LtMs, Lt 38, 1896, par. 39*

That men should keep alive the spirit which ran riot at Minneapolis is an offence to God. All heaven is indignant at the spirit that for years has been revealed in our publishing institution at Battle Creek. Unrighteousness is practiced that God will not tolerate. He will visit for these things. A voice has been heard pointing out the errors, and in the name of the Lord pleading for a decided change. But who have followed the instruction given? Who have humbled their hearts to put from them every vestige of their wicked,

oppressive spirit? I have been greatly burdened to set these matters before the people as they are. I know they will see them. I know that those who read this matter will be convicted.¹¹*LtMs, Lt 38, 1896, par. 40*

The church of Christ, enfeebled, defective as she may appear, is the one object on earth upon which He bestows in a special sense His love and His regard. The church is the theater of His grace, in which He delights in making experiments of mercy on human hearts. The Holy Spirit is His representative, and it works to effect transformation so wonderful that angels look upon them with astonishment and joy. Heaven is full of rejoicing when the members of the human family are seen to be full of compassion for one another, loving one another as Christ has loved them. The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of her sacred trust is treachery to Him who has bought her with the precious blood of His only begotten Son.¹¹*LtMs, Lt 38, 1896, par. 41*

Christ speaks of the church over which Satan presides, as the synagogue of Satan. [*Revelation 2:9.*] Its members are the children of disobedience. They are those who love to sin, and choose to sin, always laboring to make void the law of God, which is holy, just, and good. It is Satan's work to mingle evil with good, and to confuse the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not knowingly tolerate wrong doing, but will expel it from their own hearts and lives. How careful should we be in passing judgment on the work of others, how careful lest we become guilty of ascribing to evil agencies the manifestation of the Holy Spirit.¹¹*LtMs, Lt 38, 1896, par. 42*

Lt 39, 1896

Haskell, S. N.

Cooranbong, Sunnyside, New South Wales, Australia

April 26, 1896

Portions of this letter are published in *10MR 63*.

Dear Brother:

“Whatsoever a man soweth, that shall he also reap.” [*Galatians 6:7*.] Let the question come home to each individual soul, What kind of harvest am I preparing to reap?*11LtMs, Lt 39, 1896, par. 1*

There is a self-propagating power in evil, and the man, woman, or child who pursues a wrong course in any line, becomes through his influence a propagator of evil, a parent to a line of misdoings.*11LtMs, Lt 39, 1896, par. 2*

When the Lord shall send a message by any one of His delegated messengers, it is for the good of the person who shall hear it and with humble heart act upon it. To go on just the same as if no warning had been given is to refuse to be corrected in an evil way, and [to] refuse the admonitions which the Lord graciously gives the soul that He sees is in peril of losing the crown of eternal life. Pride, self-will, obstinacy, and a determination to hold to some idol and refuse to yield up some gratification which has been indulged in until it has become a fixed habit and a part of the very nature is injurious to both mind and body.*11LtMs, Lt 39, 1896, par. 3*

If the Lord in mercy calls to the wrong doer, “Turn ye, turn ye, for why will ye die?” it is because He wills not the death of the sinner but rather that he should accept the invitation of mercy and truth unto the Lord, repent, and be saved. [*Ezekiel 33:11*.] He may do many things that are right and consistent in themselves, and yet hold firmly to wrong practice and refuse to obey the warnings of God. The conviction is stifled, and the first step in resistance of the message, brought to him from Jesus Christ, was the first step in the pathway which led directly to the strengthening of self in resistance,

and to stupefying the conscience.*11LtMs, Lt 39, 1896, par. 4*

There will be a satisfaction in hearing the Word from the lips of the Lord's servant notwithstanding the natural master—passion—which holds the will in selfish, lustful indulgence of some kind, holds undisputed lordship over his spirits, and he is the servant or slave to sin. This passion may be selfishness, self-indulgence of appetite, it may be lustful passion, it may be ambition, envy, jealousy, or pride; it may be the appetite craves tobacco or stimulating drinks, yet it is lust and holds dominion over the man until he shall through faith, by placing his will on the Lord's side, control the unnatural appetite which he has acquired.*11LtMs, Lt 39, 1896, par. 5*

The Word of God delivered in earnestness, the spirit of the living God speaking through the human agent, would break through the stronghold of Satan; but the moral power of the human agent is not exercised fully, strongly, to heed the words of warning God has sent. His will is not put on the Lord's side, but on the side of the enemy, to be a co-worker with Him to his own ruin, as well as to the ruin of others.*11LtMs, Lt 39, 1896, par. 6*

When Paul stood before Felix in his own defense concerning the faith in Christ, as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, "Go thy way for this time, when I have a more convenient season I will call for thee." [Acts 24:25.] How many act in the same way as did Felix? Under the Holy Spirit's ministration, they are moved; they tremble at the appeals of God through His servants, but it has become habit to hear, to feel, and yet make no change in their course of action, and the next appeal has less effect. God spares them, He bears long with their perversity. Satan's kingdom trembles at the Word lest those who are warned of God will hear the message from heaven and shall yield to the entreating, compelling message of the Spirit of God. It is at such times that Satan trembles for his ascendancy.*11LtMs, Lt 39, 1896, par. 7*

When sin is denounced in all its forms, revealing the danger to which the impenitent are exposed, and the direct comment is made, "Thou art the man" [2 Samuel 12:7], the individual, sought after and drawn by the Holy Spirit, knows that all this means him, that he is in

peril; but he has procrastinated so long that he knows not his danger and ventures on still further [in] resistance, still clinging to his unsanctified propensities. It looks like a hard matter to break up his old habits. He does not heed the admonitions, but goes on in his own strength. He will do everything he can in any other line, but he does not heed the admonitions of God on the very points that are essential, and therefore the impression wears away. The impulse is gone. For a time he felt his danger, but the oil of grace was not in his vessel with his lamp, and he continues in self-indulgence. The mind soon habituates itself to indifference in regard to his own personal danger, and his old habits, which are second nature, are not disturbed. He has sown to the flesh, he shall reap that which he has sown, which is corruption. *11LtMs, Lt 39, 1896, par. 8*

Lt 40, 1896

Haskell, S. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 4, 1896

This letter is published in entirety in *TM 387-391*.

[S. N. Haskell:]

I am uncertain where to address Sister Wessels Senior. I am under the impression that you wrote me that she had returned to South Africa. I send the enclosed letter to you for her. You may read it before giving it to her, then I need not repeat to you that which I have written. I shall send a copy to Battle Creek also, so that wherever she is, she may receive it. I felt sorry when I read your letter breathing so depressed a spirit. Read *Ephesians 2:4-22*. This Scripture has been given me for you. Read it carefully, as you never read it before. It is full of instruction. Christ dwelling in our hearts by faith means the contemplation of Christ, beholding Christ, ever cherishing the dear Saviour as our very best and honored Friend, so that we would not in any action grieve and offend Him. We have always this promise to comfort and help us, “For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.” [Verse 8.] *11LtMs, Lt 40, 1896, par. 1*

Bear in mind, the time will never come when the hellish shadow of Satan will not be cast athwart our pathway to obstruct our faith and eclipse the light emanating from the presence of Jesus, the Sun of Righteousness. Our faith must not stagger, but cleave through that shadow. We have an experience that is not to be buried in the darkness of doubt. Our faith is not in feeling, but in truth. The inspired apostle speaks of our being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone. The church of Christ is represented as being builded for “an habitation of God through the Spirit.” [Verse 22.] If we are rooted and grounded in love, we shall be “able to comprehend with all saints what is the breadth and length, and depth, and height, and to know the love of God, which passeth knowledge.” [*Ephesians*

3:18, 19.] O, precious possibilities and encouragement! In the human heart cleansed from all moral impurity dwells the precious Saviour, ennobling, sanctifying the whole nature, and making the man a temple for the Holy Spirit. *11LtMs, Lt 40, 1896, par. 2*

Then is Christ a personal Saviour. We bear about in our body the dying of the Lord Jesus, which is life and salvation and righteousness to us. Wherever we go, there is the recollection of One dear to us. We are abiding in Christ by a living faith. He is abiding in our hearts by our individual appropriating faith. We have the companionship of the divine presence, and as we realize this presence, our thoughts are brought into captivity to Jesus Christ. Our spiritual exercises are in accordance with the vividness of our sense of this companionship. Enoch walked with God in this way; and Christ is dwelling in our hearts by faith when we will consider what He is to us, and what a work He has wrought out for us in the plan of redemption. We shall be most happy in cultivating a sense of this great gift of God to our world and to us personally. *11LtMs, Lt 40, 1896, par. 3*

These thoughts have a controlling power upon the whole character. I want to impress upon your mind that you have a divine companion with you, if you will, always. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." [2 *Corinthians* 6:16.] As the mind dwells upon Christ, the character is molded after the divine similitude. The thoughts are pervaded with a sense of His goodness, His love. We contemplate His character, and thus He is in all our thoughts. His love encloses us. *11LtMs, Lt 40, 1896, par. 4*

If we gaze even a moment upon the sun in its meridian glory, then when we turn away our eyes, the image of the sun will appear in everything upon which we look. Thus it is when we behold Jesus; everything we look upon reflects His image, the Sun of Righteousness. We cannot see anything else, or talk of anything else. His image is imprinted upon the eye of the soul and affects every portion of our daily life, softening and subduing our whole nature. By beholding, we are conformed to the divine similitude, even the likeness of Christ. To all with whom we associate we

reflect the bright and cheerful beams of His righteousness. We have become transformed in character, for heart, soul, mind, are irradiated by the recollection of Him who loved us and gave Himself for us. Here again there is the realization of a personal, living influence dwelling in our hearts by faith.*11LtMs, Lt 40, 1896, par. 5*

When His words of instruction have been received, and have taken possession of us, Jesus is to us an abiding presence, controlling our thoughts and ideas and actions. We are imbued with the instruction of the greatest Teacher the world ever knew. A sense of human accountability and of the sense of human influence gives character to our views of life and of daily duties. Jesus Christ is everything to us—the first, the last, the best in everything. Jesus Christ, His Spirit and character, colors everything; it is the warp and the woof, the very texture of our entire being. The words of Christ are spirit and life. We cannot, then, center our thoughts upon self; it is no more we that live, but Christ that liveth in us, and He is the hope of glory. Self is dead, but Christ is a living Saviour. Continuing to look unto Jesus, we reflect His image to all around us. We cannot stop to consider our disappointments, or even to talk of them, for a more pleasant picture attracts our sight, the precious love of Jesus. He dwells in us by the Word of truth.*11LtMs, Lt 40, 1896, par. 6*

What said Christ to the Samaritan woman at Jacob's well? "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." [*John 4:10, 13, 14.*] The water that Christ referred to was the revelation of His grace in His Word. His Spirit, His teaching, is as a satisfying fountain to every soul. Every other source to which they shall resort will prove unsatisfying. But the Word of truth is as cool streams, represented as the waters of Lebanon, which are always satisfying. In Christ is fullness of joy forevermore. The desires and pleasures and amusements of the world are never satisfying or healing to the soul. But Jesus says, "Whosoever eateth my flesh and drinketh my blood hath eternal life." [*John 6:54.*]*11LtMs, Lt 40, 1896, par. 7*

Christ's gracious presence in His Word is every speaking to the soul, representing Him as a well of living water to refresh the thirsting. It is our privilege to have a living, abiding Saviour. He is the source of spiritual power implanted within us, and His influence will flow forth in words and actions, refreshing all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for a holiness and peace, and for that joy which brings no sorrow with it. This is the result of an indwelling Saviour. *11LtMs, Lt 40, 1896, par. 8*

Jesus says, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] He walked once a man on earth, His divinity clothed with humanity, a suffering, tempted man, beset with Satan's devices. He was tempted in all points like as we are, and He knows how to succor those that are tempted. Now He is at the right hand of God, He is in heaven as our Advocate, to make intercession for us. We must always take comfort and hope as we think of this. He is thinking of those that are subject to temptations in this world. He thinks of us individually, and knows our every necessity. *11LtMs, Lt 40, 1896, par. 9*

When tempted, just say, He cares for me, He makes intercession for me, He loves me, He has died for me. I will give myself unreservedly to Him. We grieve the heart of Christ when we go mourning over ourselves as though we were our own saviour. No; we must commit the keeping of our souls to God as unto a faithful Creator. He ever lives to make intercession for the tried, tempted ones. Open your heart to the bright beams of the Sun of Righteousness, and let not one breath of doubt, one word of unbelief, escape your lips, lest you sow the seeds of doubt. There are rich blessings for us; let us grasp them by faith. *11LtMs, Lt 40, 1896, par. 10*

This subject is not exhausted, but I must close now in order to get my letter into the mail. You shall have more of the same next month. But I entreat you to have courage in the Lord. Divine strength is ours, and let us talk courage and strength and faith. Read the *third chapter of Ephesians*. Practice the instruction given. Bear a living testimony for God under all circumstances. *11LtMs, Lt 40, 1896, par. 11*

In hope and faith.¹¹*LtMs, Lt 40, 1896, par. 12*

Lt 41, 1896

Israel, Sister

“Sunnyside,” Cooranbong, Australia

July 30, 1896

Previously unpublished.

Dear Sister Israel:

I have a message for you from the Master: “Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to the light, and kings to the brightness of thy rising.” [*Isaiah 60:1-3.*]¹¹*LtMs, Lt 41, 1896, par. 1*

If we will keep looking unto Jesus, the Author and Finisher of our faith, we shall catch the light of His countenance, reflect His image, and grow into the full stature of men and women in Christ Jesus. My sister, to know Him is life eternal. We are to contemplate God in Christ. If we will only do the work the Lord would have us do, walking in the footsteps of Jesus, our hearts will become, in His hands, sacred harps, every chord of which would send forth praise and thanksgiving to the Lamb, sent by God to take away the sins of the world.¹¹*LtMs, Lt 41, 1896, par. 2*

The life of Christ and His labors of love shames and condemns our unbelief. But the promise is, “Ask, and it shall be given you.” “If ye then, being evil, know how to give good gifts unto your children, how much more will your Father which is in heaven give good things to them that ask him.” [*Matthew 7:7, 11.*] Then let us ask.¹¹*LtMs, Lt 41, 1896, par. 3*

The character of God as represented by His Son as the Lord of heaven and earth, and yet our Father, is not only full of truth, but of mercy and lovingkindness. This makes the lessons of Christ as a new revelation of God, as a new gift viewed in a new light to the world, showing the deep and bound benevolence He bears toward

men—Christ's representation of God—as a tender loving, pitying Father.*11LtMs, Lt 41, 1896, par. 4*

For every service, the Lord has guaranteed to requite us, not because it is a debt He owes us, but because His heart is full of infinite love, full of mercy and tenderness, outflowing toward us in that He will repay us a hundredfold in this life, and give us in the world to come life everlasting. Many do not cultivate faith, because they look at the objectionable and discouraging features. They do not consider that all the universe of heaven is waiting to become co-laborers with them, waiting to make them the living agencies to bless the world with the message God shall give them to bear.*11LtMs, Lt 41, 1896, par. 5*

The Lord Jesus is our strength and happiness. He is the great storehouse from which the human agent may, on every occasion, draw strength and happiness. How grieved He is when, after He has given us a rich experience in His willingness to help us in our emergency, we withdraw our eyes from His sufficiency to look on and bemoan our own weakness. Let us ever behold Him, and trust Him as the One ever ready to help those who need His help. We have no right to bemoan our own weakness and inefficiency, because He has shown Himself to be an ever present help in time of need.*11LtMs, Lt 41, 1896, par. 6*

As we receive Him, we have something with which to help others. Thus receiving and imparting, we grow in love toward God, increasing in faith and peace, and assurance, and holiness, which is wholeness toward Him.*11LtMs, Lt 41, 1896, par. 7*

Yours with love.*11LtMs, Lt 41, 1896, par. 8*

Lt 42, 1896

Israel, Sister

“Sunnyside,” Cooranbong, Australia

August 14, 1896

Portions of this letter are published in *VSS 161*.

Dear Sister Israel:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16*.] With this gracious promise in (*John 1*) we read, “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [*Verse 12*.] So you see, much depends upon our taking God at His word. He who was in the form of God, who thought it not robbery to be equal with God, descended from His throne, and laid off His royal robe, laid off His kingly crown, and clothed His divinity with humanity, that He might become your surety and substitute, and become acquainted with all the temptations wherewith man should be beset, that He might know how to succor just such tempted ones as you and me. He is touched with the feelings of our infirmities; He would have us lay our perplexities and troubles at His feet, and leave them there. *11LtMs, Lt 42, 1896, par. 1*

It is the enemy that wants to interpose his shadow between our souls and our God, that the bright rays of the Sun of Righteousness shall not shine into our hearts. Every time we talk darkness, it pleases the enemy, for he does not want that the joy of Christ shall dwell in our hearts by faith. Christ is to us a never failing fountain of refreshing joy. God does not regard it any virtue in us to keep looking at and talking of our mistakes and sins. He wants us to accept His forgiveness, now, just as we are. His pardon is full and free, and He will receive honor if we will do this. *11LtMs, Lt 42, 1896, par. 2*

Christ tells us if we eat His flesh and drink His blood, we shall have eternal life, for His flesh is meat indeed, and His blood drink indeed.

It is, Eat continually, and drink continually; and He says, “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” He explains, “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” [*John 6:54-56, 63.*] Where shall we find His words? In the Scriptures. Then if you search the Scriptures, you will find just what you need—comfort, hope, encouragement.*11LtMs, Lt 42, 1896, par. 3*

Let us give to Christ all that there is of us, that the blessings which He has brought within our reach may be communicated to others as freely as they have been communicated to us from the Lord Jesus, our Restorer. To every one who believes, He is as the Tree of Life in the Paradise of God. His branches reach to the lower world, in order that the blessings which He has purchased for us may be brought within our reach. From this tree we may pluck and eat, and then guide others to it, that they also may eat.*11LtMs, Lt 42, 1896, par. 4*

O, why do we spend our breath and our precious golden moments in bemoaning our leanness? Christ has made every provision for us by giving us a Comforter in His representative, the Holy Spirit, to be ever present to present to us from the Tree of Life its precious fruit. The office work of the Holy Spirit is to bring to our remembrance all things that Christ has spoken for our comfort, that we may have hope, and a sweet sense of forgiveness. A rich current of praise and gratitude will continually flow from our soul; the sweet Spirit of Jesus will kindle in our hearts grateful praise; our souls will be uplifted with a sense of security; and the unfailing, inexhaustible righteousness of Christ becomes our righteousness by faith.*11LtMs, Lt 42, 1896, par. 5*

In love.*11LtMs, Lt 42, 1896, par. 6*

Lt 43, 1896

Israel, Sister

"Sunnyside," Cooranbong, Australia

August 6, 1896

Portions of this letter are published in *5BC 1141*.

Dear Sister Israel:

How thankful should you and I be that we have Christ as our Saviour. He liveth to make intercession for us; yes, for you and me, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, the length, the depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." [*Ephesians 2:10; 3:14-21.*]*11LtMs, Lt 43, 1896, par. 1*

The love of Christ is a golden chain that binds finite, human beings who believe in Jesus Christ to the infinite God. The love that the Lord has for His children passeth knowledge. No science can define or explain it. No human wisdom can fathom it. The more we feel the influence of this love, the more meek and humble shall we be. "O the depth of the riches both of the wisdom and knowledge of God!" Paul exclaims; "how unsearchable are his judgments, and his ways past finding out!" *Romans 11:33*. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ

Jesus our Lord.” [*Romans 8:38, 39.*]*11LtMs, Lt 43, 1896, par. 2*

The Lord’s children are never absent from His mind. Even the little birds flying in the heavens and the flowers of the field are objects of His tender solicitude. “Behold the fowls of the air,” said our Redeemer; “for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?” “And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?” [*Matthew 6:26, 28-30.*]*11LtMs, Lt 43, 1896, par. 3*

Yes, my sister, every provision has been made whereby Christ will clothe you with His righteousness. If the Majesty of heaven has bestowed such care upon the inanimate flowers and dumb animals, will He not have a special care for all those who believe in Him? His care and love flow earthward to His children. His love is unceasing, and He loves to have you and me appreciate that love by being cheerful, happy, and restful in Jesus Christ. Will you trust in Jesus? Will you speak forth His praises? Will you sing the songs of Zion, and show gladness in Jesus Christ? It is not pleasant for our Saviour to have us doubt His love, to go mourning and questioning and disbelieving.*11LtMs, Lt 43, 1896, par. 4*

Although sin has existed for ages, seeking to counteract that love and obstruct its flowing earthward, yet the love flows still in rich currents to the human beings for whom Christ has died. Every evidence is given of the love of God to us. Shall we receive it? Do not think doubts. Do not talk of yourself. Talk of Jesus, and think of Him, and sing of His matchless love. The spell of the enemy has been broken, and you are free in the love and compassion of Jesus. May the Lord bless you as you shall search for yourself the rich promises of God. Now do not worry, but trust in Jesus’ power every moment.*11LtMs, Lt 43, 1896, par. 5*

In much love to yourself and Brother Israel and Jessie.*11LtMs, Lt 43, 1896, par. 6*

Lt 44, 1896

Israel, Sister

“Sunnyside,” Cooranbong, Australia

July 1, 1896

Portions of this letter are published in *RH 09/15/1896*.

Dear Sister Israel:

Not because we first loved Him did God love us; but “while we were yet sinners,” Christ died for us, making full and abundant provision for our redemption. [*Romans 5:8*.] Although by our disobedience we have merited God’s displeasure and condemnation, yet He has not forsaken us, leaving us to grapple with the power of the enemy in our own finite strength. Heavenly angels fight our battles for us, and co-operating with them, we may be victorious over the powers of evil. Trusting in Christ as our personal Saviour, we may be more than conquerors. *11LtMs, Lt 44, 1896, par. 1*

“Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” [*Isaiah 42:5-7*.] This precious assurance of God to His Son, His anointed, embraces all who receive Jesus Christ, for John says, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [*John 1:12*.] To every one the Lord presents terms of mercy. As we draw nigh to Him by faith, He draws nigh to us, adopting us into His family, and making us His sons and daughters. *11LtMs, Lt 44, 1896, par. 2*

By disobeying the commands of God, man fell under the condemnation of the law. This fall called for the grace of God to appear in behalf of sinners. We would never have learned the

meaning of this word “grace” had we not failed. God loves the sinless angels who do His service and are obedient to all His commands; but He does not give them grace; they have never needed it, for they have never sinned. Grace is an attribute of God shown to undeserving human beings. We did not seek after it, but it was sent in search of us. God rejoices to bestow this grace upon every one who hungers for it, not because we worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we will receive this gift. *11LtMs, Lt 44, 1896, par. 3*

Never has a soul that trusts in Jesus been left to perish. “I even I, am he,” the Lord declares, “that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together: declare thou, that thou mayest be justified.” [*Isaiah 43:25, 26.*] “I have not spoken in secret, in a dark place of the earth. I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.” “Look unto me and be ye saved, all the ends of the earth: for I am the Lord, and there is none else.” [*Isaiah 45:19, 22.*] Respond to the calls of God’s mercy, my sister, and say, I will trust in the Lord and be comforted; for thou hast loved me. I will praise the Lord. *11LtMs, Lt 44, 1896, par. 4*

In much love. *11LtMs, Lt 44, 1896, par. 5*

Lt 45, 1896

Israel, Sister

“Sunnyside,” Cooranbong, Australia

April 27, 1896

Previously unpublished.

Dear Sister Israel:

My dear sister, you will not be left at peace by the enemy. Doubts will come into your mind, but let not Satan get hold of you and carry away with him your faith. Bear in mind that faith which is the life of the soul. You feel your need of a Redeemer, you feel your need of a Saviour. When the cross was just before Him, and He was, as it were, walking in the shadow of the cross, He said for the comfort and assurance of every tempest-tossed soul, “This is the cup of the New Testament in my blood shed for you for the remission of sins.” [*Luke 22:20; Matthew 26:28.*]*11LtMs, Lt 45, 1896, par. 1*

Then Christ is teaching the divine redemption through the sacrifice of His own life upon the cross. And what a full, free, abundant, and perfect offering was made upon the cross that whosoever believeth in him should not perish, but have everlasting life. You are included in the “whosoever.” [*John 3:16.*] Then reveal to others with whom you shall converse that you do not entertain any longer one doubt of the word of Jesus Christ, because doubts of His forgiving love pain His heart, so full of mercy, so full of sympathy for those who are so dear to Him that He gave His precious life that they should not perish.*11LtMs, Lt 45, 1896, par. 2*

Let peace come into your heart and abide with you. Commune with Jesus. Look unto Jesus and live. Keep near to Jesus. He can have your doubts. He is healing you; rejoice in His love. The ministry of His love is about to close; the weary soul-agony of Gethsemane to commence. He knows it all; He has a full sense of it all. Will He deceive His disciples now with false hope? He reads as an open book their future. He knows that He is about to be separated from them, and leave them as sheep amid wolves, who are ready to tear

and devour them. He knows that they will suffer persecution, be put out of the synagogue; that they will be imprisoned and put to death because they believe His words that He is the anointed One. He sees and knows that Stephen will be the first to win the martyr's crown in the kingdom of glory.¹¹*LtMs, Lt 45, 1896, par. 3*

But Jesus, the shepherd of the sheep, does not consider His own suffering and human and divine agony. He says, "Let not your heart be troubled. Ye believe in God, believe also in me." [*John 14:1.*] He knew that their faith would be sorely tried, and that Peter would deny Him. All would forsake Him. But listen to His words—choice, yes, more choice than the most precious pearls. "In my Father's house are many mansions; if it were not so I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." [*Verses 2, 3.*] "If it were not so I would have told you," is the assurance, the healing of every doubt that we are cast off, or forgotten. No, no; never never dishonor my precious Saviour by doubting His love. Have faith, talk faith.¹¹*LtMs, Lt 45, 1896, par. 4*

Lt 46, 1896

Israel, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

April 7, 1896

Previously unpublished.

Dear Sister Israel:

I have words of encouragement for you. "Then are they glad because they are quiet." [*Psalm 107:30.*] Silence in the soul makes more distinct the voice of God. The Lord's everlasting arms are beneath you, my sister. You have begun to feel after God, and your soul is refusing to believe itself, time-bound and sense-bound. You are now responding to the words of Christ Jesus. The Lord Jesus has taken you into a harbor of gracious experience, and bids you, "Be still, and know that I am God." [*Psalm 46:10.*] Rest in His promise. Your life has been for [a] time past of unrest, but the voice of Jesus comes to you saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*] *11LtMs, Lt 46, 1896, par. 1*

You are privileged as a daughter of Abraham to have gladness in God Himself. Through the name and merits of Christ Jesus, you become, not only restored to God, but an heir of God, and joint-heir of Jesus Christ. When you as heir of God survey your restored inheritance, your countenance lights up with peace and restfulness in God. This is gladness in your heart. The joy of Christ in the soul is worth everything. It is Christ's summer in the soul. "Then are they glad," because they are privileged to be quiet and rest in the arms of everlasting love. [*Psalm 107:30.*] "Rest in the Lord, and wait patiently for him." [*Psalm 37:7.*] Through faith in Jesus Christ we are at one with the Father, "I in thee, and thou in me, that they may be made perfect in one, and that the world may know that thou has sent me, and hast loved them as thou hast loved me." [*John 17:23.*] *11LtMs, Lt 46, 1896, par. 2*

Now, in the place of talking over your questioning doubts, break

away from them in the strength of Jesus Christ and glorify the Lord; and let light in your own soul by making your voice and lips express faith and confidence and trust in God. I know that the Lord is very nigh you to give you the victory. All I can say to you is, Be helped, be strengthened, be lifted up out of and away from the dark dungeon of unbelief. No dart can wound and bruise the soul like the sharp doubts of unbelief, and God is dishonored by any soul who shall belittle the power of God by talking unbelief. Doubts will rush into your mind, because Satan has held you so long in captivity to his cruel power. But face him with all the strength Jesus is willing to give you, and conquer the inclination to express unbelief in your precious Saviour. *11LtMs, Lt 46, 1896, par. 3*

It is not enough that you believe that He will save others, but that He saves you. There is not, there cannot be peace where there is a lost faith. Let us, you and me, pray for this removal of doubts; but pray in faith, that God does hear your prayer, that the Lord will do it, because He wants you to be saved. Repeat now, as often as you have repeated hitherto that the Lord will not save you, "I believe, help thou mine unbelief." [*Mark 9:24.*] Do you believe the merciful Saviour gave no rest to the soul of the doubting Thomas? Bear in mind that Jesus is your Redeemer. Rest in Christ Jesus as you never rested in Him before. *11LtMs, Lt 46, 1896, par. 4*

In much love, praying the Lord to bless you. *11LtMs, Lt 46, 1896, par. 5*

Lt 47, 1896

Israel, Sister

“Sunnyside,” Cooranbong, Australia

August 28, 1896

Previously unpublished.

Dear Sister Israel:

You have had several letters from me. Have they encouraged you? Have they taken your mind away from yourself to Jesus? Christ is the light of the world. “Let not your hearts be troubled; ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” [John 14:1-3.] *11LtMs, Lt 47, 1896, par. 1*

By living faith you are to trust in God. Even if the impulse is strong within you to speak distrust and unbelief, overcome that distrust. Peace enters dependent on divine power, expecting that God will, will and do, that which is for your good, according to His own good pleasure. As fast as the soul will earnestly, determinedly resolve to act in accordance with the light that is revealed, then the Holy Spirit’s office work is to take the things of God, and to give more strength and light to the soul. *11LtMs, Lt 47, 1896, par. 2*

The grace of the Holy Spirit is supplied to co-operate with the soul’s resolve; but it is not to be a substitute to our individual exercise of faith and working out our own salvation—in accordance with the light bestowed. More evidence will not make you advance one step. Your success depends upon the appropriation of the light God has been pleased to give you. It is not an abundance of light and evidence that will make the soul free in Christ Jesus; but it is the rising up of the powers of the will and energies of the soul to cry out sincerely, “Lord, I do believe; help thou mine unbelief.” [Mark 9:24.] *11LtMs, Lt 47, 1896, par. 3*

Acknowledge the light by your actions; move in accordance with the light already given. Thus you co-operate with God and the heavenly ministering angels appointed of God to work for the salvation of your soul. If you remain looking to yourself, talking of yourself, of how you feel, you will not be free. Look unto Jesus, else the light will shine and flash about you in vain, and a thousand fold more light will shine for you in vain. Eagerly grasp the light. Believe and walk in the light while you have the light. Talk light. Talk faith. Talk not one word of unbelief. *11LtMs, Lt 47, 1896, par. 4*

In love. *11LtMs, Lt 47, 1896, par. 5*

Lt 48, 1896

Israel, Sister

“Sunnyside,” Cooranbong, Australia

June 15, 1896

This letter is published in entirety in *UL 180*.

Dear Sister Israel:

“Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec.” *[Hebrews 6:17-20.]11LtMs, Lt 48, 1896, par. 1*

We have every reason to trust in God, and to bring all our worries and anxieties to Jesus Christ, that we may become better acquainted with Him. It should not be a difficult thing to remember that the Lord Jesus is desirous that we should bring all our troubles and perplexities to Him. “Take it to the Lord in prayer,” and then leave your perplexities and burdens with Him. How much happier we should be, could we do this. You may come to Him as a child comes to his parents, saying, “Here, Lord, I have carried my self as though I could save myself for a long time. My burdens are too heavy for me to carry longer. Thou canst bear them for me.” He says, “I will take them. With everlasting kindness will I have mercy upon thee.” *11LtMs, Lt 48, 1896, par. 2*

This love is [as] strong as it is tender. The love of Jesus is stronger than death, for He died to win your love, to have you lean upon Him fully and entirely, and to make you one with Him, mystically and eternally one. The love of Jesus is something expressed, more tender than even the love of a mother for her child. The most tender love we know is that of a mother for her child, but the love of Jesus

exceeds this. She may change in her affection. Mothers may become unkind; but Jesus never, never will become unmindful or unkind, or cruel to His children. *11LtMs, Lt 48, 1896, par. 3*

Then never, never will we show distrust and want of faith. So strong is His love that it controls all the affections of His nature and employs all the vast resources to do His people good. His love is durable, without variableness or shadow of turning. Never let us dishonor God by trying so hard to keep ourselves, fixing our eyes upon ourselves, and keeping ourselves constantly in view. Look unto Jesus who is the Author and Finisher of our faith. Let us not do as we have done, make ourselves miserable over some supposed future tomorrow's burdens. Carry your duties of today cheerfully. Today's faith, today's trust in Jesus, we must have. Today I may look and live. Today I will put my trust in God. Today I will rest in quietude and peace kept by the power of God. Say, the Lord will be glorified by my being cheerful and happy in His assurance of His love today. *11LtMs, Lt 48, 1896, par. 4*

In much love. *11LtMs, Lt 48, 1896, par. 5*

Lt 49, 1896

Israel, Sister

“Sunnyside,” Cooranbong, Australia

July 17, 1896

This letter is published in entirety in *TSB 257-260*.

Dear Sister Israel:

I would call your attention to the precious promises in the Word of God. All who are children of God have not the same powers, the same temperaments, the same confidence and boldness. I am glad indeed that our feelings are no evidence that we not children of God. The enemy will tempt you to think that you have done things that have separated you from God; and that He no longer loves you; but our Lord loves us still, and we may know by the words He has placed on record for just such cases as yours. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [*1 John 1:9; 2:1.*]*11LtMs, Lt 49, 1896, par. 1*

Now, my dear sister, I have evidence that God loves you, and the precious Saviour, who gave Himself for you, will not thrust you from Him because you are tempted, and your weakness may have been overcome. He loves you still.*11LtMs, Lt 49, 1896, par. 2*

Peter denied his Lord in the hour of trial, but Jesus did not forsake His poor disciple. Although Peter hated himself, the Lord loved him, and after His resurrection He called him by name and sent him a loving message. O, what a kind, loving, compassionate Saviour we have! And He loves us though we err.*11LtMs, Lt 49, 1896, par. 3*

Now do not worry yourself out of the arms of the dear Saviour, but rest trustingly in faith. He loves you; He cares for you. He is blessing you, and will give you His peace and grace. He is saying to you, “Thy sins be forgiven you.” You may be depressed with bodily infirmities, but that is not evidence that the Lord is not working in

your behalf every day. He will pardon you, and that abundantly. Gather to your soul the sweet promises of God. Jesus is our constant, unfailing friend, and He wants you to trust in Him.¹¹*LtMs, Lt 49, 1896, par. 4*

God is at work, and Satan also is at work. Satan would have our minds drawn away from the mighty Helper, to ponder over your degradation of soul, and feel that all its powers are being wasted, and God dishonored. Look away from yourself to the perfection of Christ.¹¹*LtMs, Lt 49, 1896, par. 5*

We cannot manufacture a righteousness for ourselves. Christ has in His hands the pure robes of righteousness, and He will put them upon us. He will speak sweet words of forgiveness and promise. He presents to our thirsty souls fountains of living water whereby we may be refreshed. He bids us come unto Him with all our burdens, all our griefs, and He says we shall find rest. Therefore if we come to Him, we must believe that He speaks pardon, and we must show our faith by resting in His love. The heart is moved by all that is tender and pure and lofty—high ambition, holy joys, ennobling motives, endearing sympathies, and needful help.¹¹*LtMs, Lt 49, 1896, par. 6*

Jesus sees the guilt of the past, and speaks pardon, and we must not dishonor Him by doubting His love. This feeling of guiltiness must be laid at the foot of the cross of Calvary. The sense of sinfulness has poisoned the springs of life and of true happiness. Now Jesus says, “Lay it all on Me. I will take your sins. I will give you peace. Banish no longer your self-respect, for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen. Your remorse for sin I will remove.” Then turn your grateful heart, trembling with uncertainty, to Him, and lay hold on the hope set before you. God accepts your broken, contrite heart, and extends to you free pardon. He offers to adopt you into His family, with His grace to help your weakness; and the dear Saviour will lead you on step by step, you placing your hand in His, and letting Him guide you.¹¹*LtMs, Lt 49, 1896, par. 7*

Search for the precious promises of God. If Satan thrusts threatenings before your mind, turn from them, and cling to the

promises, and let your souls be comforted by their brightness. The cloud is dark in itself, but when filled with the light, it is turned to the brightness of gold, for the glory of God is upon it.¹¹*LtMs, Lt 49, 1896, par. 8*

May the Lord bless to your soul these few words He has prompted me to write.¹¹*LtMs, Lt 49, 1896, par. 9*

Lt 49a, 1896

Workers in the Echo Office

NP

September 1896

Portions of this letter are published in *SD 15, 33, 34; 13MR 362-363*.

To the Workers in the Echo Office:

There has been in the publishing house at North Fitzroy a condition of things difficult to describe so that all connected with the institution may understand. The Lord has declared that He will overturn and overturn, until the hearts of those connected with the office are purified, or the workers separated from the office. Some of the workers have had no real sense that this institution is one of the Lord's instrumentalities for the advancement of His work. They have not realized that the Lord has established consecrated centers through which He manifests light to the world.¹¹*LtMs, Lt 49a, 1896, par. 1*

A Lesson from Israel

I will call your minds to the account of the wonderful deliverance of the children of Israel, by the passage made for them through the Red Sea and the drowning of Pharaoh and his host of warriors. "The Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses." [*Exodus 14:30, 31.*] Then the beautiful song recorded in the *fifteenth chapter of Exodus* was chanted. The voices of the people rang out over the waters of the Red Sea in glorious triumph.¹¹*LtMs, Lt 49a, 1896, par. 2*

But soon their faith was tested. The Lord would know how much He could depend on His people to be true and loyal to Him. They went three days journey into the wilderness, and found no water. "And

when they came to Marah, they could not drink of the waters of Marah: for they were bitter.” Did the people then show their faith in God, because of the evidence they had received that Christ, wrapped in the fold of the cloud, that His glory might not destroy them, was leading them in person? “The people murmured against Moses, saying, What shall we drink?” [*Verses 23, 24.*] Instead of trusting and fearing the Lord, believing in Him under apparently discouraging circumstances, they cast reflections upon their leader. So people act in this generation. Satan’s plan of temptation is always the same. While everything moves prosperously, men think that they have faith. But when suffering, disaster, or disappointment comes, they lose heart. A faith that is dependent on circumstances and surroundings, that lives only when everything goes smoothly, is not a genuine faith. *11LtMs, Lt 49a, 1896, par. 3*

In his trouble, Moses cried to the Lord. This is what the children of Israel, so recently delivered, ought to have done. The Lord heard the cry of His servant, against whom the people had said so many bitter things. He showed Moses a tree, “which when he had cast into the waters, the waters were made sweet.” It was not the virtue of the tree that turned the bitter water to sweet; it was the power of Him who was enshrouded in the pillar of cloud, the One who can do all things. “There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee.” [*Verses 25, 26.*] *11LtMs, Lt 49a, 1896, par. 4*

“And they came to Elim, where were twelve wells of water, and three score and ten palm trees. And they encamped there by the waters.” [*Verse 27.*] Did the people then appreciate and acknowledge God’s blessings? Were their hearts filled with gratitude and thanksgiving to Him? Did they have a praise service, as when they stood on the banks of the Red Sea? We have no evidence that their faith was strengthened by God’s mercy and grace and love toward them. *11LtMs, Lt 49a, 1896, par. 5*

So it is with the people of God today. We do not acknowledge

God's mercy, love, and care; we do not appreciate His great goodness toward us. Our hearts are full of complaint. We do not think of his painstaking efforts in our behalf. Our eyes are not open to see His great love.¹¹*LtMs, Lt 49a, 1896, par. 6*

When trial comes to prove us, when we cannot see an increase of prosperity and comfort before us, but a probable lessening of these things, when there is a pressure necessitating sacrifice on the part of all, how shall we receive Satan's insinuations that we are going to have a hard time, that everything is going to pieces, that there is sore trouble ahead of us? If we listen to these suggestions, unbelief in God will spring up. We ought to believe that God has always had a care for His people and His institutions. We ought to look at the work He has done, the reforms He has wrought. We ought to gather up the fragments of heaven's blessings, and tokens for good, saying, "Lord, I believe in Thee, in Thy servants, and in Thy work. I will trust in Thee. Thou hast made this institution a center. It is Thine own instrumentality, and we will not fail nor be discouraged. Thou hast honored me by connecting me with Thine own work. I will keep the way of the Lord to do justice and judgment. I will act well my part by being true to the work of God."¹¹*LtMs, Lt 49a, 1896, par. 7*

The Publishing House a Center of Influence¹¹*LtMs, Lt 49a, 1896, par. 8*

The Echo Office is an institution of the Lord's appointing. When the workers combine faith and works, there will be no betrayal of sacred responsibilities and holy trusts. There will be no conniving at transgression. There will be no rivalry. It will be revealed to discerning minds that God has His hand upon every branch of the work.¹¹*LtMs, Lt 49a, 1896, par. 9*

God is Commander in our offices of publication, and as the workers pass over the threshold to enter their work rooms, they should feel a sacred awe. Angels are in these rooms. Those who have any connection with the service of God should bear themselves with a Christlike dignity, manifesting a Christlike spirit toward superiors, inferiors, and equals. If they are learners in the school of Christ, they will have Christlike manners. There should be no partiality or

hypocrisy. The fear of God, the sense of His goodness and holiness, should circulate through the entire institution. "They shall keep the way of the Lord, to do justice and judgment." [*Genesis 18:19.*] This should be the standard at all times for the managers and workers in the appointed centers which God has created to vindicate His truth.¹¹*LtMs, Lt 49a, 1896, par. 10*

The workers should not strive to follow their own way, for man's way often leads to disaster and defeat. If the attributes of the great destroyer are cherished, the leaven of disunion, unholy ambition, and ruin will be introduced. Each one is to look to God and believe in God for himself. Work in the Spirit of Christ, in complete unity. Do not ask, What will men think of me? What will the world say? What will best serve my own temporal interests? but, What would the Lord have me to do? What can I do to honor God? How can I use my talents to best glorify His holy name?¹¹*LtMs, Lt 49a, 1896, par. 11*

Self is not to be consulted. No rest or happiness is found by wandering from God into paths of our own choosing. The highest standard must be uplifted in every institution that God has established as a center for the diffusion of light. No one should be retained in any one of these institutions who, in a crisis, fails to realize that God's instrumentalities are sacred.¹¹*LtMs, Lt 49a, 1896, par. 12*

A Reform Needed

In our institutions a course of action is being followed that will bring results we little expect. When we crave things that are not for our best good, when we are determined to have our own way, the Lord takes us over paths that are very painful to travel. Let us study the principles set forth in the *sixth chapter of John*. The Lord Jesus unfolded truths that the priests and rulers, and even many of the disciples did not understand. The Great Teacher knew that these words must be spoken, in order to lead the people to decide for or against Him. It were better that those not of the faith should manifest themselves in a decided manner before His crucifixion, else they would tempt the disciples in their great trial to dishonor their Master. Christ knew that all who were not wholly with Him then

would at His trial take a position against Him. Therefore He presented the truths found in this chapter, leading His hearers to reveal the real sentiments of their hearts. *11LtMs, Lt 49a, 1896, par. 13*

I speak to those in responsible positions in our publishing houses. You must be led by the Spirit of Christ, else Satan will intrude himself and counterwork the work of God. All do not see that if they are connected with Christ, they will be closely bound together in unity and confidence. Through Christ's grace those connected with our offices of publication are to show that they are true disciples. "As many as received him, to them gave he power to become the sons of God." [*John 1:12.*] It is your privilege to have a power that you do not now possess. All who through grace come to Christ will share His trials, and be partakers of His suffering and rejection. But they will also be partakers of His glory. *11LtMs, Lt 49a, 1896, par. 14*

A different sentiment needs to be cherished in our publishing houses. The workers need to realize that the Lord has honored them by giving them exalted duties to perform, and that impulsive motions and fitful actions must be put aside. Those who cannot distinguish between the sacred and the common cannot be trusted as stewards of great responsibilities, for when tempted, they will betray their trust into the hands of the enemy. Those who do not cherish an appreciation of a connection with the work which is under God's special supervision will never know how to stand when the enemy presents his specious temptations and flattering attractions. They are easily misled by false statements and ambitious projects. If, after the light has been presented to them, they still fail to distinguish right from wrong, the sooner they are disconnected from the office, the purer and more elevated will be the character of the work. *11LtMs, Lt 49a, 1896, par. 15*

God has sent trials to His institutions to prove who will stand faithful under the temptation of the enemy. The Lord calls upon all who are connected with His work to draw nigh to Him. Those who have shown themselves ready to listen to the voice of a stranger rather than the voice of God have lost much. They have allowed their hearts to become perverted. But this does not annul one iota of

their obligation to God. The burden rests upon them none the less because they have not from the true source gathered strength to bear it. They have loosened their hold on Christ, and have chosen a broken reed on which to lean. They have fallen into Satan's snare.*11LtMs, Lt 49a, 1896, par. 16*

For them there is only one way of escape, and that is to be afraid of themselves, to reject false principles and wrong theories, accepting the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Those who have been leavened by disaffection, have injured their own souls. We hope that they will quickly return to the Lord. Be sure that you have a clear conviction of sin, and then, through earnest prayer and soul-surrender, learn that in Christ alone are found holy aspirations.*11LtMs, Lt 49a, 1896, par. 17*

Just before Christ left His disciples, He gave them important lessons. These lessons they did not comprehend, because they were not in accordance with their own ideas and plans. He told them what He must pass through, and how He must suffer many things, and then be crucified. But Peter rebuked Him, saying, "Be it far from thee, Lord: this shall not be unto thee." Peter had yet to learn that Christ, the Son of God, was the rejected stone, disallowed indeed of men, though chosen of God and precious. Christ exclaimed, "Get thee behind me, Satan; for thou savorest not the things which be of God, but the things which be of men." [*Matthew 16:22, 23.*] These words were a rebuke to the tempter. "Get thee behind me, Satan," Christ said. "Let Me come close to Peter. He must hear My voice."*11LtMs, Lt 49a, 1896, par. 18*

Christ then proceeded to teach His disciples that all who would follow Him, instead of listening to the suggestions of the enemy and the temptation of the natural heart to spare self, and place self first, must educate themselves to practice self-denial and self-renunciation, to lift the cross and follow where Jesus has led the way. One step out of that way, even if it be to gain the world, is no gain. For what is a man profited if he gain the whole world, and lose his own soul? The world sinks into insignificance when compared to

a human soul.*11LtMs, Lt 49a, 1896, par. 19*

We must unite our interests with Christ, even though it be at a sacrifice. He sacrificed all for us. He gave His riches, His glory, His life, that we might gain immortality. Those who enter upon the work of reform need the help of the Holy Spirit to be self-denying, partaking of Christ's sufferings that His important mission may be advanced. The age in which we live calls for all the ability, all the talents, that Christ's followers possess. These abilities and talents come from God, and those to whom they have been given are under obligation to build up God's centers in this world.*11LtMs, Lt 49a, 1896, par. 20*

From these centers the light of truth is to go forth in various ways to those nigh and afar off. If human agents will walk humbly with God, pressing onward and upward, the Lord will use them as channels through which He can communicate light. If they are purged from all selfishness, if they have a continual desire to work for the glory of God, they will receive increased light from the Source of all light. But God cannot connect with those who give evidence that they live to please themselves, to make themselves first. He declares that those who do this will in the end be last of all.*11LtMs, Lt 49a, 1896, par. 21*

Those who are faithful in that which is least will be faithful also in much. God will use those who show that they are self-sacrificing. He has not only entrusted much to man in order to test his loyalty, but He has taken him into co-partnership with Himself. By taking human nature, by making it possible for man to partake of the divine nature, and to overcome the world, the flesh, and the devil, through the power God has provided for him, Christ showed the heavenly universe and the unfallen worlds the estimate He places upon the human race. If man does not co-operate with Christ in the work of his own restoration, if he does not employ every faculty of mind, soul, and body in God's service, that he may be a living channel of light, and reveal the restored image of God, he fails to fulfil God's purpose. But if he does this, he demonstrates to a fallen world what the grace of God can do through Christ.*11LtMs, Lt 49a, 1896, par. 22*

Man is honored by being made a co-partner in God's firm, by being accepted as a worker in the great centers He has established. Those who are thus privileged to be laborers together with God are not to be self-servers. By appointment, the Lord our Redeemer is heir of God, and those who are co-laborers with Him in the work of saving souls are joint heirs with Him. He is the Substitute and Surety for the human race. He has been anointed as head of the human family. He is our Leader, and all who receive Him by faith are co-laborers with Him in the reformatory work that is to be carried forward and upward to glorious victory. His appointment to human leadership was marked by a life of humiliation, self-denial, and self-sacrifice; and to such a life all His followers are appointed. Those who share in His life of self-denial and suffering will reign with Him in glory. To be an overcomer is to be placed in the ranks of those who have the far more exceeding and eternal weight of glory.*11LtMs, Lt 49a, 1896, par. 23*

Only the Holy Spirit of God can quicken the perceptive faculties to discern these exalted mysteries. How man can be a counter part of Jesus Christ is beyond human comprehension. But the Holy Spirit can strengthen our spiritual eyesight, enabling us to see what our natural eyes cannot see, or our ears hear, or our minds comprehend. By the Spirit which searches all things, even the deep things of God, have been revealed precious truths which cannot be described by pen or voice.*11LtMs, Lt 49a, 1896, par. 24*

If I have failed to present something of the importance with which God regards His institutions, as the centers through which He works in a special manner, may the Lord by His Spirit portray these things to your minds, that you may understand the difference between common and sacred service. By the appointment of centers, God designs to bring human beings into partnership with Himself, that humanity may touch humanity, and that man, controlled by the Holy Spirit may increase in knowledge, strengthening every principle of character according to the divine similitude. But the workers in our institutions have failed to fully understand their privileges and responsibilities. In consequence, self has been woven into the work, and has taken the place due to God.*11LtMs, Lt 49a, 1896, par. 25*

Let all beware how they weave self-serving and self-pleasing into

the work. If they do this, they dishonor God, and He cannot use them to His name's glory. In His dealing with Nadab and Abihu, God has shown how He regards this. "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein." They performed the outward ceremony, but there was no virtue in their action. They had on the priestly attire, they had the censer, and they put fire and incense thereon; but it was not the sacred fire of God's kindling, the representation of God's connection with humanity. They took strange fire, which He had commanded them not to use. "And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." [Leviticus 10:1-3.]¹¹*LtMs, Lt 49a, 1896, par. 26*

If the Lord should visit transgression now as He did then, there would be a very different state of things in His institutions. The managers of our institutions have not taught the workers by precept and example that the excellence of God is in all things to be made prominent; and church officers have failed to teach this in the churches. God's standard must be uplifted. All must be made to see that our publishing institutions are of God's appointment. Those who depreciate any one of them, representing it to the people as an inferior place, in order to serve their own interests, must render an account to God. The Lord designs that everything connected with His work shall be treated as sacred. I would impress on all that common fire is not to be used in place of the sacred, that common things must not be mingled with God's appointed agencies.¹¹*LtMs, Lt 49a, 1896, par. 27*

Lt 50, 1896

Israel, Sister

“Sunnyside,” Cooranbong, Australia

July 24, 1896

Previously unpublished.

Dear Sister Israel:

I have words of encouragement to you from the Lord. Will you receive them, and heed the voice of God?¹*11LtMs, Lt 50, 1896, par. 1*

“Be ye therefore perfect, even as your Father in heaven is perfect.” [*Matthew 5:48.*] As our heavenly Father is perfect in His sphere, so also those for whom Christ has given His own life that they may not hopelessly perish, should be perfect through the grace of Christ in their humanity. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” [*John 3:16.*] In this expressed love, we are to believe for our individual selves, and live that belief, not in our own strength, but trusting in the efficiency and righteousness of Christ.²*11LtMs, Lt 50, 1896, par. 2*

“In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.” (1 *John 4:9*), “who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath ... brought life and immortality to light through the gospel.” 2 *Timothy 1:9, 10.* The Lord wills not that any soul should perish. His mercies are without number; and He will not leave His purchased possession, that He has given His own life to ransom, to become the sport of Satan’s temptations. All heaven is given to those who believe in Jesus Christ as their present, personal Saviour. And no soul can dishonor God more than by claiming to believe the truth, and yet wearing the garments of

mourning as though orphans.*11LtMs, Lt 50, 1896, par. 3*

“I am the good shepherd, and the good shepherd giveth his life for the sheep.” [*John 10:11.*] “For the Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them hath gone astray, doth he not leave the ninety and nine, and goeth into the wilderness, and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than over the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” *Matthew 18:11-14.**11LtMs, Lt 50, 1896, par. 4*

The Lord does not leave His wounded and bruised sheep to the power of Satan to be torn in pieces. He is ever strengthening His own when they are weak, and delivers the tried and tempted ones from the enemy’s power. The Lord Jesus never forsakes any soul that puts [his] trust in Him, and those who claim to be sons and daughters of God must trust in Jesus always. To do otherwise is to disown that He loves us, and by going depressed, covering ourselves with garments of heaviness and mourning, we make a very bad representation of Christ. We virtually say, “Our Lord is a hard, tyrannical Master.” This is dishonoring and misrepresenting the precious Saviour, who gave His own life that He might make it possible for all to believe on Him, and confide entirely in His interest and love for sinful man.*11LtMs, Lt 50, 1896, par. 5*

“He shall deliver the needy when he crieth; the poor also, and him that hath no helper.” *Psalms 72:12.* “I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.” *Isaiah 27:3.* You do great injustice to my Saviour when you walk as though in the shadow of darkness. You are never to walk in the fire and sparks of your own kindling, subject to feelings and emotions. They that follow me “shall not walk in darkness, but shall have the light of life.” [*John 8:12.*] There is a positive promise. Now if you are following another leader than Christ, who is light and truth, and life, leave that leader at once, and follow Jesus, the light of the world. Is the Lord pleased to have you tossed about as the restless waves of the sea? No! No! I tell you, He bids you, be strengthened, stablished, rooted, and grounded, and built up in the most holy faith.

“Ye are not your own.” [*1 Corinthians 6:19.*]*11LtMs, Lt 50, 1896, par. 6*

You are bought with a price which cannot be estimated. Then your owner is God, the mighty God, and the price is paid. Look to the cross of Calvary. This fluctuating between hope and fear hurts the heart of Christ, who hath given you unmistakable evidence of His love, and hath chosen you. “Ye have not chosen me,” saith Jesus; “but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.” [*John 15:16.*]*11LtMs, Lt 50, 1896, par. 7*

In much love to yourself, and husband, and Jessie.*11LtMs, Lt 50, 1896, par. 8*

Lt 51, 1896

Israel, Sister

"Sunnyside," Avondale, Australia

March 28, 1896

Previously unpublished.

Dear Sister Israel:

The Word of God is given me to you, "We are laborers together with God" in working out your own salvation, and the achievements of personal religion. [1 *Corinthians* 3:9.] Whenever the human agent accomplishes anything, it is in co-operation with God, in obedience to His Word. God works through His agencies, and man works in harmony with God. "Work out your own salvation with fear and trembling, for it is God that worketh in you, to will and to do of his good pleasure." [*Philippians* 2:12, 13.] This is encouragement to you. It is His divine theory to guide you in all His plans, to do His good pleasure in His service. Declaim not against your inefficiency and defects of character. Jesus says, "I came not to call the righteous, but sinners to repentance." [*Mark* 2:17.] *11LtMs, Lt 51, 1896, par. 1*

The human agent is to receive Christ as his personal Saviour. Jesus loves you. He will manifest Himself unto you. You are not to feel you are presumptuous in laying your hand in the hand of Jesus Christ, or in saying, "He is my Saviour. I receive the clear teaching of His Word. I will not try to manage this matter in my own strength, or in my own way. I take the Word of God as the voice of God speaking to me." The Lord says to you, "Ye must be a laborer together with me." Unless you co-operate with Him, He cannot work for your present and eternal good. You must talk faith and hope and courage. You must live by faith, not by feeling. *11LtMs, Lt 51, 1896, par. 2*

God has given you moral powers and religious susceptibilities. He hath delivered up His own Son as a propitiation for our sins. He is our Redeemer. He manifests to us the light, the truth, and the way,

and He requires you to fulfill the Scripture, "Hope thou in God; for I shall yet praise him, who is the light of my countenance and my God." [*Psalm 42:11.*] The Lord gives you His Holy Spirit, and supplies providential opportunities and facilities for the training of your mind. This is done independently of you, and the matter will end here, unless when tempted you draw nigh to God, and co-operate with Him by believing that He saves you now, whatever may have been your past history. *11LtMs, Lt 51, 1896, par. 3*

Grasp the promise. Forget the things that are behind, and lay hold of the Word of promise: "I will manifest myself unto you," "I will come unto you," and "abide with you." [*John 14:21, 23; 15:4.*] You must work, and God will work. The work He requires of you is to believe in Jesus Christ whom He has sent to save you. Your soul is of value with God. You must pray and believe and obey. You must be a laborer together with God, for it is God that worketh in you both to will and to do of His good pleasure. *11LtMs, Lt 51, 1896, par. 4*

Jesus loves you. He gave His precious life that you should not perish, but have everlasting life. Then lift up your eyes to Jesus. "Look and live." [*Numbers 21:8.*] When despair would seem to sweep over your soul, continue to look to Jesus, and say, Get thee behind me Satan, I will have naught to do with thee. I hang my helpless soul upon Jesus Christ. He liveth to make intercession for me. My soul is precious in His sight. He that looks with interest upon the little brown sparrow, looketh upon me. Not a sparrow falleth to the ground without the notice of your heavenly Father, and if He thus notices the birds, how much more will He care for you who is formed in His image? He gave Jesus to be a propitiation for your sins, and not for yours only, but for the sins of the whole world. Now believe, and trust in Him, and talk faith. The spell is broken. Christ hath spoken, "Peace be unto you." "In the world ye shall have tribulation, but in me ye shall have peace." [*John 16:33.*] *11LtMs, Lt 51, 1896, par. 5*

In much love I send you these lines. Believe and act upon them. *11LtMs, Lt 51, 1896, par. 6*

Lt 52, 1896

Israel, Sister

“Sunnyside,” Cooranbong, Australia

June 22, 1896

Previously unpublished.

Dear Sister Israel:

The word I have for you this morning is, “The Lord Jehovah is ours, in Him is everlasting strength.” [See *Isaiah 26:4*.] Then comes forth a burst of praise mingled with humility, “Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth’s sake.” [*Psalms 115:1*.] The Lord expects His children for whom He is doing so much to respond to the weighty evidence He has given them of the great love and mercy He has manifested unto them. When their faith is tried, the enemies of God and of His people watch them critically to see if there is not a chance for Satan to wedge himself in with his great temptations. Where is now your God? Will the children of God for whom He has done so much answer in cheerful, trustful words, “Our God is in the heavens; He hath done and will do whatsoever He hath pleased”? The contrast is then made plain in response to the scornful retort. “Their idols are silver and gold, the work of men’s hands.” [*Verses 3, 4*.] And then is repeated the useless dependence that they have in their idols. Will the chosen people of God look in faith to the Source of all might and power, and sing of the mercies of God? *11LtMs, Lt 52, 1896, par. 1*

All were called upon—the house of Aaron, and those who feared the Lord—to trust in the Lord, to prove their immortal principles, for God was their help and their shield. “Many are the afflictions of the righteous; but the Lord delivereth them out of them all.” [*Psalms 34:19*.] All their troubles and trials but conform them to their Lord and Master. They prove the eternal principles which the love of God, the love of truth, has planted in their hearts. *11LtMs, Lt 52, 1896, par. 2*

Then comes from the Psalmist, and from the voices of the

assembled people in holy song of praise, "The Lord hath been mindful of us; He will bless us." "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake." "I will praise thee, O Lord; with my whole heart will I show forth thy marvelous works. I will be glad and rejoice in Thee. I will sing praise to Thy name, O thou Most High." [*Psalm 115:12; 23:1-3; 9:1, 2.*] Israel had not a cold and severe judge in their God, whom the little mind of man could not take hold upon. In order to reveal God as He is, full of mercy and truth, He gave Jesus to our world to represent the love of the Father, that in the person of Christ there might be a sure representative for their faith to grasp, the only begotten Son of the infinite God, the manifested brightness of His glory, the express image of His person. That God, the great Ruler of the universe, had a deep interest in every home, to help, to bless, to cheer, to strengthen. Then let us believe and love and trust Him.¹¹*LtMs, Lt 52, 1896, par. 3*

Lt 52a, 1896

Israel, Sister

Cooranbong, New South Wales, Australia

April 21, 1896

Previously unpublished.

Dear Sister Israel:

I am writing to you, keeping my promise. And the Word of God is full of rich assurance and most precious promises. You ought to have more faith in God than in any human being. He loves you with a love greater than the love of a mother for her child. The Word of God declares a mother may forget her sucking child, yet I will not forget you. It is your privilege to rest in the love of Jesus for salvation, in the fullest, surest, noblest manner; and say, He receives me, He loves me; I will trust Him, for He gave His precious life to save me, and He does save every one who wants to be saved, and who believes in Him as their personal Saviour. And you can, in this growing and increasing, bear to the world the surest evidence of the truth of the Word of God, because you consent to be saved, you consent to let Jesus take away all your sins.¹¹*LtMs, Lt 52a, 1896, par. 1*

There is nothing that can dispel doubt more than coming into contact with the character of Christ. He hath said it: "He that cometh unto me I will in no wise cast out" [*John 6:37*], that is, there is no possibility for Me to cast out, for I have given them My pledged word. I will receive them, I will manifest Myself to them. When you talk faith and practice faith, you are bearing a living testimony of the truthfulness of the Word of God.¹¹*LtMs, Lt 52a, 1896, par. 2*

Is Jesus true? Does He mean what He says? Answer decidedly, Yes, every word. Then if you have settled that, you may by faith grasp every precious promise, and receive [it], and be blessed, for this acceptance by faith gives life to the soul today. Is Jesus true to His word? You can answer that question in your own individual case, believing He is true to you, even if you feel yourself to be the

weakest and most unworthy. All your dark brooding doubts are scattered back upon the archdeceiver who originated them. In Satan is deception, is guile. Christ is truth, and in His mouth is found no guile. *11LtMs, Lt 52a, 1896, par. 3*

Christ came not to be ministered unto, but to minister and to give His life a ransom for many. His own divine power and Godhead given for Me? Yes. He declared, "He that hath seen Me hath seen the Father. I and my Father are one." [*John 14:9; John 10:30.*] When challenged by the high priest, "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God," Jesus saith unto him, "Thou hast said." The high priest knew just what that saying comprehended, and he turned and said, "He hath spoken blasphemy." [*Matthew 26:63-65.*] Bear all this in your mind. The Saviour whom I know you love, is behind all His words, for His words are truth. Now look at His character, believe His words. Amid insult and scorn and mockery and rejection and shame is He not without guile? Then rest in His words of love, and honor Him by your faith. *11LtMs, Lt 52a, 1896, par. 4*

Lt 52b, 1896

Ings, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

May 7, 1896

Portions of this letter are published in *FBS 71*.

Dear Sister Ings:

I received your letter, and read it with pleasure. I cannot write much now, as the books so essential to be gotten out need my time. *The Life of Christ* needs to be out. One is now ready for publication, and the other must have my time at once. I cannot leave here for Africa or America until these books are completed.^{11LtMs, Lt 52b, 1896, par. 1}

You speak about the goods sent to me. I did think it was strange that such a mess of things were sent that I never sent for. Crockery of any common order should never be sent so far. Goblets such as we have in America are never seen here. In the place of putting a few choice things in the drawers with the rolls of cotton, things were packed in a very careless manner, and were smashed all to pieces. I did not send for the bedsteads. The marble slabs cost a great deal to transport, and those immense walnut bedsteads should never have been sent. I sent for my wicker chairs that are light and easily transported, but they never came. I do not know who packed these goods. The largest mirror sent was broken into many pieces. Instead of being put securely between boards, these looking glasses were packed back to back in such a way that they would have broken had they been sent but a short distance. But all this is, I think, of small account.^{11LtMs, Lt 52b, 1896, par. 2}

I may be back to America, but cannot tell. I want to have clear light. My memory is good, my mind clear, and my health better than it has been for many years. All who came up to Cooranbong are doing excellently well healthwise.^{11LtMs, Lt 52b, 1896, par. 3}

Ella and Mabel are useful, industrious girls. The other day I went in

where May Lacey White lives close by us, and Ella was just taking out of the oven five or six loaves of nicely baked bread. These she had made herself. They do not find much time for play. Mabel is keen in perception. She understands what is wanted and is ever ready to think and supply the forgetfulness of others. Both have grown wonderfully since coming to Australia. Ella weighs one hundred seven and a half pounds. She has gained twenty-four pounds since leaving San Francisco. Mabel has not been weighed, but she is nearly as large as Ella. They have outgrown all their clothing, are robust and solid in flesh, cheeks red, and show unmistakable improvements in their entire physical structure.^{11LtMs, Lt 52b, 1896, par. 4}

You speak of warm weather. We had a few warm days in December and in January. These are not melting days. I never was in a climate more even and healthful than New South Wales. New Zealand is also beautiful. I enjoyed it there, but Cooranbong has a beautiful, healthful climate.^{11LtMs, Lt 52b, 1896, par. 5}

There is but little sickness here, and no physician living in Cooranbong, for there is scarcely anything for one to do. We were much worried to know how we would get along with May Lacey White's confinement. We thought we would have to send to Sydney or Newcastle or else send her down to Sydney, but Willie consulted the physician in Newcastle, twenty-five miles from Cooranbong. He said there was a woman who attended such cases, and since she had come to Cooranbong he had never had a call to that place. He assured us that we could trust any case in her hands. We did as we were told, and all went off splendidly.^{11LtMs, Lt 52b, 1896, par. 6}

The nurse knew that there were two children to be born, but she wisely kept the knowledge to herself until the first child was born. May then said, "I am so thankful that I am through." "But," said Mrs. D., "there is another child to be born." Sure enough, W. C. White has twin boys. The first born weighed six pounds and a half, and the second five pounds and a half. I have never seen infants with such perfectly round heads. Their foreheads are prominent and perfect in shape.^{11LtMs, Lt 52b, 1896, par. 7}

Sara was with May White all the time, and took charge of her. The

nurse came only twice after the children were born. The babies are now one month and one day old. They are very good children, and yet May has her hands full, for both require attention at once.*11LtMs, Lt 52b, 1896, par. 8*

Mabel has given away both her dolls. She says she does not want dolls now, for she has two living dolls to take care of. The little girls are so much pleased they do not know how to express themselves.*11LtMs, Lt 52b, 1896, par. 9*

We would be much pleased to have you and your husband come to Australia. We have no fog here, except occasionally there may be a little mist, but it lasts only a few hours and then the sky is clear again. I think it would be a blessing healthwise for you to be here. I cannot tell you how much Sara has gained, but she was never so fleshy in all her life as now. I have no rheumatism here. We are surrounded by a variety of gum trees, and these may help us healthwise.*11LtMs, Lt 52b, 1896, par. 10*

Our home is on a cleared spot of land in the forest. If you decide to come, we will be more than pleased to see you, and will link up with you as of old. I think the school would like to have a matron and a good cook. Do you know of a superior cook whom you could recommend?*11LtMs, Lt 52b, 1896, par. 11*

At present we have in our family Marian Davis, Eliza Burnham, Sarah Belden, Sara McEnterfer, May Israel, Brother Connell, Edith Ward, and Maggie Hare. Sarah Belden does the cooking. Edith Ward is a little girl fourteen years old. She washes the floors, cleans the vegetables, washes the dishes, etc. She is active, willing, and very helpful. We like her very much. May Israel is my book-keeper, and Maggie Hare is my stenographer. Fannie's health has failed, and she leaves us today for America. Brother Connell is our hired man, as faithful as the day is long, a young man of good, solid sense.*11LtMs, Lt 52b, 1896, par. 12*

Just now we are much perplexed over the question of means. We want to commence the school here, and I have sent to Africa for the loan of some money on which I will pay interest. We cannot go on with our school building unless we have means. We are hoping and praying that the Lord will open the way for the school buildings to go

up, but we shall need to do all in our power to keep things in operation. Camp meetings must be held in the suburbs of our large cities. This does more for our work and its advancement than any other kind of labor, as the influence is felt by so large a number.¹¹*LtMs, Lt 52b, 1896, par. 13*

Lt 53, 1896

Johnson, Brother

Sunnyside, Cooranbong, Australia

June 29, 1896

Portions of this letter are published in *Ev 499*.

Dear Brother Johnson:

I received a letter from a sister in Stockholm, in regard to sister Ekman, stating her case to be still comfortless. I send this letter to you, asking you to translate it, and send it to her. I hope it may be blessed to her good. I also send you copies of letters which I have written to one in a condition of similar discouragement. These you are at liberty to translate for the benefit of our afflicted sister. I am deeply sorry for this dear soul, and I believe that she will be delivered from the temptations of Satan. *11LtMs, Lt 53, 1896, par. 1*

“Who is among you that feareth the Lord? that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.” [*Isaiah 50:10.*] *11LtMs, Lt 53, 1896, par. 2*

“Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, praise the Lord; for his mercy endureth forever.” [*2 Chronicles 20:20, 21.*] *11LtMs, Lt 53, 1896, par. 3*

These are the words of God. If there was much more praising the Lord, and far less doleful recitations of discouragements, many more victories would be achieved. These words are for our encouragement. We are not to talk darkness and doubt. This was a singular way of going to battle against the enemy’s army—praising the Lord with singing, and exalting the Lord God of Israel. This was

their battle song. They praised the beauty of holiness. Do you not think that if more of this was done now, hope and courage and faith would be strengthened? Would not this strengthen the hands of the valiant soldiers who today are standing in defense of truth? Would not the voice uttering the praises of God uplift? The inspiration of the Holy Spirit proceeding from God leads us to say, "Praise ye the Lord; for his mercy endureth forever." [*Verse 21.*]*11LtMs, Lt 53, 1896, par. 4*

"And Jehoshaphat feared, and set himself to seek the Lord." Then what shall we do when brought into strait places, when the warfare shall become decided, as it now is in many places, to oppress the people of God? Shall we not seek the Lord most earnestly? Should there not be unity of purpose, our prayers going forth from unfeigned lips? "And Judah gathered themselves together, to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord." [*Verses 3, 4.*] Read the prayer of Jehoshaphat. The entire chapter is one we need to study. In this chapter there is light and courage. But there are no words of encouragement to those who are unbelieving and refuse the message of God for His people.*11LtMs, Lt 53, 1896, par. 5*

"Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets; so shall ye prosper." [*Verse 20.*] There is no time now to refuse to hear the messages of warning and encouragement which God sends to His servants. There is no time now to sow the seeds of doubt and criticism, and [to] murmur and complain. We must encourage faith, having full and entire trust in God. In the place of complaining, praise God, the beauty of holiness, and say, Praise God; for His mercy endureth for ever.*11LtMs, Lt 53, 1896, par. 6*

From the light which the Lord has given me, there is not all that faith exercised among our people in the churches in Norway, Sweden, and Denmark that there should be. There is need of much larger faith, far less talking of unbelief, far less murmuring and complaining, and far greater humbling of the soul before God. The least expression of doubt is a seed sown.*11LtMs, Lt 53, 1896, par.*

In the name of the Lord I bear you a message. In the place of sullen unbelief, in the place of weakening the faith of others by leavening them with unbelief, let the words of the king Jehoshaphat be heard as if spoken to you. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." [*Verse 20.*] Praise the beauty of holiness, as you meet opposition and falsehood and error of every stripe and type, let not lying reports find a lodgment in [the] minds of those who have the precious light of truth. Lift up your hearts in thanksgiving. Praise the Lord; for His mercy endureth for ever. *11LtMs, Lt 53, 1896, par. 8*

If you talk unbelief, you will have unbelief, plenty of it. Sowing unbelief, the murmuring against the Lord, is murmuring against His servants. All who do this are preparing a harvest they will not care to garner. All the darkness possible, I am pained to say, will be pressed in upon the people of God. This darkness will come through human agents who claim to believe the truth. The very ones who have had light and evidence have not cherished this light, and have no heart to receive the evidence. They gather darkness about their souls, and dwell in darkness. They make doubt and unbelief the atmosphere surrounding their souls. But the time has come for those who are deceived by these agents to turn their faces away from the darkness to the light. I have words for you. Turn ye away from every deceptive, falsifying influence, and face the light. Talk light; come into actual, personal contact with Jesus Christ, that you may surround yourself with an influence that is uplifting and reviving. While some men and women love to talk disagreeable unbelief, let those who [are] in the service of Christ come to the source and center of light. Then they will not live apart from Christ, and lead others to the enemy's ground. *11LtMs, Lt 53, 1896, par. 9*

Christ is love, not hatred and variance, but love. Life and truth dwell in this atmosphere. Think the thoughts and do the acts of Christ. Express the feelings of Christ, which will be a communication of Himself. It is the working of His Holy Spirit, and the innermost soul is drawn out after Christ, and lays hold, and becomes possessed of the Spirit of Christ. Then we work in Christ. *11LtMs, Lt 53, 1896, par. 10*

I beseech you, and all our ministering brethren, to talk faith. Put

away doubts yourselves, and be representatives of Christ to others. Talk faith. Believe His prophets, receive His light from his servants.¹¹*LtMs, Lt 53, 1896, par. 11*

I send you this because I am warned of danger and darkness. A dark cloud is settling over all who do not believe. Turn your faces to the Sun of Righteousness, and praise the Lord.¹¹*LtMs, Lt 53, 1896, par. 12*

In much love.¹¹*LtMs, Lt 53, 1896, par. 13*

Lt 54, 1896

Kellogg, J. H.

“Sunnyside,” Cooranbong, Australia

July 10, 1896

Portions of this letter are published in *CD 110, 291-292; SpM 30-33.*

Dr. J. H. Kellogg
Battle Creek, Michigan

Dear Brother:

I am up this morning at three o'clock. At nine the mail must leave Cooranbong.¹¹*LtMs, Lt 54, 1896, par. 1*

Several times I have been in gatherings of our people where yourself and Elder Olsen were present, and I have a message from the Lord to you, and to all assembled. I have not time this morning to present but a few matters. I fear I can never write the words as I spoke them. There was danger on the right hand, and on the left, that should be considered and realized. The matter, as it was opened to me, demands more time than I can now command.¹¹*LtMs, Lt 54, 1896, par. 2*

One was standing in your midst that is never absent from any of your assemblies. He spoke to you. Laying His hand on your shoulder, He said, in substance, these words: God will be with you while your heart is humble, contrite, and wholly with Him. But he that exalteth himself shall be humbled. The work you have been entrusted to do cannot be successfully performed unless the great Physician stands by your side. You must work in harmony with Him, having your heart deeply stirred with human sympathy. You cut into the human flesh that you may sever the diseased portion to save future suffering, and death. One who is under the tender influence of the Spirit of God, will not, through familiarity of practice, quench the tide of human sympathy and fellow feeling that should ever be kept alive in his heart. A more than human power presides to repeatedly kindle afresh, as the case may demand, the Divine

tenderness for human suffering, that so oft comes to his hands for counsel and relief. *11LtMs, Lt 54, 1896, par. 3*

Will you consider that on every occasion there is an object lesson before you in regard to the Lord's dealings with His people? Often He has to cause pain in pruning away the unhealthy growth of temporal and secular interests, which are endangering the heart and character for eternity. God works with no wanton hands and indifferent heart; but it is in love to the human agent that He prunes and cuts away the growth which will become of such proportions as to endanger the health and life of the soul. *11LtMs, Lt 54, 1896, par. 4*

Be attentive to the spiritual and eternal interests. You are gathering too many responsibilities, and this is making your work, in many respects, defective. Some branches will be overgrown, others left to become sickly and enfeebled. While you are doing an important work, bring to your side co-workers. Educate, educate, educate. Secular business, that will tell on your mental and physical strength, is absorbing your thoughts, and taxing your mind and energies. You must not presume to load down so heavily, for you are but mortal man. *11LtMs, Lt 54, 1896, par. 5*

Your conscience must ever be kept clean and tender and true. There are those associated with you that should ever have kept before them their aptness and inclination to use poisonous drugs, that kill if they do not cure. The light that God has given upon the subject of disease and its causes needs to be dwelt upon largely, for it is the wrong habits of indulgence of appetite and careless, reckless inattention to properly care for the body that tell upon people. Habits of cleanliness, care in regard to that which is introduced into the mouth, should be observed. *11LtMs, Lt 54, 1896, par. 6*

You are to make no prescriptions that flesh meats shall never be used, but you are to educate the mind, and let the light shine in. Let the individual conscience be awakened in regard to self-preservation and self-purity from every perverted appetite. The variety of food at one meal causes unpleasantness, and destroys the good which each article, if taken alone, would do the system.

This practice causes constant suffering, and often, death. *11LtMs, Lt 54, 1896, par. 7*

You have too little care, and feel too lightly, the burden of providing an orderly, ample repast for your workers. They are the ones who need an abundance of fresh, wholesome provision. They are constantly taxed; their vitality must be preserved. Their principles should be educated. They, of all in the Sanitarium, should be abundantly furnished with the best and most wholesome, strength-giving food. The table of your helpers should be furnished, not with meat, but with an abundant supply of good fruit, grains, and vegetables, prepared in a nice, wholesome way. Your neglect to do this has increased your income at altogether too great an expense to the strength and souls of your workers. This has not pleased the Lord. The influence of the entire fare does not recommend your principles to those that sit at the helper's table. If they are worthy to compose your family, they are worthy of the very best and most strength-giving diet, that seeds will not be planted in their breasts which will germinate and bring forth a harvest to the dishonor of God. But this has been done; and this must have attention. Equality must be practiced as well as talked. *11LtMs, Lt 54, 1896, par. 8*

That God who gave His only begotten Son to die for the redemption of the sinful race will not approve the management of the table for the workers at the Sanitarium. The money saved by limiting the table supplies, by not providing fresh, wholesome food, and not taking pains to get a variety at one meal, but to provide odds and ends, is a loss. The ones who give the treatment and care for the sick men and women are taxed in their labor, and must have greater privileges than have been given them if their hearts are to be kept from temptation and corruption. This line of work has been neglected. Let the education be given, line upon line, precept upon precept, that we are all servants. All work done is serving ministers of the gospel. *11LtMs, Lt 54, 1896, par. 9*

All the servants of God are to be respected, loved, cared for. They are servants who work in caring for the sick, who need to have vital force to do their work intelligently and thoroughly and with good cheer in their hearts. All the time they are to feel that their labors are appreciated, and that they must ever be kind, cheerful, hopeful,

full of faith, having words that they can speak to poor, suffering ones. While all gossiping and talking should be avoided, because much conversation worries the sick, words should be spoken of the blessed Saviour, His love and tenderness, the compassion He has for the suffering ones. This will have a soothing influence upon the afflicted souls. They will feel that the One watching over them is tender and faithful and sympathetic. This is one important position which God has given them in comforting the oppressed ones, in speaking a few words to the Lord in prayer in their behalf. Angels of God will help such souls, and will strengthen and bless those who are ministering unto them. *11LtMs, Lt 54, 1896, par. 10*

All your helpers need encouragement in their work. Those who have a class of work to do, which is not pleasing to their natural feelings, need encouragement; they need to keep their souls uplifted. They need to feel that every provision is made for them to supply the food prepared for them. They are not to be regarded as menials, but as workers to keep the institution in such order that angels of God will be pleased with the fidelity of every worker. The institution is kept and upheld by the workers, and there can be no indifferent laxness on their part. *11LtMs, Lt 54, 1896, par. 11*

There should be no lording it over God's heritage, for those who do the most disagreeable work, out of love for God, are as precious in His sight as those in higher positions of trust. "All ye are brethren." [*Matthew 23:8.*] There can be no neglect in regard to the duties you owe to these souls, who are workers, without the disapproval and condemnation of God. *11LtMs, Lt 54, 1896, par. 12*

I present these things to you that you may make a decided change in this order of things. There are many things that need to be corrected and made wholesome and beautiful, so that the angels of God may not see preference for one and dishonor to another. Eating of the flesh of dead animals is deleterious to the health of the body, and all who use a meat diet are increasing their animal passions and are lessening their susceptibility of the soul to realize the force of truth and the necessity of its being brought into their practical life. This meat eating question needs to be guarded. When one changes from the stimulating diet of meat eating to the fruit and vegetable diet, there will always be at first a sense of weakness and

of lack of vitality, and many urge this as an argument for the necessity of a meat diet. But this result is the very argument that should be used in discarding a meat diet.*11LtMs, Lt 54, 1896, par. 13*

The change should not be urged to be made abruptly, especially for those who are taxed with continuous labor. Let the conscience be educated, the will energized, and the change can be made much more readily and willingly.*11LtMs, Lt 54, 1896, par. 14*

The consumptives who are going steadily down to the grave should not make particular changes in this respect, but care should be exercised to obtain the meat of healthy animals as can be found.*11LtMs, Lt 54, 1896, par. 15*

Persons with tumors running their life away should not be burdened with the question as to whether they should leave meat eating or not. Be careful to make no stringent resolutions in regard to this matter. It will not help the case to force changes, but will do injury to the non-meat-eating principles. Give lectures in the parlor. Educate the mind, but force no one, for such reformation made under a pressure is worthless, and will surely go back to [a] meat-eating diet. Enlighten the mind that God would be pleased to have the body free from disease. The greatest cause of disease is in the food taken into the system in large meat eating. When you remove the meat from the table, you have a work to do to substitute articles of food tasteful and appetizing in fruits and grains. Meat will soon be forgotten in arousing the conscience and the determined will brought into action. There is to be no forcing the mind, but educating it to view the subject from a right standpoint.*11LtMs, Lt 54, 1896, par. 16*

There needs to be presented to all students and physicians, and by them to others, that the whole animal creation is more or less diseased. Diseased meat is not rare, but common. Every phase of disease is brought into the human system through subsisting upon the flesh of dead animals. The feebleness and weakness consequent upon change from a meat diet will soon be overcome, and physicians ought to understand that they should not make the stimulus of meat eating essential for health and strength. All who

leave it alone intelligently, after becoming accustomed to the change, will have health of sinews and muscles. More again.¹¹*LtMs, Lt 54, 1896, par. 17*

Lt 55, 1896

Kellogg, Brother and Sister [J. H.]

Ashfield, New South Wales, Australia

November 14, 1896

Portions of this letter are published in *1MR 146-150*.

Dear Brother and Sister Kellogg:

Our second conference meeting has just been held in New South Wales, and the blessing of the Lord rested upon those assembled. Many more came together than we supposed would come. The churches have all been represented.¹¹*LtMs, Lt 55, 1896, par. 1*

We were rejoiced to see Brother Radley at this meeting. He came on Sunday, and remained until the meeting closed, Wednesday. We have felt great anxiety for him. His wife embraced the truth first, and he came along more slowly. He was very cautious in regard to committing himself. We visited him, and saw that he was a man of few words, and seldom attended our meetings. I talked with him personally in regard to his responsibilities as a husband and father. He has two boys, little lads, and three girls. All are interesting, and at an age when they need the leading and guiding of a father. The mother has done the best she could.¹¹*LtMs, Lt 55, 1896, par. 2*

We held meetings at Brother Radley's house, but he manifested so little interest in them that they were discontinued. His heart was not inclined to fully accept the faith. But I talked with him as though he were fully with us, presenting before him his responsibilities for his neighbors. I said, "You have the light of truth, and you have a work to do to enlighten others. You love to read. Study, then, for time and for eternity. The time which any of us have to work is short. We must act our part in the service of God." I told him what he could do to advance the knowledge of the truth. He assented to it all by a mere response.¹¹*LtMs, Lt 55, 1896, par. 3*

This was in 1894. Brother Starr was with me. After we left he said, "I was surprised to hear you talk to him as though he were fully with

us. If he himself does not work on the Sabbath, his hired help works." I answered, "I talked to him just in the right way. I presented to him his high obligations to God in point of influence, laying the matter before him as one who should stand in the gap and make up the hedge, and raise the Sabbath of the fourth commandment to its exalted standard."*11LtMs, Lt 55, 1896, par. 4*

He felt himself far from deserving the confidence I placed in him. We prayed with the family, and had the precious blessing of the Lord. Thus from time to time we visited him, and he always treated us courteously, but did not fully identify himself with us. Yet I always talked with him as one who knew and loved the truth, always laying out plans with him whereby he might be a laborer together with God. I told him that our responsibility and accountability to God was the strongest and most powerful of all motives that should lead us to obtain the very best kind of knowledge, the highest education. If he gained this, he could help other minds with a force proportionate to his intelligence and his religious devotion, and be a bright and shining light to his neighborhood.*11LtMs, Lt 55, 1896, par. 5*

I said to him, "Brother Radley, the Lord wants you to co-operate with Him. You have a large orange, lemon, and peach orchard, and other fruit. You are giving these time and attention, that they may bear fruit, and not disappoint you. Well, you are God's husbandry; you are God's building, and He looks to you to be His human agent, through whom He can communicate truth to others. He will use you, through the strongest principles of your mental and moral capabilities, to reach other minds. At this period of your life, while your mind is yet vigorous and susceptible to the influence of His grace, God calls for you. Any selfish influence to which you give your mind will soon contract the intellect and harden the heart."*11LtMs, Lt 55, 1896, par. 6*

I begged him to improve his talents. I asked him if he had *Patriarchs and Prophets* and *Great Controversy*. He said no, but that they were in the library, and he was intending to get them, and read them. Then I remarked that I had never yet seen them on his table.*11LtMs, Lt 55, 1896, par. 7*

He lived eleven miles from Granville, and I seldom saw him at

meeting in the little church at Castle Hill, which was about seven miles from where he lived. *11LtMs, Lt 55, 1896, par. 8*

One night the Lord gave me a message for him, and I arose at midnight and wrote out page after page. I knew the Lord was calling for him. I sent the message to him, to be read to him and his neighbor, Brother Whiteman, who was in a similar position, tempted and allured away from the truth. Brother McCullagh, I think it was, read the matter to him, and he said, "Why did she write such a communication to me? I am not a believer. I do not want to separate from my neighbors. I cannot displease those with whom I have lived for twenty years." (I think it was.) *11LtMs, Lt 55, 1896, par. 9*

I told Brother McCullagh to leave the message with him. His case was again urged upon me. I said, "What can I do more, Lord; he will not receive the light. What can I do?" I was directed to do one thing more—to place my books in his hand as a gift, first, *Steps to Christ*, then *Patriarchs and Prophets*, then *Great Controversy*. I did this, and he read *Patriarchs and Prophets* through three times, and said that he could not find one sentence in it to criticize. It was all just as it should be. *11LtMs, Lt 55, 1896, par. 10*

When I placed *Great Controversy* in his hands, he objected to taking it, saying that there was one in the library that he could get. I said, "Never mind. I want to place this in your family as your very own, that it may be a blessing to you, and to your children. The Lord has given me light, and I mean that all shall have that light, if possible." He accepted the gift. *11LtMs, Lt 55, 1896, par. 11*

I had been shown that we become too easily discouraged over the souls who do not seem to take hold at once. But those who minister must not fail nor be discouraged. Christian motives demand us to act with a steady purpose, and undying interest, and an ever increasing importunity for the souls whom Satan is seeking to destroy. No disappointment, no outward appearance, can chill the earnest, yearning energy for the salvation of others. The Holy Spirit's efficacy will co-operate with human effort, and that love flows forth upon the soul for whom Christ has died with an inexhaustible interest, for we have an inexhaustible source upon

which to depend.*11LtMs, Lt 55, 1896, par. 12*

I have given Brother Radley *Christian Education*, and *Christian Temperance*. I have sent to Battle Creek and ordered the *Review*, *Sabbath School Worker*, *Sentinel*, and *Youth's Instructor*, to be sent to Brethren Radley, Whiteman, and Thomson, and asked to have this charged to me.*11LtMs, Lt 55, 1896, par. 13*

It would be difficult for a mind to continue in resistance to all these efforts, and O how happy I am to state that Brother Radley has come out, decided, firm, and true. He is now one of the leaders in the Castle Hill Church, and is growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. He enjoys the meetings. His heart, I believe, is warming to the enterprise of building up the work. With all his powers of soul and influence, he gladly co-operates in this great work of highest importance. We now expect that benevolence, and an earnest desire to do good to other souls, will take the place of worldliness and narrow selfishness.*11LtMs, Lt 55, 1896, par. 14*

As the love of God enlists all the energies and the stability of Christian principles on the side of unselfish, persevering work for the Master, Brother Radley will be an instrument in the hands of God for saving the souls of his children, and filing them under the bloodstained banner of Prince Immanuel. And their influence will extend beyond his own family to his neighbors. As he works, God will work with him, and furnish his soul with more than human efficiency. The mind will become inventive, vigilant, and a power to win others.*11LtMs, Lt 55, 1896, par. 15*

I have placed this case before you in full, in order that you may know the manner in which I have worked. This we have done in many cases, with the best results. We have kept reading matter before those who are unsettled. Yet temptations are so strong that they will not yield to truth. Brother Radley has a large orchard, which is profitable to him. In this section of the country there is no one believing the truth who is so well situated as Brother Radley.*11LtMs, Lt 55, 1896, par. 16*

I have been giving reading matter to the postmaster in Cooranbong. In the absence of the minister he takes his place. During the

Institute we held last April, he was convicted of the truth; but a minister who seems to be a second Canright came in with all his false statements and theories, and created such a state of things that those who had been interested, turned their ears from truth to fables. I have also given the station master *Great Controversy*, and some books for his children, and have supplied other families with books and papers. This reading matter may do them good sometime. The light must be introduced into families by reading matter if we cannot get them to come and hear. I am glad to say that as a result of our labors in Cooranbong and vicinity, several families are now keeping the Sabbath. We hope to do more visiting when we return home. *11LtMs, Lt 55, 1896, par. 17*

There has been a decided interest manifested at the conference we have just held. The question of a Health Home has been up, and many questions were asked. We tried to lay the matter before them in its true light. I was glad to have it presented, as I had considerable to say on the subject. Difficulties present themselves. We would be so much pleased if Brother and Sister Caro were calculated to move economically. But from that which has been revealed to me, Brother Caro has hereditary tendencies to extravagant expenditure of means. He does not look upon it in this light. But I have worked with all the powers that the Lord has given me to counteract the tendencies to indulgence in selfish ideas to use up money, as we see is done in this country, so that those who embrace the truth shall be converted on this point. *11LtMs, Lt 55, 1896, par. 18*

Many are learning, by precept and example given them, to be careful, to study how to limit their wants, and to be missionaries in every sense of the word. But it is a difficult lesson for them to practice. The necessity to keep up appearances is urged, and I know this has swallowed up means which the Lord would have used in advancing different lines of the work. *11LtMs, Lt 55, 1896, par. 19*

The students sent from New Zealand have had the idea that they must have money in order to be gentlemen. But had they studied deeper, they would have seen that the things which they desired would not make them Christian gentlemen. Christ was a gentleman

after the divine order. He was a missionary of the highest type; He was also the greatest teacher the world ever knew in the higher education. After working a miracle to feed five thousand, besides women and children, with five loaves and two small fishes; after all wants were abundantly supplied, He said, "Gather up the fragments, that nothing be lost." [*John 6:12.*] The gathering up the fragments are lessons that all who follow Christ must learn. He is the express image of His Father's person. We are estimated by the value of our perfect obedience to the Word. Those who feel poor in spirit are rich in value with God. Those who work in new fields must have the spirit of self-sacrifice. There must be a daily consecration of soul, body, and spirit to God.*11LtMs, Lt 55, 1896, par. 20*

I submit this to you because it is right that you should understand how we are situated. We want a physician very much indeed. But if we should say to those who have not learned the lessons of economy, "Come right along, and we will find a place for you," and then see debts accumulating, who will be the one who will have to carry the load, the censure? It will be the one who has charge of the conference. By allowing debts to accumulate, he may destroy his usefulness. It may be that after having learned in the school of Christ, Brother Caro and his wife will be willing to wear the yoke of Christ, and to receive His teaching, to be meek and lowly in heart.*11LtMs, Lt 55, 1896, par. 21*

We must take the people where they are. We must be an example to them of how to dress, how to be temperate in their eating and in all their practices, lest those who are lame and feeble in their experience shall be turned out of the way. Many souls have educated themselves to want to make a show.*11LtMs, Lt 55, 1896, par. 22*

I work hard, and more hours than many would work, but I bind about my wants. I will not let intemperate tastes lead me to needlessly expend the Lord's money. Some stand ready to murmur at every demand upon them; they refuse to deny self for Christ's sake. They dispute every inch of ground that conscience and the Word of God compels them to take in advance, and they stand on a line of worldly self-gratification and selfish indulgence that puts their salvation in constant jeopardy. They are professors, but they do not

come out from the world to be separate, or acknowledge themselves as the property of Jesus Christ.^{11LtMs, Lt 55, 1896, par. 23}

We do not dare to encourage anyone to come to our help who will confirm the intemperate desires of the people. We are living now where all classes are taking sides, and it is the most solemn, awful moment of this earth's history. Not a soul will stand in the great day of trial just before us whose whole life has been made up of self-pleasing, who has made smooth and easy places for themselves. I point all such to the Majesty of heaven, the King of glory, who laid aside His kingly crown, His royal robe, and stepped down from His exalted throne, clothed His divinity with humanity, and for our sake became poor, that we through His poverty might be made rich. All we plead is that Christ is our example in all things. He is the One in whom our eternal interests are centered.^{11LtMs, Lt 55, 1896, par. 24}

Christ condescended to take human nature that He might walk with us, that in associating with humanity, we might receive the glory (character) that God gave Him. The very poorest one on earth who will deny self, lift the cross, and come after Him may receive His glory. If they do not follow Him in the transformation of the entire being, how can they follow Him in the regeneration? How can they receive the moral image of God and see His face?^{11LtMs, Lt 55, 1896, par. 25}

In these hours of probation, we are deciding our future eternal destiny. We have opportunity furnished us to cultivate earnest, refined piety, and unreserved self-sacrifice, because nothing less than this will make us complete in the similitude of Christ's image, and constitute us the lights of the world. We are honored with the privilege of becoming co-partners with Jesus Christ in the great firm of heaven, heirs of God and joint heirs with Jesus, anointed with the Anointed One, ministers appointed to hold forth the Word of life for the salvation of a perishing world. We are to bind up all our interests with Christ's interests. We are to unite with Him in order to obtain qualifications requisite for the fulfillment of our appointed mission.^{11LtMs, Lt 55, 1896, par. 26}

We are counselled that we are to do all things without murmurings, that we may be “harmless,” without rebuke, in the midst of a crooked and perverse generation, among whom we are to shine as lights in the world. [*Philippians 2:15.*] No one else can do this work for us. If we withhold our abilities or talents when God has appointed us to give the light, some souls will be left in darkness through our refusing to shine. We are to hold forth the Word of life. We are required to make known Him in whom our hopes of eternal life are centered. *11LtMs, Lt 55, 1896, par. 27*

The Lord wants each to stand in his allotted place. For our own eternal good, the Lord Jesus depends on us to do our duty. We are to shine in Christian example. It would be far better for sinners never to come into association with professed Christians who have no vital connection with God. They are powerless for good. There are many, many, who are neither cold nor hot. Christ says, “I would that thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” [*Revelation 3:15, 16.*] *11LtMs, Lt 55, 1896, par. 28*

I have words for the church in Battle Creek, the very heart of the work. If you want to co-operate in the work of saving souls, deny yourself, lift the cross, and follow the footsteps of your Redeemer. The dress of many testify on whose side they re. They are bracing themselves against light and knowledge. *11LtMs, Lt 55, 1896, par. 29*

The sons of God represent Him. As children of God they long to uplift Jesus. They long to reveal to a careless world that His recognition of the human agent is an undeserved favor which brings them under the most sacred obligations to devote all their talents to His service, and enter into sacred partnership as workers together with God, doing the same work that Christ came to our world to do. *11LtMs, Lt 55, 1896, par. 30*

We long to witness for Him, to testify our gratitude. We have an intense longing to reveal our Saviour, to show forth the praises of Him who hath called us out of darkness into His marvelous light. Against the world’s impenitence, pride, and rejection of Christ, we are to say, by precept and example, that Christ is our only hope; we

are to proclaim Him as the Lamb of God who “taketh away the sin of the world.” [*John 1:29.*]¹¹*LtMs, Lt 55, 1896, par. 31*

Lt 56, 1896

Kellogg, J. H.

Avondale, Cooranbong, Australia

January 19, 1896

This letter is published in entirety in *1888 1487-1492*.

Dr. J. H. Kellogg
Sanitarium
Battle Creek, U. S. A.

Dear Brother:

I want to say that the third angel's message is the gospel, and that the health reform is the wedge by which the truth may enter. There are to be no abrupt declarations of any phase of our truth, but the truth as it is in Jesus is to be preached, and all the brightness and special radiance of the Sun of Righteousness brought into the gospel. If those who shall speak of practical godliness to those assembled in your church building would do this, they will dwell upon the lessons of Christ. We want the Holy Spirit's guidance; do not be satisfied without it. Let your words express your confidence and love for God. The most simple testimonies, borne in a humble manner, and expressing the love of God, will touch hearts. They will see that the doctors and nurses and workers are all combined to represent the truth in character. *11LtMs, Lt 56, 1896, par. 1*

God has spared your life; He has wrought that you should give honor to His name as did Daniel in Babylon. Most determined effort will need to be made, by all who believe they have the truth, to create an atmosphere of purity, stability, and devotion that will magnify the truth and show its power upon the mind. The Lord has made you steadfast. He has been giving you an experience that is of value. He has given you light and aptitude and knowledge, not to add to your glory, but that you should glorify His name and exalt Him. *11LtMs, Lt 56, 1896, par. 2*

There are earnest, prudent, warm-hearted, God-fearing, loving

workers in the Sanitarium, but there are many helpers who are not reliable. They are affected by the worldly element that pervades the worldly class who patronize the institution. They thirst for applause; they wish to be flattered; they want to invest their wages in dress. They may claim to be Christians, but they do no honor to Christ. These lukewarm, selfish covetous ones, who do not consider that they are making their record for eternity, will be no help to these worldly visitors. If all who claim to be Christians would be so in heart, many stumbling blocks would be removed out of the pathway of those who make these poor sinners their excuse for the neglect of the great salvation, which Christ has brought to light in our world and given His own precious life to save, that all who believe in Him shall do His works and have eternal life. *11LtMs, Lt 56, 1896, par. 3*

We are living in most solemn times. The gospel in the Old and New Testaments is not to be contemplated from a narrow aspect, as one or two men, or even many men may view it. How large, how broad, how extensive is the gospel. I have been writing upon this subject for years, and have much written that I cannot now place in shape to be handled. I have had but a trifle of editing done for one year. I speak the things, and write the things that burden my soul, whether men will hear, or whether they will forbear. I must work; I must watch; I must pray; I must consider nothing in a narrow, contracted style. *11LtMs, Lt 56, 1896, par. 4*

Truth and error are both in the field, striving for the mastery. The champions of truth will have a fierce conflict. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The warning comes and the directions are repeated: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." [*Ephesians 6:12, 13.*] All that the Lord has told you, it devolves on you to do. No one need to be deceived if they will make the Word of God their study. *11LtMs, Lt 56, 1896, par. 5*

How little is the book of Revelation studied. It is a hidden mystery to the religious world; and why? Because the events not pleasant for their consideration are so faithfully traced by the prophetic pen; and people who are in any way troubled about the matter are soothed

with the statement from their shepherds that Revelation cannot be understood. But it especially concerns us who are living in these last days. "Blessed is he that readeth and they that hear the words of the prophecy, and keep those things which are written therein; for the time is at hand." [*Revelation 1:3.*] Read the last chapter of Revelation carefully and prayerfully. What significance there is in the statements of this chapter! "I am Alpha and Omega, the beginning and the end, the first and the last." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the Root and the offspring of David, and the bright and morning star." [*Revelation 22:13, 14, 16.*]*11LtMs, Lt 56, 1896, par. 6*

This is the most effectual teaching that can be given in the church built for the Sanitarium, and this testimony is to be given in all churches. Whenever there is an opportunity to reach the people, the attention should be called from the earthly to the heavenly. "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [*Verse 17.*]*11LtMs, Lt 56, 1896, par. 7*

We are not to drift into worldly channels. Consider the cleansing of the temple at the beginning of Christ's ministry. He found the Jews intent on gain. They had made the court of the temple a scene of sacrilegious traffic, and had turned the ancient and sacred institution of the Passover into a means of vile profit. They bartered deeply, turning the service instituted by Christ Himself into the worship of mammon. But Christ came suddenly into the temple court, divinity flashed through humanity, and raising a whip of small cords in His hand, with a voice that they will hear again in the execution of the judgment, He said, "Take these things hence. It is written, My Father's house shall be called a house of prayer, but ye have made it a den of thieves." [*John 2:16; Matthew 21:13.*] The priests and rulers saw as it were an avenging angel, such as guarded the way to the tree of life.*11LtMs, Lt 56, 1896, par. 8*

Today this sacrilegious work is being more than repeated. There will be messages borne, and those who have rejected the messages God has sent will hear most startling declarations. The

Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who will not hear the pleadings of Infinite Love, and who have not responded to the offers of pardon and forgiveness. Injured and insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the cleansing of the temple, so will it be in the work for these last days. The woes that will be pronounced upon those that have had light from heaven, and did not heed it, they will feel, but will have no power to act. This is represented in the parable of the wise and foolish virgins. They cannot obtain a character from the wise virgins, and they have no oil of grace to discern the clear light, or to accept it, that they may join the procession going into the marriage supper of the Lamb.¹¹*LtMs, Lt 56, 1896, par. 9*

I cannot write more; I must close. I will have some things sent by next mail. Study *Revelation* in connection with *Daniel*, for history will be repeated. We must be true and faithful amid the iniquity that abounds. At no period of time are we in so much danger as when prosperity seems to crown our efforts. Self must be hidden in God. We are living amid the perils of the last days, and many of us are insensible to the perils that threaten our world. We, with all our religious advantages, ought to know far more today than we do know. "Watch therefore," said Jesus, "for ye know not when the time is. Be ye also ready; for in such an hour as ye think not, the Son of man cometh." [*Mark 13:33; Matthew 24:42, 44.*] "Except ye repent ye shall all likewise perish." [*Luke 13:3.*] The right hand is to be cut off; the right eye is to be plucked out. There is hidden depravity that needs to be carefully considered and uprooted. God help us individually to purify our souls by obeying the truth.¹¹*LtMs, Lt 56, 1896, par. 10*

Lt 57, 1896

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 27, 1896

This letter is published in entirety in *16MR 332-337*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

J. H. Kellogg
Battle Creek, Michigan

Dear Brother:

I have been much perplexed in regard to some matters that have been presented before me concerning the condition of things in some of our institutions. I sent you a copy of letters sent to Elder Olsen. I have been shown that you also are in danger of making serious mistakes. You feel a deep interest in the circulation of the health publications, and this is right; but that special branch is not to be made all-absorbing. The health reform is as closely related to the third angel's message as the arm to the body, but the arm cannot take the place of the body. The proclamation of the third angel's message, the commandments of God and the testimony of Jesus, is the burden of our work. The message is to be proclaimed with a loud cry, and is to go to the whole world. The presentation of health principles must be united with this message, but must not be independent of it, or in any way take the place of it.¹¹*LtMs, Lt 57, 1896, par. 1*

I was shown that the strong presentation of the health line of work is causing it to absorb more attention than should be given to any one branch. There must be a well-balanced, symmetrical development of the work in all its parts. You, my brother, should not press workers to handle the health books as the *Bible Readings* was handled. Matters are now taking that phase. The glowing impressions given to the canvassers in regard to this one branch

result in excluding from the field other works that must come before the people. You know I would have the health books occupy their proper place, but they are only one of many lines in the great work to be done.*11LtMs, Lt 57, 1896, par. 2*

Canvassers should not be taught that one book, or one class of books, is to occupy the field to the neglect of all others. Among the workers are always some who can be swayed in almost any direction. Those who have charge of the canvassing work should be men of well-balanced minds, who can discern the relation of each part of the work to the great whole. Let them give due attention to the circulation of health books, but not make this line so prominent as to draw men away from other lines of vital interest. It is my prayer that you may not move unadvisedly in this matter and exercise an influence that shall lead men to dishonor God by neglecting the very things essential to come before the people at this time. My brother, you are in danger of self-exaltation; I caution you to walk humbly with God. Seek wisdom from Him, that you may be guided in safe paths.*11LtMs, Lt 57, 1896, par. 3*

There is need of a much closer study of the Word of God; especially should *Daniel* and the *Revelation* have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy, but we should call attention to what the prophets and apostles have written under the inspiration of the Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and the Lord God of heaven and His law are to be exalted.*11LtMs, Lt 57, 1896, par. 4*

Read the book of *Daniel*. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men and lay human glory in the dust. God alone is represented as great. In the vision of the prophet He is seen casting down one mighty ruler, and setting up another. He is revealed as the monarch of the universe, about to set up His everlasting kingdom—the Ancient of days, the living God, the Source of all wisdom, the Ruler of the present, the Revealer of the future. Read, and understand how

poor, how frail, how short-lived, how erring, how guilty is man <in lifting up his soul unto vanity.>*11LtMs, Lt 57, 1896, par. 5*

The Holy Spirit, through Isaiah, points us to God, the living God, as the chief object of attention—to God as revealed in Christ. “Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace.” [*Isaiah 9:6.*]*11LtMs, Lt 57, 1896, par. 6*

The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon have come to pass.*11LtMs, Lt 57, 1896, par. 7*

Consider the circumstances of the Jewish nation when the prophecies of Daniel were given. The Israelites were in captivity, their temple had been destroyed, their temple service suspended. Their religion had centered in the ceremonies of the sacrificial system. They had made the outward forms all important, while they had lost the spirit of true worship. Their services were corrupted with the traditions and practices of heathenism, and in the performance of the sacrificial rites they did not look beyond the shadow to the substance. They did not discern Christ, the True Offering for the sins of men. The Lord wrought to bring the people into captivity, and to suspend the services of the temple, in order that the outward ceremonies might not become the sum-total of their religion. Their principles and practices must be purged from heathenism, the ritual service ceased, in order that heart service might be revived. The outward glory was removed, that the spiritual might be revealed.*11LtMs, Lt 57, 1896, par. 8*

In the land of their captivity, as the people turned unto the Lord with repentance, He manifested Himself unto them. They lacked the outward representation of His presence, but the bright beams of the Sun of Righteousness shone into their minds and hearts. When they called unto God in their humiliation and distress, visions were given to His prophets which unfolded the events of the future—the overthrow of the oppressors of God’s people, the coming of the

Redeemer, and the establishment of the everlasting kingdom.*11LtMs, Lt 57, 1896, par. 9*

In giving the light to His people, God did not work exclusively through any one class of men. Daniel was a prince of Judah. Isaiah also was of the royal tribe. David was a shepherd boy, Amos a herdsman, Zechariah a captive from Babylon, Elisha a tiller of the soil. The Lord raised up as representative men, prophets and princes, the noble and the lowly, and by inspiration taught them truths to be given to His people.*11LtMs, Lt 57, 1896, par. 10*

The revealed will of God must stand forth distinct as a lamp that burneth. Those who, like yourself, are in responsible positions, we thank God, can be a power for good if they are not perverted by prosperity. But in order that our work may be a success, we must co-operate with the heavenly messenger that is to lighten the whole earth with his glory. The Lord calls upon you, as upon Daniel, to enlist all your God-given powers in revealing Him to the world. The interest and effort of physicians are to be given, not to the health question alone, but to making known the truths for these last times, truths that are deciding the destiny of souls.*11LtMs, Lt 57, 1896, par. 11*

Daniel and his three companions had a special work to do. Although greatly honored in this work, they did not become in any way exalted. They were scholars, being skilled in secular as well as religious knowledge, but they had studied science without being corrupted. They were well-balanced because they had yielded themselves to the control of the Holy Spirit. These youth gave to God all the glory of their secular, scientific, and religious endowments. Their learning did not come by chance; they obtained knowledge by the faithful use of their powers, and God gave them skill and understanding.*11LtMs, Lt 57, 1896, par. 12*

<True> science and Bible religion are in perfect harmony. Let the students in our schools learn all they possibly can. But, as a rule, let them be educated in our own institutions. Be careful how you advise them to go to other schools, where error is taught, in order to complete their education. Do not give them the impression that greater educational advantages are to be obtained by mingling with

those who do not seek wisdom from God. The great men of Babylon were willing to be benefited by the instruction that God gave through Daniel, to help the king out of his difficulty by the interpretation of his dream. But they were anxious to mix in their heathen religion with that of the Hebrews.¹¹*LtMs, Lt 57, 1896, par. 13*

Had Daniel and his fellows consented to such a compromise, they would, in the view of the Babylonians, have been complete as statesmen, fit to be entrusted with the affairs of the kingdom. But the four Hebrews entered into no such arrangement. They were true to God, and God upheld them and honored them. The lesson is for us. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." [*Matthew 6:33.*]¹¹*LtMs, Lt 57, 1896, par. 14*

Lt 58, 1896

Kellogg, J. H.

Sunnyside, Cooranbong, New South Wales, Australia

May 7, 1896

This letter is published in entirety in *21MR 394-397*.

Dear Brother:

We received your letters with pleasure, and have read them to others. We have just had a most interesting and profitable Bible Institute. We know that much good has resulted from this meeting. We know that Professor Prescott worked under the influence of the Holy Spirit of God. He is giving the trumpet a certain sound. For fully one month the Word of God was studied, and an interest has been awakened in this place. I will send you some copies of letters written to others. Our camp meetings held in Melbourne have been doing their work. The influence of camp meetings are lasting. It is not always readily discerned, but they are doing a good work. Last year only two were held, one in Armadale near Melbourne, and one in Tasmania. These meetings were excellent. We considered the meeting held in Armadale has been and still is exerting its influence in regions round about. The work has to be carried on in any way that will arrest the attention of the people.*11LtMs, Lt 58, 1896, par.*

1

You speak of Brother Semmens working more largely in a sanitarium. We have tried our best to secure a location for a sanitarium, but some were not suitable, and others required more means than we were able to furnish. If we only had one quarter of the advantages which you have in America, it could be done. I have to stand as a bank to uphold, borrow, and advance money, and I turn and twist every way to do the work. Others will take hold and do something when they see that I have faith to lead out and donate.*11LtMs, Lt 58, 1896, par. 2*

A few days ago, one of our faith, an excellent family, sent their two little girls, ages ten and thirteen years, about two miles with a note

to me. They came carrying between them a long stick a large bunch of bananas. It was a hot day and they were very tired tugging their burden. I just pitied them. They handed me a letter from Sister _____. I read in this letter as follows, "We are in trouble. Our quarterly rent is due and we know not where to get the money to pay it. Could you loan us the money?" *11LtMs, Lt 58, 1896, par. 3*

We had no money to get necessary supplies for a family of ten. I sent word back, "Tell your mother she shall have the money Thursday." I had not the slightest idea where I could get the money for them. I had some money in the Echo Office, but they are so hard up that I have no heart to draw on them for what little we have there when they are unable to pay their ministers, and for some time they have had to get along by running bills at the stores. *11LtMs, Lt 58, 1896, par. 4*

I don't think that we can consent to depend upon the Echo Office for our means to live on. Everybody in this country is poor. When out of means we will be obliged to buy on time. This we do not want to do, but I fear we will be compelled to. We cannot possibly wait for prosperity to come through sale of books that we may receive our pay. Here are all our workers that must be paid. *11LtMs, Lt 58, 1896, par. 5*

I am heavily in debt in this country to those in other countries. Eighteen-hundred dollars from one person; this money has been used up. Five hundred dollars from one in Africa, which is a loan and has been applied in different ways that demanded means to forward the work. I move by faith. *11LtMs, Lt 58, 1896, par. 6*

In the last Bible Institute I paid the fare of some who wanted to attend the meetings, but were not able. I also boarded several, in order that they might have the benefit of the meetings. I do not regret this. I know that such precious opportunities are beyond the estimate of gold and silver. Everyone who attended the meeting were constantly sitting at a banquet from heaven. I could not bear to think of anyone losing the precious things that were presented from the Word of God. This has to be acted over every meeting that is held. We cannot depend upon others. There are but few that can do anything, and there are so many ways to apply every dollar that we

can obtain, and then many things have to be left undone which ought to be done. We are often put to our wits' end to know what to do and how to apply certain means where they are the most needed.*11LtMs, Lt 58, 1896, par. 7*

Several camp meetings are to be held this season, and I know what that means—all the money that I can possibly collect from my dues everywhere to invest. When people come to our camp meetings, they come all unprepared to care for themselves, and they must be fed, for they have nothing with which to feed themselves. Poor hungry souls, starving for the Bread of Life.*11LtMs, Lt 58, 1896, par. 8*

There are fine men, several of our canvassers, who are called jewels in the work, who come to these large gatherings almost completely destitute of clothing. I have felt it duty to invest pounds to make them reasonably comfortable. I have expended much means in these lines. Yet not one penny do I regret. I am determined to use all that I can possibly spare in these ways. God helping me, I will reach every one possible to reach.*11LtMs, Lt 58, 1896, par. 9*

Besides paying the board of several and the expenses of some, I have boarded a number at my own table. Dr. Kellogg, I am working in every way possible to the very extent of my ability.*11LtMs, Lt 58, 1896, par. 10*

I was consulting with Brother Prescott about the case of Bro. _____, who was unable to pay his quarterly rent of three pounds. I told Brother Prescott that I must have the remuneration for my past years' labor else I would be brought into very miserable circumstances. "Here," said I, "is three pounds that we must raise for this poor family. They ask it as a loan, but they will be no better able to pay the next quarterly rent than they are now. This means a gift. I have done this before, and it is our duty to do it again." Well, before Professor Prescott left Cooranbong he sent me three pounds, one from himself, one from his wife, and one from Grace Prescott. I was relieved, for I could see no possibility of procuring the money.*11LtMs, Lt 58, 1896, par. 11*

Now I find Brother Pocock, an excellent intelligent man, reduced by

the hard times to poverty. He has a family several miles from here. Has four or five children. His wife is a very economical woman. One day when Sarah and I were out riding, we went round to the sawmill on the school ground and had a talk with Brother Hare, the manager at the mill. I asked him what wages Brother Pocock was receiving per day for his work on the school land for taking out the trees. So much per tree, but he does the work so faithfully that he cannot earn much. How much, I asked, does your contract allow him? Three pence per tree. In American money this would be six cents. I asked, How much does he earn per day? Brother Hare said, about fifty cents, sometimes sixty. I asked him, could you live and support your family on that much Brother Hare? "No, Sister White, but money is so scarce that we do not know where it is coming from." Well, said I, This will never do; pay the poor man four shillings per day, and if you cannot do that I will be responsible for it.¹¹*LtMs, Lt 58, 1896, par. 12*

Brother Pocock came to me afterwards with tears in his eyes and thanked me, and said he had been living on the smallest amount possible in order to send any money home to his wife, and she had written him that they could not live on the amount that he was sending them, but had been obliged to borrow from their neighbors to have enough to supply their needs. He said he thought they could get along with the one dollar per day. This is a sample of the cases we find everywhere.¹¹*LtMs, Lt 58, 1896, par. 13*

I have been furnishing work for boys and young men. One fine-looking intelligent young man come to us almost destitute of clothing. Willie lent him his coat, and I gave him a pair of pants that cost one dollar, which I had brought for such purposes. We made him a home in a tent and kept him for some time, paying him five dollars per week and board. Last February he left us well clothed and in good health. Still another and another we have taken in and paid them wages and let them ... [Remainder missing.]¹¹*LtMs, Lt 58, 1896, par. 14*

Lt 59, 1896

Kellogg, J. H.

Ashfield, New South Wales, Australia

November 22, 1896

This letter is published in entirety in *18MR 14-21*.

Dr. J. H. Kellogg
Medical Sanitarium
Battle Creek, Michigan

Dear Brother:

Yesterday (Sabbath) morning, Willie spoke to the church in Ashfield. At 3 p.m. we hired a horse and carriage to take me to Newtown, four miles from Ashfield. We met in a small hall upstairs where a goodly number were assembled. I spoke to them on the prayer of Daniel, his contrition of soul, and his deep sorrow as he witnessed the desolation of Jerusalem. *11LtMs, Lt 59, 1896, par. 1*

Daniel identified himself with Israel's sins, and confessed their sins as his own. He prayed, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Yet Gabriel, the heavenly messenger, thrice called him a man greatly beloved. "And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of the supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." [*Daniel 9:19-23*.] *11LtMs, Lt 59, 1896, par. 2*

Here is a communication direct from heaven to Daniel. How can we

but see how closely the universe of heaven is connected with this fallen world. These communications given to Daniel should fill our souls with awe, with humility, with meekness, and lay our pride low in the dust. *11LtMs, Lt 59, 1896, par. 3*

I tried to present to the people the short time we have in which to work. I tried to present before them the necessity of prayer, earnest, heart-felt prayer. How little exaltation Daniel had when the Lord condescended to communicate with him. *11LtMs, Lt 59, 1896, par. 4*

“And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me. ... Then said he, knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee what is noted in the Scripture of truth, and there is none that holdeth with me in these things, but Michael your prince.” *[Daniel 10:15-18, 20, 21.]11LtMs, Lt 59, 1896, par. 5*

A wonderful connection is here seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the isle of Patmos. These two books should be carefully perused. Twice Daniel inquired, How long shall it be to the end of time? “And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed until the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. ... But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.” *[Daniel 12:8-10, 13.]11LtMs, Lt 59, 1896, par. 6*

It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony, which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days, but while "many shall be purified, and made white, and tried," "the wicked shall do wickedly, and none of the wicked shall understand." [Verse 10.] How true this is. Sin is the transgression of the law of God, and those in the denominational churches who will not accept the light in regard to the law of God, will not understand the proclamation of the first, second, and third angel's messages. The book of *Daniel* is unsealed in the *revelation to John*, and carries us forward to the last scenes of this earth's history. *11LtMs, Lt 59, 1896, par. 7*

The case of Daniel reveals to us the fact that the Lord is always ready to hear the prayers of the contrite soul, and when we seek the Lord with all our hearts, He will answer our petitions. Here is revealed where Daniel obtained his skill and understanding; and if we will only ask of God wisdom, we may be blessed with increased ability, and with power from heaven. If we will come to God just as we are, and pray to Him in faith as did Daniel, we shall see of the salvation of God. We need to pray as we never prayed before. Even our prayers are indited by the Holy Spirit. *11LtMs, Lt 59, 1896, par. 8*

We are praying for the Lord to open that way for His work to be accomplished in this place. We must first bend all our energies to have our school buildings completed. The Lord will make a way for us to do this. The meeting house will have to wait until more money comes in. Then our Health Home must be thoroughly established. A meeting house must be built in Sydney also. All these things we shall accomplish as the Lord opens the way. We shall ask of God, who giveth to all men liberally. We have Daniel's prayer and its results to help us in our conceptions of the willingness of God to help all who come unto him. "Watch and pray," are the words of Christ, "lest ye enter into temptation." [Mark 14:38.] *11LtMs, Lt 59, 1896, par. 9*

I can write but little more now, but my heart is deeply stirred. I am full of the word of the Lord for the churches in different places. I

have been unable to sleep full time for several weeks, except about two nights in a week. I am awakened at one and two o'clock. This is the time I can write. My hand goes over the paper rapidly, and my head is clear. I am deeply stirred in spirit. Sometimes I feel that impressions of the truth, and the important events that are opening before us, will deprive me of physical strength and lay me prostrate under a sense of the eternal realities opening before us. And yet many of our own people seem to be paralyzed.*11LtMs, Lt 59, 1896, par. 10*

When on our way to the Adelaide camp meeting, we stayed here over Sabbath and Sunday. The Lord gave me a message for the people in Ashfield, clear, decided, sharp, and which cut to the soul. Its results were most excellent, and since our conference, which has just been held, closing last Wednesday, there has been an altogether different atmosphere among our people. Nearly all are new in the faith. Those who have been sowing their seeds of doubt and criticism are not here, and we have much to be thankful for, for we know that the Holy Spirit has been operating on human hearts.*11LtMs, Lt 59, 1896, par. 11*

After speaking on Sabbath, we had a social meeting. Brother Jennett, who has not been long in the faith, and has been halting more or less between two opinions, bore a most decided and excellent testimony. He exhorted all to pray for the Holy Spirit, which alone can melt the proud heart. He said that he felt his heart full of the love of God. These were wonderful words for him. He rejoiced in the truth, and thanked God for the third angel's message.*11LtMs, Lt 59, 1896, par. 12*

The working of the Holy Spirit was felt in the meeting. A prominent member of the Salvation Army was present. She said this was the first Sabbath she had kept. She had been convicted of the truth, and had been searching for a long time; but the captain and the whole army were interested in her case, and had put so many obstacles in her way that she did not know what to do. "But O how thankful I am," she said, "that I was here today. Your words were from God. They have cut away my difficulties. I see everything in a clear and solemn light."*11LtMs, Lt 59, 1896, par. 13*

She related to me how many objections they had brought up before her, declaring that the first day of the week was the Sabbath; they no longer admit it is Sunday. The round of objections which we all know, was repeated. "But," said she, "you have enlightened me in regard to my work. I shall search the Scriptures until I can give a reason for walking in this new light. I believe that many souls will be converted from this army on the Sabbath question. And that prayer of Daniel! How wonderful, how full, how earnest, how complete! As you presented before us the result, I felt indeed that, through God, you were placing my feet upon solid rock." *11LtMs, Lt 59, 1896, par. 14*

Then I told her the result of Daniel humbling himself, and what an experience he had. I referred her to *chapter ten of this same book*, where Daniel tells of the impression made upon him by the vision: "Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." [*Verse 8.*] *11LtMs, Lt 59, 1896, par. 15*

"This, my sister," I said, "will be the impression made upon those who have the greatest manifestation of the Spirit of God. Not one boastful word of self-esteem will be presented by those who have a knowledge of the true God, and of Jesus Christ whom He has sent. No one who has a clear conception of God will be uplifted in himself. This was the impression made upon the man who is thrice called 'greatly beloved,' because he was contrite in spirit, and faithful, and true." She replied, "How hard it is to die to self, and lift the cross of Christ. But I thank the Lord with heart and soul and voice for this new victory gained." *11LtMs, Lt 59, 1896, par. 16*

This woman is an intelligent, noble soul in Christ. She sees now where she has been in transgression, and longs to acknowledge the truth, to show her repentance, and be clothed with the righteousness of Christ. I said to her, "The Lord will be by your side when you become a witness for Him. All the day long you will realize His blessedness in a new and more complete experience; and when you honor God by obedience at every step, God will honor you." *11LtMs, Lt 59, 1896, par. 17*

On Friday I had written about forty pages, and on Sabbath morning I was weary, but this did not discourage me. I know upon whose arm I am leaning for support, and the Lord did not disappoint me. As I meditate upon the goodness and mercy and love of God, I cannot but praise His holy name. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [*John 3:16.*] If these words will not thrill through every soul as he shall contemplate them, what will? This is the price of our salvation—the most humiliating, agonizing death a human being could suffer. *11LtMs, Lt 59, 1896, par. 18*

And the Son of God endured this shame as the penalty of guilt, in order that the sinner may stand guiltless and innocent before the throne of God. See what may arise from the height of exaltation from which our Saviour came, and the depth of humiliation to which he reached, in order to grasp the sinner and lift him up to become a partaker of His divine nature, and link his life, his soul, with the Infinite God. When we obtain a sight of that cross; when that suffering, agonized cry, "It is finished," pierces our ears, the sacrifice is complete. [*John 19:30.*] His love has imprinted the name of every saint upon the palms of His hands. *11LtMs, Lt 59, 1896, par. 19*

O unbounded grace! What love expressed! Shall we not expel pride from the soul? Can we cherish self-esteem; shall we harbor stubbornness of soul when we see and understand what our redemption has cost? Shall not a view of the cross cause us to humble ourselves in the sight of God, that He may lift us up? *11LtMs, Lt 59, 1896, par. 20*

But while we are to humble ourselves, we are to have a true sense of our value as God has estimated us, in the price paid for our redemption. We are to value every capability, every talent entrusted to us, as the Lord's most precious endowment, that we may use them to His name's glory. When we look upon ourselves as purchased at an infinite cost, in order that we might have every advantage in the strife for immortality, eternal life, we will make every gift a treasure of influence whereby we may reach perfection, completeness in Jesus Christ. Then let the prayer of Daniel be our

prayer, that the Holy Spirit may work in our behalf.¹¹*LtMs, Lt 59, 1896, par. 21*

Today, with my workers, I am preparing the American mail. I am sending copies of testimonies to California, to Africa, and to Melbourne. O that God would give that impression to the human heart that would humble the pride of the human agent! Then the holiness, the meekness of Christ will be manifested. If we persevere in maintaining the likeness of Christ, He will write our names, as He did Daniel's for his faithfulness, as children of God, "greatly beloved." [*Daniel 9:23.*]¹¹*LtMs, Lt 59, 1896, par. 22*

Ashfield,

November 23, 1896

Sunday was a very busy day with us all. My workers are with me, and they worked hard all day. On that day I had my subject, "The Armor of Jesus Christ," ready to present in the little chapel in Ashfield, which is only a minute's walk from our hired house. But when I stood before the people, I spoke upon a subject that I had not looked at all—*1 Corinthians 9:24-27*. When I was preparing for meeting, I said, "I would feel relieved if some one would take my place;" for I had been writing all day, and was weary both in body and mind. But I had not been upon my feet one minute when I felt that an angel of God stood by my side and strengthened me. I talked [for] over one hour, and all listened with interest. The blessing of the Lord was upon me.¹¹*LtMs, Lt 59, 1896, par. 23*

After the meeting I was warmly greeted. One lady brought me a small but choice bouquet. Then the usher of the house came, bringing a good-sized fancy basket full of beautiful flowers. Both basket and flowers were a present. The basket was made by the son of one of our sisters. Inside was a tin tank, shaped in the form of a basket, and this was supplied with water, the flowers being arranged in the water. I thought much of this token of regard. It was more than I could carry.¹¹*LtMs, Lt 59, 1896, par. 24*

All are gathering up flower roots for me to make my wilderness home blossom as the rose. Already we have many flowers, but I have plenty of space, and have set it apart for flowers. I wish that

my home shall be made beautiful by the things of nature that God has created. Generally I call the attention of the children to these beautiful flowers, and tell them that these things are an expression of the love of God for them. I direct their mind from nature to nature's God. These lessons always seem to touch the hearts of the parents as well as the children. The pulpit is often festooned with flowers of every variety, and beautiful bouquets are brought me.*11LtMs, Lt 59, 1896, par. 25*

The Lord blessed me and the people last night. When I had retired to rest for the night, the matter came distinctly before me. I had not spoken from the text I had selected, but I was not sorry, for it must have been the mind of God that I should speak as I did. But the Lord knows all about this.*11LtMs, Lt 59, 1896, par. 26*

Outsiders are coming in to every meeting to hear the truth. There is now a nice couple interested. The husband has a good business, and this stands in his way; but the Lord will open the way for him. We have been here two weeks on the morrow. I do not know that we shall spend another Sabbath here.*11LtMs, Lt 59, 1896, par. 27*

Lt 60, 1896

Lacey, Herbert

Sunnyside, Cooranbong, Australia

December 20, 1896

Portions of this letter are published in *CS 272; 8MR 284-285*.

Instructions to Schools

I have many things to say to you, Brother Herbert Lacey. The Lord has been my Counsellor, and He has given me words for you. You are not prepared to be placed at the head of the work in the school. You have need to be a constant learner. If you are [to be] a teacher, many things will have to be unlearned, and many things learned of a different order. If this is not so, you will encourage the very things the Lord has been seeking to correct in the school at Battle Creek. You will introduce methods and plans that are not inspired of God, and that will be misleading. *11LtMs, Lt 60, 1896, par. 1*

When any idea has been cherished by you, it finds a ready utterance and will be caught up by other minds. Thus seed will be sown that is not true grain. But if you give yourself to God, He will lead you in safe paths. It is a very hard matter for you to part with the cherished idea that you have received from your teachers in Battle Creek. But there are things that you may and will have to learn in the future in the school experience. Make yourself thoroughly familiar with the Word of God. If you do not do this, projects and ideas will imprint themselves on your mind that should not be entertained, for it is not the way of the Lord. In all honesty you will come to conclusions that will need to be sifted. *11LtMs, Lt 60, 1896, par. 2*

It is essential for your clearness of eyesight to have a more elevated direction. The common customs and practices of school life, which may be called little things, cannot be brought into the school at Avondale. Your thoughts and ideas will change by experience if you earnestly and humbly inquire at each step, "Is this

the way of the Lord?" "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 *Corinthians* 6:19, 20.] *11LtMs, Lt 60, 1896, par. 3*

The word was given me in regard to you, "You cannot trust the guidance and management of a vessel to boys who have not served in that line; neither can you trust the molding of minds and characters to youth who have not had years of experience to understand the workings of God. It will take older heads, those who have had larger experience, to devise and plan for the youth to obtain an all-sided character. Let not the work pass into the hands and be managed by those who have but little experience." The word was given to you, Brother Herbert Lacey, that you and your wife have yet to obtain a different kind of experience. The word was spoken, Keep your hands off the machinery. You will make mistakes if you attempt to run a school. It is not left for you to plan and devise and manage things after your own ideas. You should seek to learn all you possibly can. *11LtMs, Lt 60, 1896, par. 4*

You are to be very cautious how you move. Do not start out on your independent judgment and follow your own supposedly wise plans; but consider, Here are those who have been working on this ground, who have carried heavy burdens. They have had much perplexity for over two years, and it will be best for me to consult with them, and know just how to cooperate with them, that I may be a help and not a hindrance. *11LtMs, Lt 60, 1896, par. 5*

Let your souls be transformed by the grace of Christ Jesus, and your mind absorbed in meditating and studying the glorious truths concerning the life of the Great Teacher. The Word of God is to be your food. Follow Christ to the very letter, and then you will find that the elevated standard of virtue and holiness is placed before you in the gospel. Unless this is the case, you cannot, as teachers, do the work that it is essential to do to prepare the students who shall come to the school to be transformed to the higher grade. *11LtMs, Lt 60, 1896, par. 6*

You both have ideas and plans which you think essential, but which must not be brought in with pen or voice. There are many imaginings and schemes and ambitions that you may suppose

essential, but which should have no standing room, for we do not want that these ideas be brought in before the students, that they may be molded according to their likes and dislikes. A training must be given the students which you have not had and cannot give them. Let every teacher sow the precious seeds of truth in the minds of students. Your work should be more and more after the order of the teaching of Jesus Christ. He is the standard Teacher. Then let us not exalt as all-essential that which we have no record of Him teaching. *11LtMs, Lt 60, 1896, par. 7*

February 20

I have been directed to Brother and Sister Haskell as experienced servants of God, who will be efficient workers as helpers and counsellors. They have both had experience in managing the interests of the cause of God. Sister Haskell has been a school teacher for many years, and it will be a great blessing to the school to have the help and benefit of her all-round experience. I value their capabilities of entering into the work. They are a God-sent help in this time of necessity. *11LtMs, Lt 60, 1896, par. 8*

We are nearing the end of time, and it is most essential that we walk humbly with God. We cannot fit up the building with carpets, or enter into any preparation that requires an outlay of means, for we have none. I have been constantly handing out means, investing thousands of dollars to keep the work moving; but I know that we must heed the instruction given in regard to the school in Melbourne—to study economy in every line. *11LtMs, Lt 60, 1896, par. 9*

Christ said of the scribes and Pharisees: “Ye do err, not knowing the Scriptures, nor the power of God.” [*Matthew 22:29.*] These both let us learn in the school of Christ. We must make the Scriptures our Counsellor, and be doers of the Word if we would have a knowledge of the power of God. Our desires will have to be bound about. We are of necessity obliged to plan and devise and economize. We cannot manage as if we had a bank on which to draw in case of emergency. Therefore we must not get into straitened places. *11LtMs, Lt 60, 1896, par. 10*

I am glad that Brother and Sister Haskell in their experience have learned that there is a limit to means. While we would be pleased to

have many things that we have not in our school building, we must look at the old furniture, the bureaus, tables, washstands, and other articles, and say, We must make them do. *11LtMs, Lt 60, 1896, par. 11*

Sister Lacey, you will have a new experience here. In America there is an altogether different style of things. There they have facilities; and they have been reproved because they have made such an extravagant outlay of means in their school interests. Now, my sister, we will necessarily have to cut away everything like a desire to make a display or show. Everything will have to be brought within the narrow compass of that which we can be assured we can sustain. This point cannot be overlooked. It will be far better for the students coming to the school, as far as they themselves are concerned, to see and understand our poverty in regard to means, for if they are made to understand our strait for want of means, it will help them to help the workers in the school in the line of economy. *11LtMs, Lt 60, 1896, par. 12*

In the school in Melbourne, I carried through a large number of students; but I cannot do this now. But I know that the Lord will help us if we are willing to follow His example, and not perpetuate a desire to make an appearance. This principle should be discerned by the Word of God and cut away from the life practice by the Holy Spirit's power. My brother and sister whom I love in the Lord, you have many things to learn. A new experience must be gained by a close and careful, earnest education in the school of Christ. "Take my yoke upon you, and learn of me;" says the great Teacher, "for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*] "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." [*Matthew 7:13, 26, 27.*] *11LtMs, Lt 60, 1896, par. 13*

May 20

There are many things to write of; but I have such an intensity of feeling that it is consuming me. May God help me, is my prayer. Let all seek the Lord most earnestly. You have perceptive faculties, Brother and Sister Lacey. God has given you talents, and you must use them to a purpose. May the Lord help you.*11LtMs, Lt 60, 1896, par. 14*

I was shown the necessity of connecting with the school some one of experience, some one who understood the principles of an all-round education, who has taken in the subject that has been before our people, who has realized the necessity of physical and mental taxation being combined, and who has brought the same into practical use in his life. Proper education means much. O, that all could understand these matters in their true bearing. Physical, mental, and moral industry must be combined in proper education. Teachers who have not practiced this in their school life need to learn their lessons over again. Everything that would be detrimental to the spiritual interests of the school must be cut away from the process of education.*11LtMs, Lt 60, 1896, par. 15*

I have prayed most earnestly to the Lord to move upon some one of His chosen men or women who have a practical knowledge of educating in right lines, and who could unite with the students, and say, not "Go," but "Come, and let us engage in manual labor, and learn how to employ the muscles given us by God."*11LtMs, Lt 60, 1896, par. 16*

I have felt a great burden for Brother Haskell to come to Australia and connect with and give Bible lessons in the school. His experience in the searching of the Scriptures, and in religious exercises in the work from his youth till the present time, has qualified him to stand first in the school, and to be the counsellor and instructor in Bible lines. Let his age and experience as the chosen servant of God bring him respect. There is ever to be connected with the school the talent of experience, how to manage and mold and teach the youth. This is an experience that you have not at the present time; and as this is an important matter, I shall present it before you, from time to time, and I hope that you will understand the whole matter.*11LtMs, Lt 60, 1896, par. 17*

I have written much on education, and will, when able, present it to the whole school. When your active, fruitful mind shall be educated in the different lines, be sure that you do not bring in the very things that were objectionable at Battle Creek and Healdsburg, which have been an offense to God in the past history of the management of those schools. Have you brought with you the impressions of education you received at Battle Creek from infidel authors, to be an influence here? If you had known all in regard to the testimonies given them, I am sure that some of the ideas that you and your wife have brought with you would not seem so essential to you. The Lord was grieved at the attitude taken by the teachers at Battle Creek.*11LtMs, Lt 60, 1896, par. 18*

It is exceedingly hard for you to give up an idea when once you have cherished it. Thus it would be a dangerous experiment to put Sister Lacey in as matron of the school, and yourself as principal, to take the place as director or manager. You have both to learn many things. You need to obtain a different kind of education from that you have received. You are to understand that some of the studies that have been carried at the schools in Healdsburg or Battle Creek, or in any other college, are not to be brought into the Avondale School. I have not spoken very plainly to you in regard to these things, for I have written so largely upon these matters to Battle Creek that I supposed that you understood them and were prepared to carry them out.*11LtMs, Lt 60, 1896, par. 19*

Economy should be exercised in everything connected with the school. Those who come to the school generally leave homes that are unadorned, where they have been accustomed to eat simple food without a number of courses. They are accustomed to plain, hearty food at noon. It would be better for all to have only a simple evening meal. There must be a strict regard to economy, or a heavy debt will be incurred. Keep within bounds. Shun the incurring of debt as you would shun leprosy. But if you work on the other plan, it will hurt you more than you suppose.*11LtMs, Lt 60, 1896, par. 20*

The management must not be left to yourself or your wife, for you would make grave mistakes if you followed your own inclinations in many things. Your own appetites must not control the food of the students. While we have so many ways in which to use our means,

while thousands are starving, dying from famine, bloodshed, fire, and plague, it becomes every one of us to carefully consider, and not get any needless articles in order to gratify appetite, or to make an appearance.¹¹*LtMs, Lt 60, 1896, par. 21*

When these matters were opened before me in Melbourne, I bore my testimony decidedly against any outlay of means that would plunge the school into debt. What to do here I did not know; but light came. Here it is: "Brother Haskell will connect with your school, and he will take heed to carry out the instruction that God has graciously given. His age and experience must be respected. Hold up his hands, and in no case demerit his counsel."¹¹*LtMs, Lt 60, 1896, par. 22*

We all need to be baptized into a higher faith, and be prepared to work in Christ's lines. The importance of physical taxation combined with mental should be understood. If the instruction that has been given for years had been received, searched into, and studied from cause to effect, many less students would leave the school, where they have been acquiring an education, heavily in debt. They would have that education that is essential for practical life. They would have used their God-given abilities in physical as well as intellectual labor. This important phase of education, if they will devise and think to a purpose, would have kept them free from the bondage of debt. If all the edges had been bound about, according to the Word of God, which all must learn to do who engage in any line of the work, their education would have been much more solid and all-round. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [¹ *Corinthians 10:31.*] Self-indulgence is not to take the place of simplicity and reasonable thoughtfulness.¹¹*LtMs, Lt 60, 1896, par. 23*

There is a great need of teachers who have an all-round education. The appetites must be held in control; they must not be misdirected. By students and teachers the physical powers must be carefully considered, or they will fail to tax the physical sufficiently to correspond with the taxation placed upon the mental. The physical powers must not be unemployed or misemployed, as they have been in instituting amusements to exercise the muscles. There is need of candid, earnest thought. These are lessons that no

students need attend school to learn. We have naught of this in the lesson of Christ. Let the physical powers be employed in useful labor that will be doing good. Let no one think that he is departing from his dignity as a teacher if he uses his arms and hands that the Lord has made, and gives his muscles solidity by useful exercise. This is God's plan.*11LtMs, Lt 60, 1896, par. 24*

Mind and heart will suffer with the indulgence of sedentary habits. Educate the inactive to put into exercise the limbs and muscles that God has given to be used, and it will bring its sure reward. If one part of the human body is exercised to the neglect of other portions, some of those members not used will become strengthless. If one member suffers through inaction, the whole body—brain, nerve, bone, and muscle—will become enfeebled. O, how much every student and teacher needs the higher, more thorough education, and a correct understanding of what we are, and what we may be through self-discipline, that all our powers may be used to glorify God.*11LtMs, Lt 60, 1896, par. 25*

Christ has purchased us, and we cannot for one moment claim ourselves, to do with ourselves as we please, as if we were our own property. We have a right to existence only because Christ has died to give us life and immortality through His infinite love. By creation and by redemption we belong to God. Our mind, heart, soul, and strength is the Lord's, lent to us to see if we will use these talents to the glory of God by doing His will on the earth. "Occupy till I come," God says to each human agent; and of our stewardship we must each give account. [*Luke 19:13, 15.*]*11LtMs, Lt 60, 1896, par. 26*

Individually, we must do the work given us by God. We must give ourselves to the Lord, placing ourselves in readiness to do just what He shall appoint us. If we do not do this, the shadow of self will darken everything. But when self is surrendered to God, everything is brightened by His presence.*11LtMs, Lt 60, 1896, par. 27*

Lt 60a, 1896

Friends of the Avondale School

Cooranbong, Australia

December 20, 1896

This letter is published in entirety in *8MR 150-155*.

The Character and Work of Our Avondale School.*11LtMs, Lt 60a, 1896, par. 1*

To the Friends of the School:

The light which has been given me regarding the work of the Avondale school is that we must not pattern after the similitude of any school that has already been established. We must study the Word of God critically as our great lesson book, in order to know what the school may become under the guidance of the Word of God if we receive and do that Word. Unless we are watchful and guarded, we shall experience the same hindrance to the spiritual education, that have retarded the work of our older schools. This we shall do by a misconception as to what is the most essential work to be done by students, and by the teachers for them.*11LtMs, Lt 60a, 1896, par. 2*

When Christ was in our world, He had but few followers, and His disciples were continually kept back by the customs and the maxims of the scribes and Pharisees from making the advancement that they might have made, from supplying their great lack of knowledge, and from becoming efficient workers. The customs and traditions, which had come down from generation to generation through the rabbis, had been made all-essential, and were regarded as of more force even than the ten commandments. Thus the precepts and teachings of men were dwelt upon as of more value than the words of the living God.*11LtMs, Lt 60a, 1896, par. 3*

I have been warned that the teachers in our younger schools should not travel over the same ground that many of the teachers in the Battle Creek College have passed over. Popular amusements for

students were brought into the Battle Creek school under a deceptive garb. Satan approached as an angel of light, and worked most assiduously. If he could secure the sanction of the teachers in this school at the great heart of the work, there was prospect that every school established would follow its example. The leaven of evil introduced and sanctioned at the Battle Creek College would spread its properties to all with which it had connection, and thus affect all the schools. *11LtMs, Lt 60a, 1896, par. 4*

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many points regarding the management of schools among Seventh-day Adventists. All the light that has thus been given must be carefully heeded. No one should be connected with our schools as a teacher who has not had an experience in obeying the Word of God. The instruction which the Lord has given to our schools should be strictly regarded, and if the education given is not of a different character than that which has been given, in the Battle Creek College, we need not be to the expense of purchasing land and erecting buildings. *11LtMs, Lt 60a, 1896, par. 5*

In every school Satan will try to make himself the guide of the teachers who are instructing the students. It is he who would introduce the idea that selfish amusements are a necessity. It is he who would lead students sent to our schools for the purpose of receiving an education and training for the work of evangelists, ministers, and missionaries to believe that amusements are essential to keep them in physical health, when the Lord has presented to them that the better way is for them to embrace manual labor in their education, and thus let useful employment take the place of selfish amusements. These amusements, if followed, soon develop a dislike for useful, healthful exercise of body and mind, such as would make students efficient to serve themselves and others. *11LtMs, Lt 60a, 1896, par. 6*

The education to be gained in the felling of trees, the tilling of the soil, and the erection of buildings, as well as the studies of the classroom, is what our youth should seek to obtain. Tent making also should be taught; buildings should be erected; and masonry should be learned. Farther on, a printing press should be connected

with the school, that an education may be given to students in this line of work.*11LtMs, Lt 60a, 1896, par. 7*

There are many things which the lady students may also engage in, such as cooking, dressmaking, and gardening. Plants and flowers should be cultivated, strawberries should be planted. Thus the lady students may be called out of doors to gain healthful exercise and to be educated in useful labor. Bookbinding also, and a variety of trades should be taken up. These will not only give exercise to brain, bone, and muscle, but they will also give knowledge of great value. The greatest curse of our world today is idleness. The students coming to our school have had an abundance of amusement, which serve merely to please and gratify self. They are now to be given a different education, that they may go forth from the school prepared for any service.*11LtMs, Lt 60a, 1896, par. 8*

The proper cooking of foods is a most important accomplishment. Especially where meat is not made a principal article of food is good cooking an essential requirement. Something must be prepared to take the place of meat, and these substitutes for meat must be well prepared, so that meat will not be desired. Education and culture on all points of practical experience will fit our youth for usefulness when they shall leave school to engage in mission work at home or in foreign countries. They will not then be dependent upon the people to whom they go to cook for them, to sew for them, or to build their habitations; but they will be prepared to education the ignorant, to show others how to do all manner of labor by plans and methods that will produce the best results, and they will thus become much more influential and helpful. Their abilities will be especially appreciated where money is hard to obtain, for a much smaller fund will be required to sustain such missionaries.*11LtMs, Lt 60a, 1896, par. 9*

Those who have put to the very best use their physical powers in useful, practical labor, while obtaining an education, will show that missionaries can become successful teachers and educators in various lines of labor, and wherever they go, all that they have gained in these lines will give them favor, influence, and power.*11LtMs, Lt 60a, 1896, par. 10*

It is also very essential that students shall understand the principles of medical missionary work, for wherever students may be called, they need a knowledge of the science of how to treat the sick. This will give them a welcome anywhere, because there is suffering of every kind in every part of the world.*11LtMs, Lt 60a, 1896, par. 11*

It is an important matter that students be given an education that will fit them for successful business life. In many schools, the education given is one-sided. In our school the common branches should be fully and thoroughly taught. Bookkeeping is one of the most important lines of study to fit students for practical business life. Bookkeeping should be looked upon as of equal importance with grammar. And yet there are very few who leave our schools with a clear knowledge of how to correctly keep accounts. Those who have a living interest in the cause and work of God should never allow themselves to settle down with the idea that they are not required to know how to keep accounts.*11LtMs, Lt 60a, 1896, par. 12*

The reason for many of the mistakes made in accounts and the failure in business matters is because men have not a thorough knowledge of bookkeeping. They are not prompt in making a faithful record of all transactions and keeping a daily account of their expenditures; and many are charged with being dishonest when, designedly, they were not dishonest. Their failure has come through a lack of knowledge of accounts. Many a youth, because of ignorance in the matter of keeping accounts, has been led into errors that have caused him serious trouble.*11LtMs, Lt 60a, 1896, par. 13*

True education means much. We have no time now to spend in speculative ideas or in haphazard movements. The evidence that the coming of Christ is near are many, and are very plain, and yet many who profess to be looking for Him are asleep. We are not half as earnest as we ought to be to gather up the important truths that are for our admonition upon whom the ends of the world are come. Unless we understand the importance of passing events, and make ready to stand in the great day of God, we shall be registered in the books of heaven as unfaithful stewards. The watchman is to know the time of the night. Everything is now clothed with a solemnity that

all who believe the truth should feel and understand. They should act in reference to the great day of God.¹¹*LtMs, Lt 60a, 1896, par. 14*

Our time is precious. We have but few days left of probation, in which to qualify ourselves for the future eternal life. We are not to devote these precious moments to cheap, common, or superficial things. We shall have to guard against the holding of ideas and maxims, which may be presented as essential from a human standpoint, for it is not the words of worldly wisdom, it is not the maxims of men or the theories of human beings, that will qualify us for acceptable service, but it is the Word of the living God. In all our schools this Word is to be made the essence of education.¹¹*LtMs, Lt 60a, 1896, par. 15*

It is in feeding upon the Word of God that we obtain the divine element that the soul needs in order to secure a healthy development of all its spiritual powers. Those who dig deep for the hidden treasure will find their reward in the precious veins of ore, and these hidden truths will make them wise unto salvation. They are following the example of their Saviour, and all the wiles and subtleties of satanic agencies cannot beguile them from a position of steadfast self-denial.¹¹*LtMs, Lt 60a, 1896, par. 16*

Lt 61, 1896

Lane, Sands

“Sunnyside,” Cooranbong, Australia

April 12, 1896

Portions of this letter are published in *Ev* 209-210, 494; *VSS* 274-275.

Dear Brother:

There has been a great burden on my soul during the past night. Some things have been presented before me. I have a message to you, my brother. You need to seek the Lord with all your heart. You are placed where you need to have clear discernment. The mission work is in need of greater ability than you have given it.¹¹*LtMs, Lt 61, 1896, par. 1*

“The eyes of the Lord are over the righteous, and his ears are open unto their prayers.” [*1 Peter 3:12.*] You should have more care and tender sympathy for the workers. Bring thoughtfulness, caretaking into your work. There is danger that the women connected with the work will be required to labor too hard, without proper periods of rest. Such severe taxation should not be brought upon the workers. Some will not injure themselves, but others, who are conscientious, will certainly overwork. Periods of rest are necessary for all, especially women. God thought best to make provision for them to have rest at certain taxing periods.¹¹*LtMs, Lt 61, 1896, par. 2*

It will be necessary for you to cherish the most tender sympathy. You will become coarse and rough unless you learn your lessons at the feet of Christ, becoming meek and lowly in heart. Put no confidence in self. This you are in danger of doing. Put your entire dependence upon God. Have special seasons for closely examining yourself by the Word of God. Hide in Jesus Christ, I pray you.¹¹*LtMs, Lt 61, 1896, par. 3*

My brother, you need to examine more closely the discourses you present to the people. The object of your ministerial labors is not to

amuse. It is not to convey information alone, not merely to convince the intellect. The preaching of the Word should appeal to the intellect and impart knowledge, but it comprises much more than this. The heart of the minister must reach the hearts of the hearers. You have adopted a style of preaching that does not have a right influence. It has become a habit with you to cheapen your discourses by the relating of anecdotes. The impression thus made upon the hearers is not a savor of life unto life. You should not bring amusing stories into your preaching. You need, and the people need, pure provender, thoroughly winnowed from all that is not food. "Preach the word," was the charge that Paul gave to Timothy, and this is your commission. [2 Timothy 4:2.] *11LtMs, Lt 61, 1896, par. 4*

Years ago, in speaking to ministers, I dwelt upon this subject in your presence. The minister is using strange fire when he mixes storytelling with his discourses. This habit should not be perpetuated. My brother, you believe the truth, you love the truth, and you are not too old to improve. You are required by our Saviour to take heed how you witness for Him. You need to go deeper, and deeper, and still deeper in the study of the Word. You have men of all classes of minds to meet, and as you deal with the sacred Word, you should manifest earnestness, respect, reverence. Let not the impression be made upon any mind that you are a cheap, surface speaker. Weed out storytelling from your discourses. Preach the Word. You would have had more sheaves to bring to the Master if you had constantly preached the Word. *11LtMs, Lt 61, 1896, par. 5*

You little understand the soul's great need and longing. Some are wrestling with doubt, almost in despair, almost hopeless. You need to understand the *fourth chapter of Zechariah*. The two olive trees that stand in the presence of God empty, through the two golden pipes, the golden oil out of themselves into the golden bowl, from which the lamps of the sanctuary are fed. The golden oil represents the Holy Spirit. This the heavenly messengers impart to the preachers of the Word. The ministers of righteousness are to be continually replenished, that they in turn may impart to the church, giving it greater strength and efficiency. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [Verse 6.] The Lord's servants can obtain victories, not by mere outward

manifestations, but by inward purity, by cleanness of soul, heart piety, by holiness, which is wholeness to God. They are dependent upon the grace of God, represented by the holy oil emptied from the olive trees through the golden pipes into the golden bowl of the candlestick.*11LtMs, Lt 61, 1896, par. 6*

What can I say that shall make upon our ministers an impression never to be forgotten? The angels are present in the assembly where the Word of God is preached. If this fact could be riveted in the mind of the speaker, with what awe would he give utterance to the truth of God's Word. Nothing is as precious in the sight of God as His church. There is nothing regarded with such jealous care. God is offended when His representatives descend to the use of cheap, trifling words. The cause of truth is dishonored. Men judge of the whole ministry by the man whom they hear, and the enemies of the truth will make the most of his errors.*11LtMs, Lt 61, 1896, par. 7*

All who preach the Word should be in close fellowship with Jesus Christ. All who assume the sacred responsibility of being mouthpiece for God should be sure that they do preach the Word. They should give evidence that they have the inward adorning, the graces of the Holy Spirit. Christ loves His human agents who honor Him. His love will not cause weakness of character. He gave His own life to ransom us. And when the Lord God gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, He withheld nothing from His purchased possession. He gave all heaven, from which we can draw strength and efficiency, that we not be repulsed or overcome by the enemy. He will furnish all needful help; but He will not connive at man's sins, or excuse his defects of character. He expects us to overcome through His name. Only through faithfulness can we expect to enjoy the favor of God.*11LtMs, Lt 61, 1896, par. 8*

Of those who minister in word and doctrine, the Lord Jesus requires wholehearted service. They are required to be the representatives of Christ, the heavenly Branch. Light and peace and joy in the Holy Spirit will surely be revealed. O how entirely out of place is pride and vainglory and self-esteem in those that preach the Word, and yet this is common.*11LtMs, Lt 61, 1896, par. 9*

Let every minister bear in mind that he has the highest heavenly intelligences in his audience. Let every discourse be short. Grasp the great, forcible points. Bring the truth home to the heart; but keep your stories to yourself. The people are not soul-hungry for these, but they want the bread of life, the Word that liveth and abideth forever. What is the chaff to the wheat?*11LtMs, Lt 61, 1896, par. 10*

Remember that in your audience are those who are constantly harassed by temptation, yet they meet temptation with a determination to conquer. They are wrestling with the adversary of souls. Preach the Word. Dwell upon the Word. Then the Master may speak to your softened, humble heart words that will enter into other hearts, and strengthen them for the conflict. O, let those who minister in this sacred, holy calling be all that is possible, to elevate, ennoble, refine, purify the imperfect character. But let not the imperfection of finite men be woven into the service of the ministry. The gospel must stand out in its elevated, sacred character.*11LtMs, Lt 61, 1896, par. 11*

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. ... Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” [2 Timothy 4:1-6, 8.]*11LtMs, Lt 61, 1896, par. 12*

Lt 62, 1896

Lindsay, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

May 20, 1896

Previously unpublished.

Dear Sister Lindsay:

I am constrained by the Spirit of God to address you personally, for God has given me a message for you. Your faith must be of a different character from what it now is, or you will never meet the Lord Jesus in peace, you will never enter the portals of the city of God. Christians are to be co-workers with God, but look at your life and ask yourself whether you have consecrated your life entirely to His service. Have you daily striven for communion with God? Have you sought to overcome your inclination to worldliness and your love of dress? Wherein is your life different from that of a worldling? Wherein does your influence savor of the fragrance of the righteousness of Christ? Does your life evidence that you believe the Word of God? Does your faith mean anything to you? Do you carry credentials which show to the world that you have enlisted in the army of the Lord Jesus?¹¹*LtMs, Lt 62, 1896, par. 1*

The eternal Word of God should be your spiritual food; unless you live on it, you can have no life in Christ; but take that Word, search its pages, and ask yourself if the precious truth there revealed is suited to your taste. Instead of this, the Word of God is a dead letter to you. The truth it contains has been so interpreted by you that it has lost its precious meaning; its power to move your conscience and cleanse the soul-temple, has been made of none effect. Do you believe the Word of God? Those who are God's chosen ones love God, and He works in and through them. Are you bearing about with you a heavenly atmosphere? Are you obtaining a valuable experience in spiritual things?¹¹*LtMs, Lt 62, 1896, par. 2*

My sister, unless you are transformed in character, you will not be numbered among the jewels of God's kingdom. You have no love

for the truth. God requires us to listen to the words He sends by His servants, but how little have you prized the truth. By misapplying and misinterpreting the truth, by making light of it, and talking unbelief, you dishonor God. Your life has been one continuous round of selfishness. Your inclination to dress and to indulge in cheap, common talk has worked against the truth. If you loved God and the truth, the divine, sanctifying influence of God's Word would be revealed in your disposition and actions.*11LtMs, Lt 62, 1896, par. 3*

Light has been given you in rich measure; you have had many opportunities to learn what is truth. The light given us of God bears an important relation to our lives. If received, we improve in character, and it is a savor of life unto life, but if rejected, it is a savor of death unto death, because it testifies against us. Had you grown in knowledge and spirituality in proportion to the light you have had, you would now possess an intelligent, experimental knowledge of the only true God and Jesus Christ whom He hath sent; but your impenitence, your carelessness in regard to sacred things has worked harm to your family, and this has been felt by other families. You have not been a spiritual help to your husband. You have been a hindrance to his obtaining that experience which would enable him to use his talents to the glory of God.*11LtMs, Lt 62, 1896, par. 4*

As the mother of your children, you are called upon to educate them to form characters fit for the kingdom of God, setting before them an example of self-denial and piety which will lead them to avoid a life of cheap indulgence, and seek most earnestly to be children of God. By doing this, you would bring to the foundation gold, silver, precious stones, imperishable materials, and your work would tell for time and eternity. But your affections are with the world. Your disregard of truth and righteousness has had its effect upon your family, which is now like a false signboard, pointing in the wrong direction.*11LtMs, Lt 62, 1896, par. 5*

Every day, every hour, every moment of your time belongs to the Lord, but have you given Him that soul-service which He has purchased with His own blood? The great and amazing love which God has expended upon men is beyond computation. No greater or

more powerful love could be exercised or imagined. "Behold what manner of love the Father hath bestowed upon us that we might be called the sons of God." [1 *John* 3:1.] "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John* 3:16.] In view of this, what use are you making of the wonderful mercy of God and His great love for you? I ask you, in the name of Him who has died for you, what are you doing for Christ? *11LtMs, Lt 62, 1896, par. 6*

My sister, do not trifle with this message, for it is from the Lord. He desires you to be a witness for Him. He wants you to arise and co-operate with Him, and He has let light shine into your mind to awaken your conscience; but cheap, frivolous things have occupied your mind, and you have not become transformed in character. You have not opened the door of your heart to the heavenly Guest. You have not cherished a love for the truth, but have forgotten its claims, and it has become a dead letter to you. Testimonies from the Spirit of God have no influence over you. Will it continue to be thus till the close of time? If so, you will be obliged to say, "The harvest is past, the summer is ended, and my soul is not saved." [See *Jeremiah* 8:20.] The hours you spend in pleasure are fast passing away. Day by day, hour by hour, you are deciding your own destiny for weal or for woe. Which shall it be? Your case will soon be decided for ever. Turn to the Lord before it is too late; for He is long suffering and plenteous in mercy. *11LtMs, Lt 62, 1896, par. 7*

Lt 63, 1896

Lindsay, Harmon

"Sunnyside," Cooranbong, New South Wales, Australia

April 20, 1896

This letter is published in entirety in *1888 1502-1512*.

Harmon Lindsay
Battle Creek, Michigan

Dear Brother:

I am constrained to say to you, "The Judgment is to sit, the books are to be opened, and every man is to be judged according to the deeds done in the body." You look upon things seen as of value, but he who is a citizen of the heavenly kingdom will be constantly looking at things not seen. The power of earth over the mind and character is broken. He has the abiding presence of the heavenly Guest according to the Saviour's promise, "I will love him, and will manifest myself to him." [*John 14:21.*] He walks with God, as did Enoch, in continual communion. Only he who walks with the Lord Jesus in this life will be translated or come forth from the grave changed from mortal to immortality, to dwell with Christ in the heavenly courts through eternal ages. There must now be manifest in us the Holy Spirit's working, a power that will enable us to withstand temptation. *11LtMs, Lt 63, 1896, par. 1*

The end of all things is close upon us, but for some of us the end of our probation may be yet nearer. As you look upon your substantial, convenient establishment, as you see the good things of this life with which you are surrounded, I ask you to consider that these must all pass away. You yourself may soon be an inhabitant of the very narrow house, to remain till called forth by the trump of God. As you, your wife, and your children devote your thoughts to earthly things, your characters are receiving a worldly mold. As they are at death, such they will be in the morning of the resurrection. No conversion, no transformation of character, will be made then. How would you and your wife and children appear before the redeemed,

holy throng with your present tastes, habits, dress, thoughts, and words? Let every one of your poor, deceived family remember that the reaping time will be as the sowing time has been. None can sow tares and reap wheat. *11LtMs, Lt 63, 1896, par. 2*

How can you appear in the last great day without the robe of the righteousness of Christ? The word is spoken, "Why are they here without the wedding garment which I gave my life to purchase for them? Take them out of My presence. It is not possible for them to love and enjoy My presence here. They have not educated themselves to be at home in heaven. It would be no place of joy to them. It does not harmonize with their habits and their tastes. Nothing here can harmonize with the characters they have formed. They have loved, admired, and glorified themselves. They did not choose to heed My invitation to come out from the world and be separate. They did not learn of Me to take My yoke, to bear My burdens; they cannot appreciate the rest that I have purchased for all who are laborers together with Me. *11LtMs, Lt 63, 1896, par. 3*

"If Harmon Lindsay had been true to the Word of God, he would have been true to his family, true to the church, true to his neighbor, and true to his fellow men. He would have made his calling and election sure. But he thought his own wisdom all sufficient. I sent my Holy Spirit to testify unto him the truth, and to move upon his soul, for there was hidden in its depths that which needed to be brought to the Spirit to testify unto him the truth, and to move upon his soul; for there was hidden in its depths that which needed to be brought to the surface. Messenger after messenger was sent to entreat his attention. Many times I called. Often I presented my grace before him. Often he was moved by the story of the self-sacrificing Redeemer. He felt the heart touch of the Messenger of peace, and tenderness and love awakened to respond to the call. Often he turned to listen as the voice was heard. But in the home there was vanity, self-indulgence, a very cheap religious influence; the wife was frivolous, trifling, vain, and superficial. He might have led her to receive an altogether different mold had he strenuously set his own heart above the world and turned to Me for help and strength. But he failed to do this, and the heavenly was eclipsed by the earthly. *11LtMs, Lt 63, 1896, par. 4*

“Temporal blessings were given him, but vanity and love of show absorbed that which should have been used to lay up a treasure in heaven. Selfishness always grows by exercise, and at last he ceased to appreciate the gift of the grace of Christ. His efforts to gratify the frivolous minds about him absorbed the entrusted talents, and he drifted back into his own natural element. He separated from God, and when the Holy Spirit’s voice was heard to call him to repentance, he did not appreciate the voice; he treated it with neglect, then resistance, then disdain, then refused to have anything to do with the message of warning. He received encouragement from others who were in positions of holy trust, men whom God had used to be faithful watchmen, but who became untrue to their trust. Every favor that God bestowed upon him to turn him from his course, he refused. The manifestation of the gifts of God seemed to make him more defiant, until there was written in the books of heaven, ‘Unfaithful steward of talents of means, unfaithful steward of talents of influence, unfaithful steward, in that he is saying in his heart, My Lord delayeth his coming.’¹¹*LtMs, Lt 63, 1896, par. 5*

“He could not be happy; yet he tried to rest in self-complacency, to be at peace with his backsliding heart, and to believe that he was right, that God did not require him to be true to principle. Thus he continued to sow seed of the same kind that had filled his life with evil. The truth was no longer truth to him. To depart from God is to open the heart to infidelity. Inward forces, inspired by the devil, have been weaving about his soul thread after thread of deception and delusion, and his influence has been against the message of the third angel. He cannot see what he is. He cannot see that he has taken up with falsehoods of Satan’s framing. He cannot now see the light of the Holy Spirit which he has quenched in his soul. He is left as blind as were the Jews, who closed their eyes lest they should see, and their hearts lest they should feel. He has called the manifestations of the Spirit fanaticism. His finite lips have expressed sentiments that revealed the working of the power within him. His perception is so perverted that he calls light darkness, and darkness light. The danger is great that he will never again be able to distinguish between light and darkness, truth and error, for he has educated himself in skepticism, deceiving and being deceived. In the work which ought to have been sacred in his eyes, he has

mingled the common fire with the holy. He needed to humble his heart before God, and change his entire course of action.”*11LtMs, Lt 63, 1896, par. 6*

Eternity, eternity—my brother, how will you meet it? What would be your position should death end your career now? I ask you to consider that you cannot carry the world with you into heaven. Have you supposed that God has accepted your life of deception, that He has been glorified by your course of action? All who enter the city of God, enter there through the strait gate, through agonizing effort. You and some there who have been depended on as trustworthy men, to do the work of God, have been surrounded by an atmosphere that is not divine, but as deleterious to the soul as a poisonous malaria.*11LtMs, Lt 63, 1896, par. 7*

Could you have the past years of your religious experience opened up to your view, you would have no more false peace, no more self-complacency. Every fiber of your being would be agonized. If you continue to do as you have done, bear in mind that when the Judgment shall sit, and the books shall be opened, things that have been hidden from human eyes will appear just as they are. Then the forces that have been at work under a pretense of advancing the cause of God will be revealed in an altogether different light from that in which they are now seen.*11LtMs, Lt 63, 1896, par. 8*

It is through misconception on the part of your brethren that you have held a position which gives you so much influence. What the outcome will be, God alone can discern. He will judge you by your works. Oh how sad, how sad, will be the future revelation! All the evil seed that you have sown will yield its harvest. By God’s own appointment you must reap the sure result of your own course of action. The selfishness and injustice toward brethren, in thought, word, and deed, will return upon yourself. You may endeavor to justify your course to yourself and to others, but God rejects that vindication. The only reason for what you have done is that found in a perverse heart and a perverse will. You may say, “I did not originate this or that plan;” but just so far as you sanctioned it, you were responsible, and the evil will react upon yourself. In your dealing with your brethren you have acted like a blind man, and have oppressed souls. Others have been of the same spirit with

you, and have been even stronger in the wrong than you have been, but I will not now speak of them; it is your individual case that I am dealing with. *11LtMs, Lt 63, 1896, par. 9*

Much that has occurred since the Minneapolis meeting gives evidence of the working of things that lie deeper than human reason can fathom. You and others have planned according to your own will, and have been determined to carry out your plans; but God has not planned with you. Much that has appeared on the surface as merely the design of men has had its origin in the schemes of the great master worker of evil. Whenever you try to carry out a policy contrary to that which God has specified, you will, in the outcome, be compelled to acknowledge that, whatever you or those connected with you may do, a power is at work that is not under the control of men, and that, once set in operation, will continue to act and re-act. *11LtMs, Lt 63, 1896, par. 10*

The two great powers in controversy are working, one from beneath, the other from above. Every man is under the secret influence of the one or the other, and his acts will reveal the character of the inspiration from which they proceed. Those who are united with Christ will work always in Christ's lines. Those who are in union with Satan will work under the inspiration of their leader, opposed to the Holy Spirit's power and action. The will of men is left free to act, and by action is revealed what spirit is moving upon the heart. "By their fruits ye shall know them." [*Matthew 7:20.*] *11LtMs, Lt 63, 1896, par. 11*

Man may become a fellow laborer with God in carrying out the great work of redemption. God allows each man his own sphere of action. While He has given His Word as the guide of life, He has also given the Holy Spirit as a sufficient power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character on the human agent, and, through Him, upon all who shall come within the sphere of his influence. The human agent is urged to co-operate with God, to work out His mercy, His goodness, and His love, thus impressing other minds. Every man is to become instrumentality through which the Holy Spirit can work. He can become this only by yielding all his capabilities to the control of the Spirit. God gave His Spirit upon the day of Pentecost, and through its working upon

receptive hearts, He could impress all with whom the believers came in contact.*11LtMs, Lt 63, 1896, par. 12*

Through our relation of friendship and familiarity with human beings like ourselves, we may exert an uplifting influence. Those who are united in a common hope and faith in Christ Jesus can be a blessing to one another. Jesus says, “Love one another as I have loved you.” [*John 13:34.*] Love is not simply an impulse, a transitory emotion, dependent upon circumstances; it is a living principle, a permanent power. The soul is fed by the streams of pure love that flow from the heart of Christ, as a well-spring that never fails. O, how is the heart quickened, how are its motives ennobled, its affections deepened, by this communion! Under the education and discipline of the Holy Spirit, the children of God love one another, truly, sincerely, unaffectedly—“without partiality, and without hypocrisy.” [*James 3:17.*] And this because the heart is in love with Jesus. Our affection for one another springs from our common relation to God. We are one family, we love one another as He loved us. When compared with this true, sanctified, disciplined affection, the shallow courtesy of the world, the meaningless expressions of effusive friendship, are as chaff to the wheat.*11LtMs, Lt 63, 1896, par. 13*

Every man, woman, and youth has an influence upon others. This influence we have from God. It flows from God to the human agent, and we are responsible for its use. “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another; if any man have a quarrel against any: even as Christ forgave you so also do ye. And above all these things put on charity (love), which is the bond of perfectness.” [*Colossians 3:12-14.*] Will we consider that this pure, unselfishness love, one toward another, is the bond of perfectness in character? “And let the peace of God rule in your hearts, to the which ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him.” [*Verses 15-17.*]*11LtMs, Lt 63, 1896, par. 14*

“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” [*Ephesians 4:29-32.*]¹¹*LtMs, Lt 63, 1896, par. 15*

This is the instruction of the Word. How has it been obeyed? Oh, if this had been brought into the character of all the workers, what a change would there be in our institution! How different now would be the mold upon the work of God in Battle Creek! The strange developments that have been revealed in the decisions of your councils would not have seen the light of day. Bitter jealousies would not have been thriving in the hearts of those who profess to be followers of Christ. Advice or decisions that would involve a brother in distress or perplexity, or bind him in poverty, would be shunned as you would shun the leprosy. It is a fearful thing for a man to lose his own soul, yet every day men are taking steps that will result in the loss of their souls. The question came from the lips of Christ, “What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” [*Mark 8:36, 37.*] Solemn, fearfully solemn, question! And yet how many are, like Esau, selling their souls for a mess of pottage. And for a man to lose his own soul means more even than this. His words, his example, his evil-spun theories lead others into perplexities and difficulties. He tolls [draws] men away from Christ to rank under the black banner of the prince of darkness. He is, in short, a soul-slayer; he is doing his best to destroy the principles which God has commanded to live. How terrible the thought of destroying the souls of men whom Christ came to our world to save. The result of our lives day by day should be to heal, not bruise; to save, not destroy.¹¹*LtMs, Lt 63, 1896, par. 16*

Cannot you see that eternal interests are involved in your life practice? Every one is deciding his own destiny. He who reigns in heaven allows every man to take his position to hasten or retard his Lord’s appearing. All who consent to be freed from their natural selfishness, and to [be] charged with the Holy Spirit of God, are

taking part with God. As the human channel they are pouring forth the currents of divine influence. Their work has God's blessing within it. They are building upon the foundation—gold, silver, precious stones. When the day of judgment shall try every man's work, of what sort it is, the gold, silver, precious stones are imperishable; the wood, hay, stubble, are consumed, and the life work of the builder is lost. Just in proportion to man's consecration to God in this life will be his advancement in the future life. According to its character, his work is rewarded, and determines his place in the temple of God.¹¹*LtMs, Lt 63, 1896, par. 17*

Each human being is responsible for the salvation of his own soul, and is under the most solemn responsibility for the salvation of the souls of others. He is to exert a saving influence; he is to watch for souls as they who must give an account. Each man, woman, and youth is passing his time here as a probationer. In that great day when the accounts of all are opened, it will be known who is the foolish builder on the sand, and who the builder on the eternal Rock. Then it will be known who have dishonored God's sacred work by bringing in their own principles and practices. It will be seen who have woven their own spirit into methods and plans, to be passed on to the churches to mold their work. All the pettishness, the envy, the jealousies, the want of self-sacrifice, the stubborn resistance to the Holy Spirit's working—all this the day will declare. Every work will be judged according to its character.¹¹*LtMs, Lt 63, 1896, par. 18*

My brother, I leave these words with you, saying, "Turn ye, turn ye; for why will ye die?" [*Ezekiel 33:11.*]¹¹*LtMs, Lt 63, 1896, par. 19*

Lt 64, 1896

Lindsay, Sister

“Sunnyside,” Cooranbong, Australia

May 8, 1896

This letter is published in entirety in *1888 1516-1519*.

Dear Sister Lindsay:

Please read Christ's instruction to the lawyer, recorded in *Luke 10:25-28*. “A certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him Thou hast answered right: this do, and thou shalt live.” This lesson outlines the duty of all.*11LtMs, Lt 64, 1896, par. 1*

By this mail I am writing to Brother C. H. Jones, and if possible will send you a copy of his letter.*11LtMs, Lt 64, 1896, par. 2*

Again and again, at different times and in different places, decided warnings have been given me. I could not define the import of these warnings, for they were presented to me in figures and symbols. I have been very much puzzled over this matter, which was introduced before my husband's death. Since that time I have been shown that efforts would be made to bind up the publishing house in Oakland with the publishing house in Battle Creek, in order that the publishing house at Battle Creek might have control. These warnings I did not fully understand, because many times the message had been given me that these two instructions should not be at strife one with another, or manifest anything savoring of jealousy or envy, but that they should stand as sister institutions, each doing their appointed work as God's instrumentalities. “Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” [*Isaiah 11:13.*] Each institution was established of God to do its respective work.*11LtMs, Lt 64, 1896, par. 3*

Before my husband's death this matter in regard to the publishing house at Battle Creek and the publishing house at Oakland was presented to me under the figure of the vine, and since that time it has been presented to me under the same figure. The Lord has shown me that these two institutions are to be kept as separate as two branches which, though distinct, both center in the parent vine. They are not to be merged into one, but are to be kept distinct, yet each is to derive its nourishment from the same source. Said Christ, "I am the true vine, and my Father is the husbandman." "I am the true vine, ye are the branches." "Every branch in me that beareth not fruit ... he purgeth it, that it may bring forth more fruit." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." "He that abideth in me, and I in him, the same bringeth forth much fruit." [*John 15:1-5.*]*11LtMs, Lt 64, 1896, par. 4*

"If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." [*Verse 6.*] "And now also the axe is laid at the root of the trees; therefore every tree which bringeth forth not good fruit is hewn down, and cast into the fire." [*Matthew 3:10.*] "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [*Matthew 7:16-20.*] "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." [*John 15:8.*]*11LtMs, Lt 64, 1896, par. 5*

Under different figures this matter has been presented to me, and I know that it is not the Lord's will that these two publishing houses shall be united. I fear that those at Battle Creek have also made a mistake in taking over the schools and the Health Retreat at St. Helena. The publishing house at Battle Creek has been under the reproof of God for years, especially since the time of the Minneapolis meeting, when some acted the part of Korah, Dathan, and Abiram. If its managers were not swelled with self-importance and self-sufficiency, they would not feel that they could carry every crippled institution. The showing of their own institution is anything

but favorable.¹¹*LtMs, Lt 64, 1896, par. 6*

Edson White was unsparingly condemned because he was to blame in his financial management, but those who condemned him knew that their own financial embarrassment was not after God's order. This has been represented to me like a man trying to pull a mote out of the eye of his brother, while a beam was in his own eye.¹¹*LtMs, Lt 64, 1896, par. 7*

"Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasureth up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath." [*Romans 2:1-8.*]¹¹*LtMs, Lt 64, 1896, par. 8*

Lt 65, 1896

Miller, Brother; Woods, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

November 8, 1896

Previously unpublished.

Dear Brethren Miller and Woods:

You have both moved unwisely. Brother Miller has disappointed us. Had he walked humbly with God, he himself and his brothers, would today be connected with the Echo Office, but they have withdrawn themselves. Unless transformed, mother and sons will from henceforth view things in a perverted light. Deceptive fancies will lead to a course of action that will result in spiritual weakness, and they will not go on from strength to strength. They themselves have closed the passage behind them. They have now created a condition of things that will make it very difficult for them in their future Christian experience. Assertions have been made that were not true, and thus it stands in the record books of heaven. Will this be seen and repented of? *11LtMs, Lt 65, 1896, par. 1*

The Lord highly favored Brother Miller and his brothers with a position in His work. In their connection with the Echo Office, they could be in touch with the world, but not of the world. They have placed themselves where temptations will be increased. At such a time as this every soul, especially young men, should be found where there is the most light. If the Lord in His providence places them, as He did Joseph, amid the corruption of heathen courts, then He will give them grace to stand, not in their own finite strength, but in His strength. *11LtMs, Lt 65, 1896, par. 2*

But of what use is it for me to write on these points? I write much, but the matter will not be appreciated, and may confirm a spirit of resistance which will make it still more difficult for them to retrace their steps. *11LtMs, Lt 65, 1896, par. 3*

The whole devising has been wrong. The whole planning has

created a perplexing condition of things that will be detrimental to the church. Whenever, through a certain devising, impressions are made on the church members so that there is less unity among them, whenever seeds of bitterness are sown, whenever brothers and sisters, instead of drawing together in stronger fellowship and union with their brethren and sisters, are drawing apart, when the root of bitterness is striking its fibers deeper and deeper, to spring up, whereby many will be poisoned and defiled, know that God's signature is not on any such work. The conflict, the heart burnings, are unholy, and deadly to spirituality.*11LtMs, Lt 65, 1896, par. 4*

When these influences prevail, what words in warnings will be respected in counsels? There is a spirit springing into earnest activity which leads many to despise the very ones whom God is using to do His work. In their hearts they are despising, not the messengers, but Him who has delegated them to speak His Word. They cannot extinguish the message; they cannot prevent the accomplishment of the work God has in His Providence appointed to be done; but they can place themselves in a position to make light of God's appointed agencies, and the words of the Lord's messengers have no weight with them. They can ridicule the message and the messengers, but that will not change the truth of God into a lie. The truth is the truth still.*11LtMs, Lt 65, 1896, par. 5*

But what does this feeling of bitterness effect? Those who cherish these sentiments place themselves where the Lord has no means to reach them. They close the door against light which the Lord desires shall be communicated to them and appreciated by them. They make it an impossibility for them to love the Lord Jesus Christ and His work. There is a jealous, sensitive spirit cherished. Those who have pampered their own pride into such morbid activity will be wounded constantly. The truth which God commands to be spoken cannot be expressed without creating offense. Our Master Himself, who was perfect in character, was misunderstood and unkindly judged by those who cherished their own spirit and the feelings of an unrenewed, unsanctified heart. Will not His followers who are wearing His yoke and lifting His burdens, share the contempt and scorn and reproach with Jesus? Those who have sown evil seed in the minds of others are responsible before God.*11LtMs, Lt 65, 1896, par. 6*

The Lord will speak just the same, whether men will hear or whether they will forbear. The Lord's servants may be disapproved by the very ones whom He would help, whom, if they would let Him, He would instruct, strengthen, bless, refine, and ennoble, but God calls for faithful work to be done at all times, and in all places. Read *Ezekiel 3:11*, and *chapter 18*. There is a very great work to be done in our world. Every jot and tittle of capability and tact and ingenuity is needed. Messages of reproof and warnings will come to the people of God, to mothers, to fathers, to the children of Israel, that they may not move blindly. If those to whom these messages shall come will hear, if they will take heed with patience, with a generous, teachable spirit, then the blessing of the Lord will come to them.¹¹*LtMs, Lt 65, 1896, par. 7*

A word fitly spoken is like apples of gold in pictures of silver. "As an earring of gold, an ornament of fine gold, so is a wise reprover upon an obedient ear." "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him, for he refresheth the soul of his master." *Proverbs 25:10-13*.¹¹*LtMs, Lt 65, 1896, par. 8*

Our communications to one another should never savor of flattery, or deception, but should always be in truth and righteousness. Then and then only can one fulfill the work God has given him to do. When divine instruction is given to an obedient ear, God's purposes are fulfilled, and his name glorified. I tell you, the Lord has a work for all to do, earnest work for their own souls, that they may abide in the light, and be a precious light unto others. A disposition to choose flattery and praise in a wrong course of action, to refuse counsel and advice, reveals that the heart is opposed to God, opposed to His instruction, opposed to the ways of God.¹¹*LtMs, Lt 65, 1896, par. 9*

When one rejects advice and reproof, when he will not accept it, or cannot accept it, because the pride of the human heart will not admit it, and those ignorant of the warnings of the Spirit of God cannot realize what they are doing, irritation arises. They are provoked at any words of reproof, and the headstrong obstinacy will not yield, although they are fully convicted. All this spirit must be overcome. The grace of Christ must take possession of the will, and bring it into submission, and conform it to God's mind and will, else

they cannot become members of God's family above.¹¹*LtMs, Lt 65, 1896, par. 10*

The deficiency of perception which leads men to indignantly refuse advice or counsel is the result of unsubdued attributes, ignorance of self, ignorance of divine truth, ignorance of God, ignorance of pure and undefiled religion. There are many who keep their souls away from light and the grace of Christ, because they will never admit that they are wrong. They ever have a supply of excuses at hand. They have in store any amount of reasons to justify and vindicate themselves, which is all vain and foolish.¹¹*LtMs, Lt 65, 1896, par. 11*

They who will vindicate themselves as always right are in a deception and delusion of the enemy, for they become hopelessly, helplessly wrong; helplessly because they will not be convinced. They reject all advice that would set the mind right. Hopelessly because there is a denial of the necessity of every reproof or counsel. This was the sin of the Jews. They would not receive advice or counsel, not even the instructions of Jesus Christ. They were whole, and felt no need of a physician. Christ said of them, "I came not to call the righteous (self-righteous), but sinners to repentance. They that are whole need not a physician, but they that are sick." [*Luke 5:31, 32.*]¹¹*LtMs, Lt 65, 1896, par. 12*

The Laodicean message is applicable to the church. *Revelation 3:14-22*. We have no time to cavil or gossip over the cases of one another, but we should seek earnestly for the precious gold of character. "I counsel thee to buy of me gold (character) tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten. Be zealous therefore, and repent. Behold, I stand at the door and knock: If any man will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [*Verses 18-20.*] Here is the work the Holy Spirit that is striving to [have] recognized. When the mind is willing to admit Jesus, there will be a reflection of His image in the soul, and an intensity of love will be created.¹¹*LtMs, Lt 65, 1896, par. 13*

Lt 66, 1896

McCullagh, Brother and Sister

"Sunnyside," Avondale, Cooranbong, Australia

March 25, 1896

Portions of this letter are published in *4Bio 278*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister McCullagh:

Fannie tells me that you do not think it advisable to come to our place. I should not have asked you had I not wished you to be differently situated from what you have been, for unless there is an entirely different atmosphere in your home life, you will not obtain that spiritual efficiency that will enable you to do the work you have been doing. There is too much haphazard work in your home. With regard to your visiting South Australia and then returning to New South Wales, I cannot speak advisedly, but this I know, there has been in your family a great want of management and a great lack of proper cooking.¹¹*LtMs, Lt 66, 1896, par. 1*

A thorough transformation is essential for every member of the family if you are fitting for the companionship of the saints in light. As a family, you are a long way from meeting the similitude of God. There is great need of genuine, daily conversion with us all, that we may learn the very things we need to know to understand spiritual things. Sister McCullagh needs so much the transforming influence of the Spirit of God.¹¹*LtMs, Lt 66, 1896, par. 2*

I asked both of you to come here because you need help, you need change, you need the very lessons you will hear at this meeting. You need to place yourselves in the channel of light, you need so much to drink of the waters of Lebanon. Instead of this, you have little religion in your home. Little things of inferior character are sufficient to crowd Christ out. How can you expect the blessing of God, how can you expect the light of the Sun of Righteousness to

shine upon you with its clear, bright, healing rays, when you will not seek God, but let this thing and that thing crowd Jesus out? This is no time for any of us to have a circumstantial religion. Faith and hope and courage we will have if we seek for it, if we have soul-hunger, for religion. *11LtMs, Lt 66, 1896, par. 3*

Your wife needs rest; she needs change. You need change. It would be better if, for a time, your wife could be relieved of the burden, if some one else could take it and care for you; but I cannot see how to arrange this matter. *11LtMs, Lt 66, 1896, par. 4*

I will board Brother Semmens and Brother McCullagh if they will come, because if Brother Semmens would come to the meeting, I would feel sure that Brother McCullagh would be in good hands. I would give him that diet I should think best for him, the very best we could get up. Meat I do not consider the best thing for him, neither do I think tea or Java coffee would be best for him, but I will do my best to provide simple food. *11LtMs, Lt 66, 1896, par. 5*

From the light given me of the Lord, you do not really understand what health reform is, and it may cost you some breaking up of bad habits to understand how to live. I am now sixty-eight years of age, and my life is spared because I have practiced health reform. If both you and your wife come up, you are welcome to our fare; if Brother McCullagh comes alone, we will do the best we can for him, and expect him to improve and become stronger; but this will not be through the ministration in diet of Sister McCullagh. Her child is permitted to live by impulse, and is fitful in her eating. *11LtMs, Lt 66, 1896, par. 6*

Eating suppers creates a feverish state of the system and indigestion. This destroys her appetite for breakfast. All things are turned out of their natural order. The child should arise in the morning with sweet breath and a good appetite for breakfast; but the meal of the night before has done its work in debilitating and unfitting the stomach for food. Then at the noon meal there is over eating, when the digestive organs would do much better work if nothing passed the lips until the next morning. *11LtMs, Lt 66, 1896, par. 7*

I have gone over this program with my children and myself, and I

testify to the fact that the third meal of the day, if taken at all, should be strictly confined to simple crackers and homemade coffee. To dispense with the third meal entirely would be better for your family. You have not treated your stomachs wisely. As I reason with mothers about this, they say, I was just as my child; I could not take breakfast. No; for there lay in the stomach the food eaten just before retiring, and it was not digested. Of course, there was no appetite for breakfast. Too much was taken for the noon meal, and supper was eaten before the food previously placed in the stomach had been disposed of. Thus we go on, if we will, in a blind, heedless state, not studying from cause to effect; and the effect is miserable health. Tea is doing the work for the stomach and also for the head.*11LtMs, Lt 66, 1896, par. 8*

These things I would not agree to give either of you. I have disciplined myself strictly, because I greatly desired my mind, my memory, my stomach [to be] in the best possible condition to preserve, to receive the molding of the Holy Spirit of God, that I might co-operate with Him, and not work contrary to the Holy Spirit's guidance. We may follow impulse and the imagination of our own human wisdom independently of the light which God has seen fit to give us, and we will reap the consequence in disordered digestive organs, clogged liver, and disturbed bowels.*11LtMs, Lt 66, 1896, par. 9*

I did not ask you to come here to hurt you in any way, but to change the order of things, which your wife will not properly do unless the Holy Spirit of God shall mold and fashion her character. When this is done she can be a much greater help to her husband, spiritually and physically, than she ever has been; and you will have order and system in your family management. The lessons in home education now being given to your daughter by your own precept and example are not after the similitude of heaven, and there will be results which you will not care to meet.*11LtMs, Lt 66, 1896, par. 10*

I do not ask you to come here to wound or bruise you in any way. I ask you to come that you may learn all you possibly can in every line where improvement is so much needed. I write you this because I want to do you good. The sickness of Brother McCullagh has alarmed me, and I have no hope of his recovery if a decided

change is not made. If he could go away from his home for six months, and not see his family for that time, it would be a blessing to him. The many little home worries as well as the church worries, should not touch him. If he could be perfectly free in mind and have an entire change away from the cities, taking exercise in horseback riding, it would be a blessing. But I do not want to force him to do this, although I know it to be the right thing to do.¹¹*LtMs, Lt 66, 1896, par. 11*

I am writing you this to let you know that you are bringing suffering upon yourselves by a wrong course of eating and wrong practices. I wanted both of you to come here, hoping to see favorable change in you, spiritually and physically. You need have no fear that I shall express to others what I have written to you. I am working for your present and eternal good. If you decide to come, my offer remains as I made it. Your child I prefer not to have, for I have no place for her, and I would not want her influence in educating the children with whom she would associate in my family. I must be plain with you, for I know that neither of you know the character of your own child.¹¹*LtMs, Lt 66, 1896, par. 12*

I do not write you what any one has told me, but what I know from a higher source. Unless a change shall take place in your home management, she will control you both in a little while. Her way, her will, her wishes, will be the ruling principle in your home. The Lord is not at all pleased with the character-building of your daughter. I have this warning to give, and I have all tenderness of heart to you both. If you could place your child under the firm, even discipline of some person who has tact in managing children, you might even now see a change for the better; but I have little hope of any under the training she now has. I cannot now say all that I may have to say to you, but I write you this because I have a great desire to help you and your child, whose faults her mother is largely responsible for.¹¹*LtMs, Lt 66, 1896, par. 13*

Lt 67, 1896

McCullagh, Brother and Sister

Sunnyside, Cooranbong, Australia

March 30, 1896

This letter is published in entirety in *18MR 42-53*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister McCullagh:

I have been glad to receive encouraging letters from you. I am anxious that in every respect both of you shall meet the approval of God. Bear in mind that in every place which you may visit, your influence needs to be strictly guarded. From the light which God has given me, I see that you need to feel a pure, unselfish interest in your work. Unknown to yourselves, you have exerted an influence which has had a tendency to <disparage> your fellow laborers. Your words have created disaffection in the churches which you have visited, and you have given the impression that your ability was not appreciated.*11LtMs, Lt 67, 1896, par. 1*

By mentioning little things which others have done or said, by talking of that which was born of your own imaginings, you have cast suspicion upon others and gathered sympathy to yourselves. Your course of action should have been different from this, for seeds of this kind soon render your labor useless, and deprive the churches of the help they should receive from the one who is appointed by the Lord to work among them.*11LtMs, Lt 67, 1896, par. 2*

The Lord has given you talents for His service, and He longs to see you reveal Him to others. You have an influence with people; your speaking is acceptable to them. But you need to give more time and more earnest study to the Bible. I have been shown that you have done too much preaching and have given too little time to the study of the Word of God, which alone can make you an able and efficient

workman. In your speaking, you too often wander from the subject, not giving necessary clearness to a few vital points.*11LtMs, Lt 67, 1896, par. 3*

When you thus rapidly advance, touching here and there, every thought does not stand out clearly and distinctly. Before your hearers can see the thought which is of essential importance, you pass on to something else. Because of this, sufficient force is not given to each point. The power that would rivet the thoughts in the mind is wanting, and your hearers cannot carry away with them all that they might were the subject presented differently. They do not realize that they have heard the Word of God, not the word of man.*11LtMs, Lt 67, 1896, par. 4*

You need to gather every ray of light that you can find upon the essential points of truth, and then when you are speaking, make the most of these points. Give them all the force you can by presenting them in a clear, concise manner, fastening down the evidence on these points like a nail in a sure place. Make a straight, clear application, and then call for a decision.*11LtMs, Lt 67, 1896, par. 5*

It is upon this point that Brother Starr makes a decided mistake. You have noticed this error in him, and remarked upon it, but you yourself have needed to reform. I hoped that you would improve the opportunity given the workers in Sydney to learn of these things, that you might present the evidence of our faith in a clear, connected manner, and also teach others to do this. You could have learned many valuable lessons from Elder Corliss on this point.*11LtMs, Lt 67, 1896, par. 6*

Elder Corliss is a man of power. He has a clear conception of vital truth, and has an influence over others. He was grieved that you did not receive the help in the study of the Bible that he thought you needed. He erred in feeling hurt that you did not manifest a deeper interest in the study of the Word of God that was conducted in Sydney; but you erred also in withdrawing yourself from needed help. The Lord has not given you, or any other brother or sister, liberty to withdraw from the help and knowledge which Elder Corliss's long experience would have given you. You cannot be his judge; for you are finite, and cannot read the hearts of men.*11LtMs,*

Lt 67, 1896, par. 7

I am sorry that Elder Corliss, by his impetuous spirit, has weakened his influence with you and others. But this has not weakened his influence with me. I know that this hastiness of temper in his infirmity. He will always have to guard against this failing. But rejoice to think that he has made such good use of the time and ability which God has given him. *11LtMs, Lt 67, 1896, par. 8*

Had Elder Corliss made a tirade against me, whom he calls mother, I should have felt sorry, because of the injury done to himself and to the cause of God. But I would not have turned away from him. He loves the truth, and the Lord loves him. After these outbursts, he feels sorry enough, and at such times he needs the grace of the Lord and the help of his brethren, that he may make decided efforts to overcome. "Grudge not one against another, brethren, lest ye be condemned; behold the judge standeth before the door." "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months." [*James 5:9, 17.*]*11LtMs, Lt 67, 1896, par. 9*

There is danger that much will be made of the supposed mistakes of Elder Corliss during the progress of the work in Sydney, and that this will be given as a reason for the failure of this effort. But if this is done, it will be doing Elder Corliss great injustice, for it is not true. The hearts and minds of all the workers in Sydney needed to be purified; for the spirit evidence by them grieved the Holy Spirit of God. Some were covetous; they desired promotion; they sought to be first; they were too ready to accuse their brethren of making mistakes, attributing the failure of the work to these mistakes. But God would have his workers lay down the burden of upholding and sustaining themselves lest they be not properly esteemed. Let them put their trust in the Lord God of Israel, He will keep them by His power, enabling them to do their appointed work acceptably. *11LtMs, Lt 67, 1896, par. 10*

All who are laborers together with God should regard the salvation of souls as their highest interest. Self must be hid in Christ. The conversation should not take a pitying, self-righteous turn, for when

this is done, Christ is eclipsed and self is made prominent. We interpose ourselves between Christ and those whose Christian experience is weak and who need help in many lines. Under this influence, those whom we try to help will in their turn exert a wrong influence, and will hinder the spiritual advancement of other souls.*11LtMs, Lt 67, 1896, par. 11*

My brother, the Lord loves you, and I am aroused at two o'clock in the morning to write you these things which force themselves upon my mind. By your own choice you may place yourself under influences which will help you to form a character for the kingdom of God and make your work acceptable, or you may receive into your life that which will make your life a failure.*11LtMs, Lt 67, 1896, par. 12*

It is of the greatest importance that ministers and workers set a right example. If they hold and practice lax, loose principles, their example is quoted by those who love to talk rather than to practice, as a full vindication of their course of action. Every mistake that is made grieves the heart of Jesus and does injury to the influence of the truth, which is the power of God for the salvation of souls. The whole synagogue of Satan watches for mistakes in the lives of those who are seeking to represent Christ, and the most is made of every defection.*11LtMs, Lt 67, 1896, par. 13*

Take heed lest by your example you place other souls in peril. It is a terrible thing to lose our own souls, but to pursue a course which will cause the loss of other souls, is still more terrible. That our influence should result in being a savor of death unto death is a terrible thought, and yet it is possible. With what holy jealousy, then, should we keep guard over our thoughts, our words, our habits, our dispositions, and our characters. God requires more deep personal holiness on our part. Only by revealing His character can we co-operate with Him in the work of saving souls.*11LtMs, Lt 67, 1896, par. 14*

The Lord's workers cannot be too careful that their actions do not contradict their words, for a consistent life alone can command respect. If our practice harmonizes with our teaching, our words will have effect; but a piety which is not based upon conscientious

principles is as salt without a savor. To speak, and do not is as a sounding brass and a tinkling cymbal. It is of no use for us to strive to inculcate principles which we do not conscientiously practice. *11LtMs, Lt 67, 1896, par. 15*

Watch unto prayer. In this way alone can you put your whole being into the Lord's work. Self must be put in the back-ground. Those who make self prominent gain an education that soon becomes second nature to them, and they will soon fail to realize that instead of uplifting Jesus, they uplift themselves; instead of being channels through which the living water can flow to refresh others, they absorb the sympathies and affections of those around them. This is not loyalty to our crucified Lord. *11LtMs, Lt 67, 1896, par. 16*

We are ambassadors for Christ, and we are to live, not to save our reputation, but to save perishing souls from perdition. Our daily endeavor should be to show them how they may gain truth and righteousness. Instead of trying to elicit sympathy for ourselves, by giving others the impression that we are not appreciated, we are to forget self entirely; and if we fail to do this, through want of spiritual discernment and vital piety, God will require at our hands the souls of those for whom we should have labored. He has made provision that every worker in His service may have grace and wisdom, that they may become living epistles, known and read of all men. *11LtMs, Lt 67, 1896, par. 17*

By watchfulness and prayer we may accomplish just what the Lord designs that we shall. Be faithful, painstaking discharge of our duty, by watching for souls as they that must give account, we may remove every stumbling block out of the way of others. By earnest warnings and entreaties, with our own souls drawn out in tender solicitude for those that are ready to perish, we may win souls to Christ. *11LtMs, Lt 67, 1896, par. 18*

I would that all my brethren and sisters would remember that it is a serious thing to grieve the Holy Spirit; and it is grieved when the human agent seeks to work himself, and refuses to enter the service of the Lord because the cross is too heavy or the self-denial too great. The Holy Spirit seeks to abide in each soul. If it is welcomed as an honored guest, those who receive it will be made

complete in Christ. The good work begun will be finished; and holy thoughts, heavenly affections, and Christlike actions will take the place of impure thoughts, perverse sentiments, and rebellious acts.*11LtMs, Lt 67, 1896, par. 19*

The Holy Spirit is a divine Teacher. If we will heed its lessons, we shall become wise unto salvation. But we need to guard well our hearts, for too often we forget the heavenly instructions we have received, and seek to act out the natural inclinations of our unconsecrated minds. Each one must fight his own battle against self. Heed the teachings of the Holy Spirit. If this is done, they will be repeated again and again, until the impressions are, as it were, lead on the rock forever.*11LtMs, Lt 67, 1896, par. 20*

God has bought us, and He claims a throne in each heart. Our minds and bodies must be subordinated to Him; and the natural habits and appetites must be made subservient to the higher wants of the soul. But we can place no dependence upon ourselves in this work. we cannot with safety follow our own guidance. The Holy Spirit must renew and sanctify us. And in God's service there must be no halfway work. Those who profess to serve God and yet indulge their natural impulses will mislead other souls. Said Christ, "Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." [*Mark 12:30.*] "This do, and thou shalt live." [*Luke 10:28.*]*11LtMs, Lt 67, 1896, par. 21*

"Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we are incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest that by any means, ... I myself should be a castaway." [*1 Corinthians 9:24-27.*]*11LtMs, Lt 67, 1896, par. 22*

The Lord has given His people a message in regard to health reform. This light has been shining upon their pathway for thirty years, and the Lord cannot sustain His servants in a course which will counteract it. He is displeased when His servants act in opposition to the message upon this point, which He has given

them to give to others. Can He be pleased when half the workers laboring in a place teach that the principles of health reform are as closely allied with the third angel's message as the arm is to the body, while their co-workers, by their practice, teach principles that are entirely opposite? This is regarded as a sin in the sight of God, and is one reason why He could not give greater success to the work in Sydney. *11LtMs, Lt 67, 1896, par. 23*

My brother, you must no longer <disparage> the messengers and the message God has sent you in regard to the principles of healthful living. Testimony after testimony has been given which should have brought about great reforms; but at home and abroad your life has been a decided witness against the warnings which the Lord has sent. And nothing brings such discouragement upon the Lord's watchmen as to be connected with those who have mental capacity, and who understand the reasons of our faith, but by precept and example manifest indifference to moral obligations. *11LtMs, Lt 67, 1896, par. 24*

The light which God has given upon health reform cannot be trifled with without injury to those who attempt it; and no man can hope to succeed in the work of God while by precept and example he acts in opposition to the light which God has sent. The voice of duty is the voice of God, an inborn, heaven-sent guide; and the Lord will not be trifled with upon these subjects. He who disregards the light which God has given in regard to the preservation of health revolts against his own good, and refuses to obey the One who is working for his best good. *11LtMs, Lt 67, 1896, par. 25*

It is the duty of every Christian to follow that course of action which the Lord has designated as right for His servants. He is ever to remember that God and eternity are before him, and he should not disregard his spiritual and physical health even though tempted by wife, children, or relatives to do so. "If the Lord be God, follow him; if Baal, follow him." [*1 Kings 18:21.*] *11LtMs, Lt 67, 1896, par. 26*

The principles of health reform, right or wrong, which are adopted by those who give the Word of God to others, will have a molding influence upon his work, and upon those with whom he labors. If his principles are wrong, he can and will misrepresent the truth to

others. If he accepts the truth which appeals to reason rather than to perverted appetite, his influence for the right will be decided. The truth will be in his heart as a well of water, springing up into everlasting life.*11LtMs, Lt 67, 1896, par. 27*

God's instruction is not "Yea and Nay," but "Yea and Amen" in Christ Jesus [*2 Corinthians 1:18-20*], and His workers are called upon to remember that they cannot drift alone with unsettled principles, which are warped and distorted by impulse, without misrepresenting the truth which they profess, and doing a lasting injury to their own souls.*11LtMs, Lt 67, 1896, par. 28*

My brother and sister, if you would be a savor of life unto life, it is essential that a change be made in your experience, and in the experience of your child. Sister McCullagh's management in the home has not pleased the Lord; your daughter has not had proper training; she has not been brought up with the careful restraint that God requires. In the home and in the world the [love] of God must occupy the first place. God must be enthroned in each heart. Every rival influence, be it husband, wife, or child, which would take the homage which rightly belongs to him, must be given up. There must be no mismanagement on the part of the mother in the training of the child for this example will do injury to other mothers and children.*11LtMs, Lt 67, 1896, par. 29*

Every true servant of God will guard closely the citadel of the soul, lest the things of earth steal his affections from God. God lays no burden upon His servants that they are not able to bear. "He knoweth our frame; he remembereth that we are dust." [*Psalm 103:14*.] "In the Lord Jehovah is everlasting strength" [*isaiah 26:4*], and this strength He waits to bestow upon every asking soul.*11LtMs, Lt 67, 1896, par. 30*

It is a very easy thing to talk of the truth with the lips; but if the heart is not true and loyal to God and His requirements, our preaching does no good. This is Sister McCullagh's danger. She draws nigh to God with her lips, but her heart is far from Him. While professing the truth, she does not practice it. And her influence has done more to darken the mind and experience of Brother McCullagh than all other influences combined.*11LtMs, Lt 67, 1896, par. 31*

My brother, set your own home in order. If this is not done, you will be more trammled by the wrong influence felt there than by any other power that can be brought against you. Day by day you are both determining what your soul shall live upon. Will you eat the flesh and drink the blood of the Son of God, which is His Word, or will you allow your future to be piloted by influences which are opposed to the truth of God, because the wishes of your natural heart are contrary to the principles given by God to His people?*11LtMs, Lt 67, 1896, par. 32*

From the light which was given me while in New Zealand, I must advise you to find a home for your wife and child where they may stay while you go out and labor among the people. It is not best that they accompany you where God may call you, for they do not add to your influence, but rather detract from it.*11LtMs, Lt 67, 1896, par. 33*

As soon as you decide where you wish to go, I will renew the offer which I made to you when you were in Cooranbong. I will help you to get a little home of your own, where your wife and child can be pleasantly located. They can have a cow, some chickens, and a garden. This would not only be a blessing to them, but to you, for you would have a place to which you could go when tired, where you could obtain rest and physical exercise. If this is done, your life may be long spared to do the work of the Lord.*11LtMs, Lt 67, 1896, par. 34*

I have written many things to you, but have withheld them knowing that you were not in a condition to hear them. But I fear that you will never be where the Holy Spirit desires you should be unless you receive the testimony which the Lord has given you.*11LtMs, Lt 67, 1896, par. 35*

God would have you pure and free and happy. Put self out of sight, and keep the glory of God in view. Depend on God for enlightenment in regard to your spiritual growth. Do not neglect to look to Jesus, who is seeking to mould and fashion you after His image. If you will consent, He will lead you on till at length you reach perfection. He will renew you more and more till you are complete in Him. Never depart from your Leader. He alone can lead

you in safe paths. He alone can heal all your wounds. In every time of need He will give you comfort and consolation. Will you trust in Him?*11LtMs, Lt 67, 1896, par. 36*

But if the Lord gives you success in winning souls to Him, never entertain the idea that your own hand has gotten you the victory. Give the praise and honor and glory to Him. And while you may speak the Word of God with all fervor to the people, laboring for Christ's sake to save perishing souls, do not forget that you are to take care of yourself. Do not injure your vocal organs by rapid speaking. Educate yourself to speak slowly, using the abdominal muscles. Do not pitch your voice in a high key, for this strains the throat, and the Lord desires that you shall preserve your vocal organs.*11LtMs, Lt 67, 1896, par. 37*

I know, Brother McCullagh, that you have a very sensitive spirit. These plainly spoken words may displease you, but I offer no apology, for I have only done my duty in laying the truth before you. I write them in the fear of the Lord because I love you both. I have a deep interest in you, not because I think you are perfect, but because the Lord loves you, and longs to see you revealing Him to the world. Think me not your enemy because I tell you the truth; let not the words I have written discourage you, but let them restore, strengthen, and uphold you. I respect and love you both, and, for this reason I entreat you heed the message God has given me for you. Do not lightly esteem the voice of the Holy Spirit. God wants you to have liberty in Him, and by placing yourself in His hands, you may abound in every good work, and represent Him to the world.*11LtMs, Lt 67, 1896, par. 38*

In much love.*11LtMs, Lt 67, 1896, par. 39*

Lt 68, 1896

McCullagh, S.

“Sunnyside,” Cooranbong, Australia

July 12, 1896

Portions of this letter are published in *2MR 27-28; 5MR 342-343*.

My Dear Brother:

In the past I have been in great perplexity in regard to the work in Sydney. I saw that the only hope for the success of that effort was for the workers to labor together in unity and love, and make a consecrated, self-denying, self-sacrificing endeavor to spread the truth as it is in Jesus. This I presented before you and the other brethren at different times. But I have been shown that much good could not be accomplished because of the disagreements existing between the workers.*11LtMs, Lt 68, 1896, par. 1*

Jesus bade His disciples eat His flesh and drink His blood, saying, “He that eateth my flesh and drinketh my blood dwelleth in me and I in him.” “It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [*John 6:56, 63.*] God’s servants are to feed constantly upon His Word; its principles are to circulate through the entire life-practice. The Word of God had been taught by the workers in Sydney, but it has been disobeyed in their practice. They have not continuously eaten the flesh or drank the blood of the Son of man.*11LtMs, Lt 68, 1896, par. 2*

A spirit has been cherished by them that is an offense to God, a spirit that kept the workers from blending one with another for fear that their own poor, feeble efforts would not be seen. The universe of heaven beheld the spirit that was manifested. God could not honor such self-exaltation, for His Word declares, “Blessed are the poor in spirit.” [*Matthew 5:3.*]*11LtMs, Lt 68, 1896, par. 3*

Elder McCullagh, you and Elder Corliss were appointed to work as fellow laborers in the same field, but harmony did not exist between

you. Elder Corliss was not perfect, but neither were you. Elder Corliss was a diligent student of the word of God, and from him you might have learned much that would have been a help to you in your ministry. He had a large fund of knowledge, and had you drawn close to him in brotherly love, you might have helped him in many ways, and at the same time you could have learned many valuable lessons and increased your treasure of truth. It would not have detracted from your usefulness in the least had you thought, God blesses Elder Corliss, and enables him to bring the most precious lessons from His Word. I will appropriate the light, receiving every fresh idea that God may send, let it come through whom it may.*11LtMs, Lt 68, 1896, par. 4*

But though you needed the knowledge Elder Corliss could have given you, you did not realize this fact. You did not like Brother Corliss, and showed this by being busy here and there, occupied in different places, instead of trying to improve your opportunities by receiving the help he could have given you. Was it necessary that your time should be so fully occupied that you could not allow yourself the privilege of obtaining a more thorough knowledge of the truth? If you had felt the need of obtaining this knowledge, you would now be better qualified to present the Word of God to others.*11LtMs, Lt 68, 1896, par. 5*

The most has been made of the defections and mistakes of Brother Corliss. Dislike of him has been cherished; his faults have been magnified. This Elder Corliss knew, and he was hurt by it. Brother McCullagh, your attitude in this matter was disapproved by God. He did not sanction the harsh feelings that were cherished. At times his light shone upon the workers in Sydney, but how could His blessing be given while such a spirit existed?*11LtMs, Lt 68, 1896, par. 6*

“Blessed are they which do hunger and thirst after righteousness,” craving for a knowledge of the Word of God, as children hunger for bread. [Verse 6.] This hungering and thirsting for righteousness means praying, believing, receiving Christ as an indwelling Saviour. This is continual sanctification. But self interposed, and hindered you in this work. By drawing apart from Elder Corliss you have wounded his soul, and have lost much yourself that you could have gained, for his knowledge of the Word of God was greater than

yours. Even though he tried you in some ways, you should not have held aloof from him. Do you not often do things that displease God, my brother? But does God leave you to yourself because you are so weak and erring? No, indeed; He continues to look upon you in mercy and love and pity.*11LtMs, Lt 68, 1896, par. 7*

Unless we have a sense of our own soul poverty, we are not fitted to do the work of God. Unless we can feel brotherly love for those around us, the Holy Spirit cannot work upon our hearts and minds. Brother Corliss has not always worked in the right way. At times he loses control of himself. You could have been a help, a blessing, and an encouragement to him had you taken the right attitude; but with the other workers who were employed by the conference at no small cost to me, you stood ready to catch at any mistakes he might make, and [you] made these mistakes the occasion of drawing away from him. In short, unity and brotherly kindness did not exist between the workers: Brethren Pallant, Collins, Corliss, and yourself.*11LtMs, Lt 68, 1896, par. 8*

It is impossible with pen and ink to present this matter so that the same impression will be made on your mind as was made on mine. The Lord opened before me the evils existing among the workers in Sydney, showing me that He could not give them His Spirit as He longed to do; for they had not yet learned to hide in Jesus. Humility was lacking; each one was afraid that the next one would make a better showing than himself. But when God gives men a work to do, they are to do that work, irrespective of what others may think or do, looking not at the mistakes of their brethren. And in humility and meekness, they are to strive to preserve unity and harmony.*11LtMs, Lt 68, 1896, par. 9*

From the root of humility, meekness, and lowliness springs the most precious greatness of mind—greatness which leads men to conform to the image of Jesus. Those who possess this greatness gain an experience that is of the highest value to them. They have patience and trust in God, and a faith that is invincible. Their true heart-consecration and devotion keeps self out of sight. Having a sense of their own weakness, they appreciate the help which the Lord gives them. They crave the grace of God, that they may do that which is right and pure and true.*11LtMs, Lt 68, 1896, par. 10*

“A new commandment I give unto you,” said Christ, “that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples.” [*John 13:34, 35.*] “This is my commandment, That ye love one another as I have loved you.” [*John 15:12.*] “Beloved,” writes John, “let us love one another; for love is of God, and he that loveth is born of God.” [*1 John 4:7.*]*11LtMs, Lt 68, 1896, par. 11*

It has been revealed to me by the Lord, my brother and sister, that your influence has not been altogether that which God can approve. You are employed by the conference to preach the truth, that souls may become rooted and grounded in the faith; but you have fallen into the habit of seeking to gather sympathy to yourself. In your conversation you have left the impression upon the minds of others that your great devotion to the cause of God has not been appreciated. God is not pleased with this, for it is not true. The influence you have exerted in Sydney and its suburbs has not been of the right kind, and will not cause others to have confidence in the truth.*11LtMs, Lt 68, 1896, par. 12*

God cannot be glorified until you surround your souls with a different atmosphere. He cannot give you success in his work until your spirit is changed. Sister McCullagh, if you were truly converted, you could be a great help to your husband in his labors; but if you continue to manifest the same spirit that you have in the past, you will, unconsciously to yourself, do harm instead of good. If your experience is not entirely changed, you will cast a wrong influence wherever you go. Why? Because self will be made prominent, and in God’s work self must not appear.*11LtMs, Lt 68, 1896, par. 13*

If Christ were formed within, “the hope of glory,” we would seek with all our power to bring solid timbers into our character-building. [*Colossians 1:27.*] If we were clad in the garments of Christ’s righteousness, clad in meekness and lowliness, we would find our highest joy in talking about Christ. And daily we would enjoy the sense of His converting power upon our souls. No time would be devoted to talking of the defects of others, no inclination would be felt to stir up strife. Instead, we would dwell upon the best characteristics of those for whom Christ has died.*11LtMs, Lt 68, 1896, par. 14*

It is not only the wise, the great, the beneficent, the teachers of Bible doctrines, that will gain a passport into the heavenly courts; not only the busy workers, full of zeal and restless activity. No; the pure in heart, in whose lips there is found no guile; the peacemaker, who is actuated by the Spirit of an abiding Christ; the humble worker, whose highest ambition it is to do God's service—these will gain an abundant entrance.¹¹*LtMs, Lt 68, 1896, par. 15*

Lt 69, 1896

McCullagh, S.

“Sunnyside,” Cooranbong, Australia

July 11, 1896

Portions of this letter are published in *AH* 241, 310; *CD* 425; *CG* 261, 390; *1MCP* 169; *2MCP* 407, 579-580; *3SM* 290; *Te* 149-150; *VSS* 123; *4Bio* 276-277.

To Brother McCullagh:

The foregoing [*Lt* 40, 1893] was written in Hastings. I intended to give it to you while at Ormondville, but did not do so, because I gave a discourse there in which I took up very plainly the principles stated in this letter. You both heard my words, spoken under the power of the Holy Spirit, and Sister McCullagh told me that she received this message as given to herself, for she needed it. She said that she had never seen the case presented in that light before, and that she would make a decided change in her course of action in regard to her child. But this work has been strangely neglected.¹¹*LtMs, Lt* 69, 1896, *par. 1*

It is my first duty to present Bible principles. Then, unless there is a decided, conscientious reform made by those whose cases have been presented before me, I must appeal to them personally. I have often spoken in the presence of you both on these important subjects, but have never felt that the time had come for me to address you personally; for I could not be sure that you would understand the warning, and work diligently to reform, and I feared that you would both make a wrong use of the matter sent you.¹¹*LtMs, Lt* 69, 1896, *par. 2*

All through my acquaintance with her, I have had a tender, heartfelt solicitude for Sister McCullagh. I have felt anxious to help her out of the rut in which she has been traveling, but this I have not been able to do. She has misrepresented and misinterpreted my words, and for her own sake, I cannot keep silent. I feel that the time has come for me to speak. When I heard of Brother McCullagh's recent

illness, I felt that I had a special work to do for Sister McCullagh, that I must open things before her. But I did not wish to bring any additional burden upon Brother McCullagh, for I knew that he could not bear it. He sees some errors in his wife's methods, but he does not see that he is in danger himself because of her influence over him.*11LtMs, Lt 69, 1896, par. 3*

I shall come right to the point, for what I have to say must be said. Neither of you have walked in the light which has been given in regard to health reform. Sister McCullagh, you have evidenced that you were not susceptible to truth by disregarding these principles. You have not put yourself in the channel of light by placing yourself on the right side of the question, but by your course of action, you have tempted your husband to digress. His influence has not been sufficient to correct your wrong habits, but your influence has led him to disregard the principles of healthful living. It was your duty to walk in the light given you on this subject, but you have neglected to do so, and an improper, unhealthful preparation of food has been the result.*11LtMs, Lt 69, 1896, par. 4*

The principles of health reform should be brought into the life of every Christian. Men and women who disregard these principles cannot offer to God a pure, vigorous devotion, for a dyspeptic stomach or a torpid liver make the religious life an uncertainty. Eating the flesh of dead animals has an injurious effect upon spirituality. When meat is made the staple article of food, the higher faculties are overborne by the lower passions. These things are an offense to God and are the cause of a decline in spiritual life. Keep out of the stomach everything that will disturb the digestive organs; discard all food that affords no nourishment for the system. I hope Sister McCullagh will feel her responsibility in this matter, and will do all she can to help her husband prolong his life by learning how to cook.*11LtMs, Lt 69, 1896, par. 5*

In no way, as a wife or a mother, could you have been more useful, my sister, than by preparing the food to be eaten in a healthful manner. But before your husband had time to learn what constituted health reform, you cast reproach upon its principles. By painstaking efforts you might have gained an education which would enable you to cook wholesome, nourishing food in a

palatable manner, for health reform does not mean a poverty-stricken diet. But the articles of food which Brother McCullagh has been obliged to eat if he subsisted at all have been improperly prepared. You have put temptation in his way, and to this he owes a diseased and inflamed stomach which is always hankering for something which will remove the debility caused by indigestion. *11LtMs, Lt 69, 1896, par. 6*

The health is in no way improved by the use of those things which stimulate for a time, but afterwards cause a reaction which leaves the system lower than before. Tea and coffee whip up the flagging energies for the time being, but when their immediate influence has gone, a depression is the result. These beverages have no nourishment whatever in themselves. The milk and sugar it contains constitutes all the nourishment afforded by a cup of tea or coffee. Often tea that has been damaged is preserved by coloring it with that which contains poison, and in this way it is offered for sale. Can Sister McCullagh think that while she takes her case in her own hands, and continues to eat and drink as she pleases, putting temptation in her husband's way by offering him tea as a refreshing beverage, that God will work a miracle to counteract the evil effects of this course of action? *11LtMs, Lt 69, 1896, par. 7*

After drinking a cup of tea, which she may call weak, Sister McCullagh feels stimulated, and in this frame of mind she says that which is unwise. Her conversation is not pure, for only those lips are without guile, only those words pure, that fulfill the requirements of the Lord, and He has told us to speak evil of no man. The voice and the tongue are designed by God to be a blessing to man, but when these precious, heaven-sent instruments are put to a wrong use, they do much harm. *11LtMs, Lt 69, 1896, par. 8*

For the Sabbath we should not prepare a more liberal supply or a greater variety of food. Instead of this, the food provided for that day should be more simple, and less should be eaten, in order that the head may be clear and the mind vigorous to comprehend spiritual things. Highly seasoned dishes hinder the entrance of truth, and overeating befogs the mind. The most precious words may be heard and not appreciated because the mind is confused and embarrassed by an improper diet. By overeating on the Sabbath,

God's people have done more to dishonor Him than they think.*11LtMs, Lt 69, 1896, par. 9*

The true follower of God is temperate in all things. The principles of temperance are far-reaching, and there is danger that those who have received great light on this subject will fail to appreciate this light. God requires that his people living in these last days, overcome every hurtful practice, presenting their bodies a living sacrifice, holy, acceptable unto him, that they may win a seat at his right hand. It is our duty to take ourselves in hand, and strive to bring our minds, our wills, and our tastes into conformity with the requirements of our Creator. The grace of God alone can enable us to do this; by its power our lives may be brought into harmony with right principles. We shall reap that which we sow, and only those who bring themselves into subjection to the will of God are truly wise.*11LtMs, Lt 69, 1896, par. 10*

Whatever we do in the line of eating and drinking should be done with the special purpose of nourishing the body, that we may serve God to His name's glory. The whole body is the property of God, and we must give strict attention to our physical well-being, for the religious life is closely related to physical habits and practices. All we have and are belongs to God; all is His property, and should be used in His service. You must learn this lesson, my sister, before you can merit a place among the undefiled.*11LtMs, Lt 69, 1896, par. 11*

You have cherished wrong sentiments in your heart; you have thought, May I not do what I please with myself? Is not my body my own property? No; "ye are not your own." [*1 Corinthians 6:19.*] You have been bought with a price, and you have obligations which you owe to God, to your family, and to those with whom you associate. Your course of action influences others, and for this reason your habits and practices must be carefully guarded. God claims your time; for it belongs to him. He demands that the words you speak shall honor and glorify him. He requires that your influence tell on the side of right.*11LtMs, Lt 69, 1896, par. 12*

The great Master-Artist alone is the rightful owner of the works of His hands. By creation and by redemption we are His. The very

dust out of which we were formed is His production; and “hath not the potter power over the clay?” [*Romans 9:21.*] Rightfully, He claims our entire service. “What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” [*1 Corinthians 6:19, 20.*]*11LtMs, Lt 69, 1896, par. 13*

O the great tenderness and mercy of God! I would, my sister, that you had a deeper sense of your accountability to Him. If you do not reach a higher standard in the Christian life, you will do much harm as the wife of a minister of God. Naturally you are inclined to criticize, accuse, and pick at flaws. How much harm you have done in this respect, you cannot know; you have influenced your husband in such a way that he has taken wrong views of persons and their work, and has been disqualified for doing the work of the Lord as acceptably as he might have done. By precept and example you have planted seeds of bitterness which have sprung up and borne fruit after their own kind.*11LtMs, Lt 69, 1896, par. 14*

You cannot be too careful of what you say, for the words you utter show what power is controlling your mind and heart. If Christ rules in your heart, your words will reveal the purity, beauty, and fragrance of a character molded and fashioned by His will. But since his fall Satan has been an accuser of the brethren, and you must be on guard, lest you reveal the same spirit.*11LtMs, Lt 69, 1896, par. 15*

The Lord demands that our words be of the very best quality; that our tongues be truthful at all times. Any vestige of prevarication is an offense to Him. Every word we speak needs the most careful consideration, lest it mislead those who are weak in the faith. From the light which God has given me, I know that by your unadvised words you have left wrong impressions on the minds of some in Sydney and suburbs, and much time will be needed to counteract the effects of these impressions. What you have thus expressed in words has not been true, but has been the result of your own imagination. No longer rely on a spurious spirituality. Consecrate yourself daily to God, and then you will believe the truth, and conscientiously talk and practice it.*11LtMs, Lt 69, 1896, par. 16*

Sister McCullagh, your management in the home is not good. The education you might have obtained in your youth you did not, which has been a great loss to you. I was led into your inner life from a child, and shown your past experience. In your childhood you were unwilling to receive a training in useful lines. You resisted the attempts made to teach you to study, sew, or do domestic work. Impatient of discipline and restraint, you resorted to any subterfuge that would free you from application. You misled your mother by statements that were not true, and thus gained your own way. The education that would have enabled you to stand at the head of a family you did not obtain, because you disliked to apply yourself to useful duties and avoided them all you could. Solid timbers were not brought into your character-building.*11LtMs, Lt 69, 1896, par. 17*

The spirit you revealed when a child was brought into your girlhood experience, and has been woven into your married life. The exertion disagreeable to you then is disagreeable to you now; and this has been a drawback to your spiritual advancement. The want of the education you should have obtained, has been keenly felt by yourself, your husband, and your child. You could have improved very much, by redeeming the past, had Bible truths been received into your heart and mind, and revealed in your daily practice; but this has not been the case; and your home duties have been hard for you.*11LtMs, Lt 69, 1896, par. 18*

It is all-important that a mother patiently instruct her child, that she may grow up with systematic habits and a knowledge of how to perform the daily duties which will always have to be done. The example set by the mother in this respect is powerful; be it right or wrong, it will be followed by the child. Had you submitted to discipline in your youth, had you obtained an education in economy and dispatch, you would find it much easier to train your daughter. She must be given the right kind of an education if you desire her to grow up into usefulness. Do not forget to give her a training in domestic work. Instruct her in the different lines of this work, in order that she may be a help to you and to those around her. It will be necessary to set apart some time for recreation; and this recreation should also be of that character which will educate her for usefulness.*11LtMs, Lt 69, 1896, par. 19*

Your child has a nervous temperament, and her diet should be carefully guarded. She should not be allowed to choose that food which will gratify the taste without affording proper nourishment. Children are easily persuaded to indulge, and they should never be urged to eat a variety of food. Everything placed before them should tend to strengthen brain, bone, and muscle. Your daughter's appetite must be regulated, for she has not been educated to eat only at the regular times. Hearty suppers should not be given her, then she will have an appetite for breakfast. Never let her go from home to school without her breakfast. Do not venture to give full scope to your inclinations in this matter. Place yourself entirely under the control of God, and He will help you to bring all your desires into harmony with His requirements.*11LtMs, Lt 69, 1896, par. 20*

My sister, you have a work to do which is not pleasant and agreeable if you would regain your lost influence over your child. You have not advanced with the developments of her mind. Be careful lest the mistakes of your childhood be repeated in her training. You have not always been truthful before her. Untrue statements have been made in her hearing, and being sharp and quick, she has seen this, and has followed in a similar course. You have prevaricated to her, and she has little respect for you or for your discernment.*11LtMs, Lt 69, 1896, par. 21*

You little know how many falsehoods your child has uttered, while looking directly in your face. To others you have said, "Christabel never told me a lie." But this statement was a falsehood, and those who heard it know it to be so. At different times others have told you the truth concerning your child. But you looked in her face, saying, "Christabel never told me a falsehood. I will take her words before the statements of those who have told me different."*11LtMs, Lt 69, 1896, par. 22*

My sister, can you be surprised that your daughter has little confidence in her mother's word? You have educated her to be untruthful; and the Lord is grieved to see one of His little ones led in the wrong path by her mother. Your child is not your own; you cannot do with her as you like, for she is the property of the Lord. Exercise a steady, persevering control over her; teach her that she

belongs to God. With such a training, she will grow up to be a blessing to those around her. But clear, sharp discernment will be necessary, in order that you may repress her inclination to rule you both, to have her own will and way, and to do as she pleases. *11LtMs, Lt 69, 1896, par. 23*

Remember that in your child you have a pupil whose influence is far-reaching. And the influence she exerts upon those around her will either be elevating, purifying, and ennobling, or like a poisonous malaria. *11LtMs, Lt 69, 1896, par. 24*

Sister McCullagh, you need to be converted. Your religious experience must be of an entirely different character from what it has been in the past. It is time for you to gird up the loins of your mind and strive earnestly and sensibly, by the grace of God, to lead your child heavenward. Press forward against the powers of darkness. Carry forward your home government faithfully and conscientiously. Speak always in a calm, earnest voice, in which no trace of passion is expressed. Passion is not necessary to secure prompt obedience. A fitful government—at one time holding the lines firmly, and at another allowing that which has been condemned—is ruination to a child. *11LtMs, Lt 69, 1896, par. 25*

You have taken little interest in the light given in reference to the training of children; but it is not right for you to thus demerit your responsibilities. You cannot be too careful how you train your child; for the instruction you give will influence her whole life. If in after years she gives her heart to the Lord, her religious experience will bear the mould of her home training. If this training has been defective, her spiritual life will be likewise marred and imperfect. *11LtMs, Lt 69, 1896, par. 26*

My sister, you have a duty to perform toward your daughter. Her character must be molded and fashioned for the kingdom of God, and in this work you need the grace of Jesus Christ. A Christian mother will ever be wide awake to discern the dangers that surround her children. She will keep her own soul in a pure, holy atmosphere; she will regulate her temper and principles by the Word of God, and will faithfully do her duty, living above the petty temptations which will always assail her. Look well to the education

you are giving your child, lest Satan take her out of your hands, and use her as an instrument with which to do his work. Maintain a faithful guard over her as one who rightly estimates the temptations which she must encounter.*11LtMs, Lt 69, 1896, par. 27*

You must awake if your child is spared to you. When you are really transformed in character, as you must be, you will see things in an entirely different light. Your mind will be purified, elevated, and cheered by a sense of the solemn, sacred responsibilities resting upon you; and you will earnestly strive to guide the footsteps of your daughter in the heavenly way.*11LtMs, Lt 69, 1896, par. 28*

Brother McCullagh, you have labored far beyond your strength. You treat yourself as though you were a horse, recklessly imperilling the life which God has given you by straining yourself to the utmost. You work till you are all tired out, and then you pity yourself, and reach out for sympathy. Brooding over this has done you no good. God does not require you to work till you have no strength to think rationally. You have injured your vital organs by using your voice improperly, by pitching it in too high a key. Less preaching and more Bible lessons would do much to preserve your health.*11LtMs, Lt 69, 1896, par. 29*

You have placed too high an estimate on your labors. Remember that your labors are of value with God only as you work the works of God. You have at times thought that no one could help the people but yourself, but for some time you have been sowing other than pure wheat. Seed has been sown which will bring forth tares. Suspicions have been aroused which have no true foundation. Your words and actions need to be closely guarded. Take more time to study the Word of God, that you may have food for the people that will nourish their souls.*11LtMs, Lt 69, 1896, par. 30*

When I am assured that the truth has been brought into your lives, my brother and sister, I shall take courage, and believe that God will work in your behalf by giving both of you mental, moral, and spiritual efficiency. Sister McCullagh will then have a greater desire for her own family to be true, and pure, and holy, and conscientious in all its practice. She will not shun the cross of temperance. She will cease sowing the seeds of doubt and distrust, and will work in

harmony with the truth of God for this time. *11LtMs, Lt 69, 1896, par. 31*

For Christ's sake, my brother and sister, heed the words which I have written, for it has cost me a great effort to write them. You have your destiny in your own hands; by your actions you can make or mar it. I tremble for you both, for you are subject to misconceptions. Never give others the impression that you think your brethren do not appreciate you. All such impressions are as the seeds of tares. Be careful never to drop the tiniest seed of doubt or distrust, for this will bring upon you the displeasure of God. *11LtMs, Lt 69, 1896, par. 32*

In simple, humble faith cast your care upon Jesus, and you will have rest and peace. Abide under the shadow of the cross of the crucified Redeemer. Banish ingratitude, for, if cherished, it will kill the love of God in your heart. Rest in the assurance that you are in the hands of God. He will take care of you. Can you not trust your life, your character, your all, in the hands of the faithful, loving Jehovah? It is His desire that you should both perfect a Christian character, and by yielding yourself into His keeping, you may be "complete in Him." [*Colossians 2:10.*] *11LtMs, Lt 69, 1896, par. 33*

Lt 69a, 1896

Maxson, Brother and Sister

“Sunnyside,” Cooranbong, Australia

November 5, 1896

Previously unpublished.

Dear Brother and Sister Maxson:

I have written you largely, although it is but a small portion of that which I have been waiting and working upon. The Lord will work with you if you will open your heart and mind to be worked. But in some respects you are certainly keeping yourselves in the mist and in the fog. The Lord calls for you. “Go forward” and upward. You have a work to do for your own individual selves. Neglect it not. *11LtMs, Lt 69a, 1896, par. 1*

My brother, if you had not tried to do the things you are not qualified to do, if you had felt the necessity of having a sound, level, all-sided man as superintendent, had you fallen into the line where you ought to have been, there would now be an entirely different showing. I have [had] but one testimony to bear to you from the first; you are not a man who can manage large interests as a superintendent. You have felt yourself to be everything that the sanitarium required, but you have never estimated yourself correctly. When you have far more humble views of yourself, you will, through the grace given you of God, have restfulness in Him. May the Lord help you to understand, is my prayer. *11LtMs, Lt 69a, 1896, par. 2*

The managing and controlling of the Health Retreat is not your work. When you see this, you will have gained a rich experience, and the Lord God will be glorified. *11LtMs, Lt 69a, 1896, par. 3*

Do not set this on one side. Do not, I entreat of you, say that this is Sister White’s opinion. The Lord is in earnest with us. Both of you can do a good work if you will co-operate with God as a part of His great firm, working under His management as Chief. You are to follow God’s ways, and not your own ways. O, that you could both

see this as it is.*11LtMs, Lt 69a, 1896, par. 4*

The Lord has been dishonored by His servants who have seen the dangers, and who should have taken decided measures to set things in order. The Lord will not hold them guiltless for allowing you to have so large control as you have had. The position that Dr. Burke claimed was that he should be chief manager. It was a mistake to give him this position. The position that Dr. Kellogg has occupied has been of an order that neither you nor Dr. Burke were capable of filling. Yet Dr. Kellogg has submitted his plans to the board, and has carried them with him in mind and judgment. Some things that he, in his keen perception, could see, the board could not understand. But although he knew himself to be right, he deferred a renewal of his propositions until they could come to unity of decision.*11LtMs, Lt 69a, 1896, par. 5*

But you have tried to run the institution at St. Helena when you were disqualified to do this, and you have tried also to run the board. But one man's mind and judgment cannot do that which you have supposed you could do.*11LtMs, Lt 69a, 1896, par. 6*

I now leave this matter with you. May you have a more humble opinion of yourself, is my prayer; and may the Lord guide you into all truth.*11LtMs, Lt 69a, 1896, par. 7*

<I cannot find an article written about two months ago, for I have just come home after five weeks' absence. When I find it, will send it.>*11LtMs, Lt 69a, 1896, par. 8*

Lt 70, 1896

Maxson, Br-Sr.

Refiled as *Lt 72, 1896*.

Lt 71, 1896

Maxson, Brother and Sister

“Sunnyside,” Cooranbong, Australia

August 12, 1896

Portions of this letter are published in *1MR 286-287*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Maxson:

There are things of special importance that I wish to write you. I must tell you the truth. I have told you the truth, but you have not taken the words of the Lord to yourself and believed them. The testimonies that have pointed out your defects of character that you might make decided reforms, were misconstrued and perverted.¹¹*LtMs, Lt 71, 1896, par. 1*

Cain chose not to bring an offering of the appointed kind to God. He decided to follow his own will. The whole of God's requirements upon us are just this—that we shall become as little children. God requires of you, my brother and sister, that you should lay aside your own will and follow implicitly the dictates of the will of God. He knows, and would teach you; you are not to work the Holy Spirit. He knows; you do not.¹¹*LtMs, Lt 71, 1896, par. 2*

Enough has been told you to serve all purposes; and had you consecrated yourselves, soul, body, and spirit, to God, the past showing of the sanitarium would be entirely different than is the present revealing. Should the Lord enter into more explicit specifications, they would be meaningless to you. That which God required of you was to believe, to accept by faith that which he has set before you. You have allowed your ideas and opinions to eclipse the light shining from heaven, and your influence has led others to disregard the light. You have said, as many are saying today, Why, they do not believe and practice the truth. This I do not understand; it does not commend itself to my mind and

judgment.*11LtMs, Lt 71, 1896, par. 3*

You may believe that God lives and reigns, and that all we have comes from Him. But you yourselves have been held in abeyance to self. Your ways, and not God's ways, have led to sure results. You have worked yourselves. Cain refused to do what the Lord told him to do. He refused to shed the blood of a lamb for an offering because he could not understandingly accept the requirement. He brought a very nice offering to God; not an exception could be taken to it; but he left out the only thing that made it of any value. It was the specific requirement of God: Bring a lamb for a burnt offering. The slain lamb was to represent the Lamb of God, whose blood, shed to save a lost world, was to be prefigured in every offering made to God.*11LtMs, Lt 71, 1896, par. 4*

Cain followed the direction of his own understanding. He would not receive counsel and slay the lamb. The sure result followed of men leaning to their own understanding.*11LtMs, Lt 71, 1896, par. 5*

The Lord looked upon the sacrifice of Abel with pleasure, and accepted his offering. With fire from heaven God consumed Abel's offering, but in Cain's offering, Adam's transgression, which made the offering of God's only begotten Son for the sins of the world a necessity, was perpetuated. Cain's beautiful offering would likewise been acknowledged by God had he followed the directions of God, and presented the offering typifying the Lamb of God, which taketh away the sin of the world.*11LtMs, Lt 71, 1896, par. 6*

When the fire was not kindled under the offering of Cain, he was exceedingly wroth, not with himself, but with Abel and the Lord. The hot fire of passion burned in his heart. Condescending to come down to his level, the Lord met Cain, and said, "Why are thou wroth? and why is they countenance fallen? If thou doest well, (obey the word of the Lord) shalt thou not be accepted? and if thou doest not well, sin lieth at the door." [*Genesis 4:6, 7.*]*11LtMs, Lt 71, 1896, par. 7*

Cain had many things to say against Abel, and against the Lord, but nothing against himself. He justified his course of action. He talked with Abel, his brother, and slew him. He refused to mingle the blood of the Lamb, according to the Lord's specification, with his offering.

This neglect led to the death of his brother. *11LtMs, Lt 71, 1896, par. 8*

I do not present this to give the idea that you are like Cain; but to show you the danger of taking the first step in disobedience to God, and following your own ideas, and your own reason. In this early history of the human family, God has given lessons which we do well, as students to God's Word, to pay heed to. The Lord's words to Cain were to be repeated to the close of this earth's history. If they refuse to obey my requirements, if they will place their own judgment against mine, and choose their own way, and their own will, and honor their own imaginations, the tempter will take possession of the mind and lead whither they did not contemplate going. Thy own will followed will blend with the will of Satan, and he will master and control the mind and judgment. Do my words, saith God, and give no place to the devil, and he shall not rule over thee. The second curse was pronounced upon the earth because Cain disobeyed God, and killed his brother. *11LtMs, Lt 71, 1896, par. 9*

I have been permitted to have something to do and say in regard to your case for years back. But that which the Lord has bid me say to you has not been received into your heart. I have been reined up to tell you the truth. You have qualifications of character which disqualify you to be a manager. While you have persistently denied this by your words, you have been just as persistently determined to manifest that which the Lord has presented before you of your capabilities—how you could make a success in certain lines, and how you could make a failure by seeking to be a superintendent of a health institution. *11LtMs, Lt 71, 1896, par. 10*

Should I present all the reasons before you, they would not be reasons to you; you would not see them as such; and you would have that confidence in yourself of being an all-round man, that you would enter into managing; and difficulties would surely be the result; because you are a superficial thinker and work largely upon the surface. You have not the qualities of mind or character to go deep and thorough in any line connected with managing. It has been your constant desire to show that you were efficient in qualifications you did not possess. *11LtMs, Lt 71, 1896, par. 11*

The one lesson that you have not yet learned is to be straightforward in words and in practice. You say, and do not. You change your ideas after you have expressed them. You take things upon yourself that belong to the Board of Managers. They have felt compelled to let you have your own way; but it has been wrong for them to do so, for if ever a man [has] needed a Board of Directors, you have. They have needed a deeper thinker, a better executor than yourself.*11LtMs, Lt 71, 1896, par. 12*

You have supposed that your plans and management were superior, but you are inclined to leave matters at loose ends, and to take upon yourself responsibilities, which, if any one meddled with, you become thoroughly dissatisfied, and are not at all delicate about letting them understand this.*11LtMs, Lt 71, 1896, par. 13*

When you attend to your work as a physician, and do not grasp the managing part, which you cannot carry, there will be far less money expended. Many leakages will be stopped; the debts will begin to wear away. The Lord has presented this matter before me more than once. After I have laid these things out clearly before my brethren, and they have allowed you to have your own way, and have suffered things to go according to your planning, when it is not your place to be director, I have laid down the burden, and have had nothing to say.*11LtMs, Lt 71, 1896, par. 14*

I have felt greatly concerned for Dr. Maxson and his wife, for both are of one mind in cherishing their own ideas as faultless. Dr. Maxson needs to keep himself out of the managing. When the institution is placed under a wise, deep-thinking, discerning man who is given authority to manage and say what principles shall govern a health institution, a sanitarium, then the Lord will bless those who co-operate with him.*11LtMs, Lt 71, 1896, par. 15*

God sees that much thought and great carefulness must be exercised to ensure success in managing a large responsibility as a health institution. The powers of evil and good are in constant activity in such a place. Jesus is looking upon it all. He sees the characters of men and women plainly revealed. There are strong points and weak points in every human being. To every man God has given his work. You are not alone in the world. Your thoughts,

put into action, mean good or evil to those with whom you associate; therefore you are not to think unwisely, or in a rambling manner, for the thoughts are carried out in action.*11LtMs, Lt 71, 1896, par. 16*

I must tell you that your thoughts expressed, your planning and devising, is not always wise. Therefore you should not be left to your own judgment. That which may appear to you as the right thing to do after you have taken a hasty, superficial view of the matter, when acted out, and the result is seen, you shrink from acknowledging that you were the father of the matter. You do not think and act deep enough to convince yourself of your unwise plans and suggestions.*11LtMs, Lt 71, 1896, par. 17*

Of all places, health institutions should not depend chiefly upon the physicians as directors. They need all-sided men, of impartial judgment, to plan and execute. The board is not to let things go in a haphazard way, for something results from all our movements. There must be a manager at the Health Retreat, or it will become demoralized.*11LtMs, Lt 71, 1896, par. 18*

All-round persons are so much needed for the Lord's work, persons who will not exalt or honor self, but glorify God, our Redeemer. No person is strong on all points. Some are not strong on any point, only to magnify their own ideas. All are to strive to enter in at the straight gate. Whether they bear pain or humiliation, they must give up all for Christ, in order to be workmen of whom He is not ashamed, who look unto Jesus, not to selfish indulgences, who make most earnest efforts to be approved of God.*11LtMs, Lt 71, 1896, par. 19*

Brother and Sister Maxson, you need a decided reformation in the texture of your character. But just as long as you feel it to be your prerogative to work your individual selves, according to your own impulses and ideas, you will not meet the approval of God. You are not what God would have you to be in the Health Retreat. In some things you walk contrary to God, counter-working His will and His way. Your eyes are blinded; you cannot discern your own defects.*11LtMs, Lt 71, 1896, par. 20*

God will have His work kept clean from the unsanctified devising of

men. The work God would have you do in the Health Retreat has not been done at all times. Whatever defects others may have, you must see your own in a more distinct light, and you must elevate the standard after the divine similitude. Never have so much care as to what others are, or what they may do. Do your duty; make straight path for your feet, lest the lame be turned out of the way. *11LtMs, Lt 71, 1896, par. 21*

My brother, you have oftentimes given wrong counsel, and made prescriptions after your own habits, appetites, and tastes, when you should have been following the light God has given by living up to the correct principles of health reform. You might, by precept and example, have corrected habits of eating and drinking which are corrupting brain, bone, and muscle; but by your prescriptions, made according to your own mind, you have sent persons away with their wrong appetites confirmed, appetites which lie at the foundation of the disease from which they were suffering. What excuse will you make to God in the judgment for thus counteracting His work of temperance? Have you not had abundant light? Has it not shone upon you and been disregarded? *11LtMs, Lt 71, 1896, par. 22*

The Holy Spirit will guide into truth. If men are willing to be molded by it, they will be guided by our great Leader. There will be a sanctification of the whole being, soul, body, and spirit. You both need the spirit of understanding; then you will have the Holy Spirit, and you will discern it as it is—your Counsellor. *11LtMs, Lt 71, 1896, par. 23*

O how much burden was lifted from Moses when the spirit of counsel was given to the seventy elders, making them safe counsellors to help Moses in his responsible work. What work was done under the Holy Spirit's guidance! The spirit of knowledge was also given in regard to building the tabernacle. Thus God was their great Teacher. *11LtMs, Lt 71, 1896, par. 24*

All skill is God's gift. The spirit of wisdom is from God. The spirit of obedience is from God. All power of body or soul comes from God, and is to be used aright. Every worker who co-operates with God will be successful. He will reveal fruit in daily actions. He will have the grace and peace of Christ. "If any man hath not the Spirit of

God, he is none of his.” [*Romans 8:9.*] Moral perception and living principles abide together. *11LtMs, Lt 71, 1896, par. 25*

O there is so much anxiety lest self shall not have full recognition! All this fear is needless. The value of mind, of solidity of thought, and wisdom of action, will make for itself a place and name. There is nothing to be afraid of except that we shall not strive to enter in at the strait gate, and that we shall not have the approval of God. Faithfully living for Christ takes in much more than you suppose. Much more can be done in saving the souls of those who come to the sanitarium. *11LtMs, Lt 71, 1896, par. 26*

In the preparation of the food, the golden rays of light are to be kept shining, teaching those who sit at the table how to live. This education is also to be given to those who visit the Health Retreat that they may carry from it reformatory principles. Physicians are not employed to prescribe a flesh diet for the patients, for it is this kind of diet that has made them sick. *11LtMs, Lt 71, 1896, par. 27*

Brother and Sister Maxson, seek the Lord. When you find Him, you will be meek and lowly of heart. Individually, you will not subsist on the flesh of dead animals, neither will you put one morsel into the mouths of your children. You will not prescribe flesh, tea, or coffee, for your patients; but you will give talks in the parlor, showing the necessity of a simple diet. You will put away injurious things from your bill of fare. *11LtMs, Lt 71, 1896, par. 28*

To have the physicians of our institutions educating, by precept and example, those under their care to use a meat diet, after years of instruction from the Lord, disqualifies them to be superintendents of our health institutions. *11LtMs, Lt 71, 1896, par. 29*

Did Christ claim too much for His own teaching when He said, “I am the light of the world”? [*John 8:12.*] Christ is dealing with our individual hearts. We must be “laborers together with God.” [*1 Corinthians 3:9.*] The Lord has a higher standard for you to reach. He wants you to think deeper; to contemplate His requirements more earnestly, and have a scrupulous regard for righteous principles. Every principle which the Lord has given in His Word is to be respected, sustained, and carried out. The Lord requires a loyalty so supreme and undivided that the most sacred relationship

is to be subordinate to it. He claimed of all men's service, absolute devotion, not for the wages that they should receive, but for mere love to Him, personal reverence evidenced by keeping all His Words, with no prospects of reward except that which He would give them in His heavenly kingdom. *11LtMs, Lt 71, 1896, par. 30*

"We are laborers together with God; ye are God's husbandry, ye are God's building." [*Verse 9.*] I tell you, in the name of the Lord, that if you had possessed sanctified ability, and had kept your place as a physician, leaving the managing for others capable of deeper penetration, and more fitted to plan, devise, and counsel, everything would present a different showing. But you wanted to magnify yourself, honestly believing yourself capable of managing. But you have not the qualifications necessary for a manager. *11LtMs, Lt 71, 1896, par. 31*

There are things you can do in a religious line, but you may neutralize the influence of truth by your self-indulgent practices, and by counter-working the principles of health reform so that they have little power for good. Self-indulgence in appetite, in one in your position, is most inconsistent. You know that the principles of health reform have the highest authority and a wider sphere than has yet been given them by many who profess present truth. *11LtMs, Lt 71, 1896, par. 32*

Dear Brother and Sister Maxson, I am so sorry that the light which the Lord has given me for the last years has not been received by you as superior to your own ideas and opinions. Had you believed and acted upon the light given, what changes would have taken place in you. But the strong idolatry you have manifested for your own opinions, your own customs and practices, has effectually closed the door of your heart to the entrance of light, and the reproofs and warnings of God. You have largely pursued your own course, as if determined to make the messages from the Lord untrue. *11LtMs, Lt 71, 1896, par. 33*

Had you believed the light given in regard to your inability, and your lack of qualifications to bear the responsibilities as superintendent or manager, and had kept to your duties as physician, the showing of the institution would be far different from that which now presents

itself. The Lord does not give light on health reform that it may be disregarded by those who are in positions of influence and authority. The Lord means just what He says, and He is to be honored in what He says.*11LtMs, Lt 71, 1896, par. 34*

One week should not have passed at the Health Retreat without a competent superintendent to arrange prices for the patients and guests, and to regulate the diet. Those who have always lived on meat should be restricted in this line. But if the leading physician and his family are not reformers in this line, they cannot educate others to give up the practice of meat eating. Light is to be given in this line upon all these subjects. It is the diet question that needs close investigations, and prescriptions should be made in accordance with health principles.*11LtMs, Lt 71, 1896, par. 35*

For the last twenty-five years I have borne testimonies on this subject. My heart is pained because you will cling to your established habits and practices, refusing to reform. How long can you have clear, sound perceptions in regard to the requirements essential in health reform? You do not look deep enough into this subject, or think enough of it. It is your refusing the counsel and light on these things, when the Lord would have you make decided reforms, that makes you unwilling to accept the self-denial. Your influence in these things is not praiseworthy.*11LtMs, Lt 71, 1896, par. 36*

Lt 72, 1896

Maxson, Brother and Sister

“Sunnyside,” Cooranbong, Australia

November 5, 1896

Portions of this letter are published in *CD 113, 232-233, 259, 319, 386-387, 396, 437; MM 276-278; PC 45-48; 1MR 66; SpM 45-48.*

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Maxson:

I have had the letter of August 12 written to you for some time, but I decided to first sent that which I have already sent you, withholding that which I now send.¹¹*LtMs, Lt 72, 1896, par. 1*

You cannot understand how much more effectual your services in the religious interest would be, and how much more satisfactory to yourself, if you would follow the light which has been given you. But it is a phase of your character to strenuously hold to your own ideas, and, if possible, carry them. Every soul of us is in danger, and if we refuse light, darkness will come upon all.¹¹*LtMs, Lt 72, 1896, par. 2*

We never proposed to establish sanitariums to have them run in nearly the same grooves as other institutions. If we do not have a sanitarium which is, in many things, decidedly contrary to other institutions, we can see nothing gained. Shall your appetites, habits, and practices be of that order that you will educate those who are connected with you to make excuses similar to those that you have made for the indulgence of eating the flesh of dead animals?¹¹*LtMs, Lt 72, 1896, par. 3*

The Lord intends to bring His people back to live upon simple fruits, vegetables, and grains. He led the children of Israel into the wilderness, where they could not get a flesh diet; and He gave them the bread of heaven. “Man did eat angels’ food.” [*Psalm 78:25.*] But

they craved the fleshpots of Egypt, and mourned and cried for flesh, notwithstanding that the Lord had promised them that if they would submit to His will, He would carry them into the land of Canaan, and establish them there, a pure, holy, happy people, and there should not be a feeble one in all their tribes, for He would take away all sickness from among them.*11LtMs, Lt 72, 1896, par. 4*

But although they had a plain “Thus saith the Lord,” they mourned, and wept, and murmured and complained, until the Lord was wroth with them. Because they were so determined to have the flesh of dead animals, He gave them the very diet He had withheld from them.*11LtMs, Lt 72, 1896, par. 5*

“And when the people complained, it displeased the Lord; and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp, and the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched. And he called the name of the place Taberah; because the fire of the Lord burnt among them. And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat. We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing at all, besides this manna, before our eyes.” [*Numbers 11:1-6.*]*11LtMs, Lt 72, 1896, par. 6*

The Lord would have given them flesh had it been essential for their health, but He who created and redeemed them, led them the long journey in the wilderness to educate, discipline, and train them in correct habits. The Lord understood what the influence of flesh eating has upon the human system. He would have a people that would, in their physical appearance, bear the divine credentials, notwithstanding their long journey.*11LtMs, Lt 72, 1896, par. 7*

When I read your letter, I was forcibly reminded of the complaining of the children of Israel because they were not favored with a meat diet. The diet of the animals is vegetables and grains. Must the vegetables be animalized, must they be incorporated into the system of animals before we get them? Must we obtain our

vegetable diet by eating the flesh of dead creatures? God provided fruit in its natural state for our first parents. He gave to Adam charge of the garden, to dress it, and to care for it, saying, To you it shall be for meat. One animal was not to destroy another animal for food.*11LtMs, Lt 72, 1896, par. 8*

After the fall, the eating of flesh was suffered, in order to shorten the period of existence of the long-lived race. It was allowed because of the hardness of the hearts of men. One of the great errors that many insist upon is that muscular strength is dependent upon animal food. But the simple grains, fruits of the trees, and vegetables have all the nutritive properties necessary to make good blood. This a flesh diet cannot do.*11LtMs, Lt 72, 1896, par. 9*

A striking case came to my notice in Colorado. A party of eight passed over the range, and pitched their tents in Middle Park, close by Sulphur Springs. We cut down the wild oats to make our beds. One day, while cutting the oats, we were startled by seeing four enormous bear's feet.*11LtMs, Lt 72, 1896, par. 10*

On the encampment grounds near our tent were miners. The men devoted their spare time to fishing and hunting. Our time was spent in writing and horseback riding in search of raspberries. We found an abundance of fruit. We secured a block of wood, which we used as a table, and found a bottle, which we used for a rolling pin. Mrs. Hall prepared and baked in our camp stove oven some very nice raspberry pies. These we divided with the campers, and in return, they brought us mountain trout.*11LtMs, Lt 72, 1896, par. 11*

One morning we saw a fine, tall, athletic young man, about thirty years old, starting out on his hunting excursion. We remarked upon his appearance. That day he was taken with a chill. My husband and myself were called into the hotel cabin to see if we knew what was the matter with him. A merchant from Denver seemed perplexed. He said there was a black spot upon the bottom of his foot. It flashed upon my mind at once that this man was mortifying. Himself and comrade had killed a grizzly bear, and had eaten its flesh. But before it was all consumed, the flesh became corrupt; and he was dying from the poison. The next day he vomited green matter, which confirmed our impressions. He died at about eleven

o'clock in the morning. This death was caused by the abundant eating of meat which at the last was tainted.¹¹*LtMs, Lt 72, 1896, par. 12*

My husband was selected to make some remarks at the funeral. This he did. There was quite a congregation of miners. We sang appropriate hymns. The miners showed the tenderest sympathy for their comrade. They wrapped him in his blanket, and placing him in a lumber wagon, took him to the spot selected for burial. We were surprised to see the grave made of stones closely packed on the bottom, and about one foot and a half up the sides. It was a very neat job. Slabs were taken from the trunks of pine trees, and after placing the body in the grave prepared for it, and covering the face with the blanket, these slabs were closely packed over it, and the earth was shoveled upon the grave. All this was done with the greatest manifestation of sympathy, and with decorum and solemnity. We left the grave of the first white man's funeral that was ever known to have been held in Middle Park, Colorado.¹¹*LtMs, Lt 72, 1896, par. 13*

We have had other cases brought to our notice of a similar character. Mortification of the palm of the hand has set in, but immediate attention was given to it; the mortified parts were sloughed off, and the hand was restored. No cause could be assigned for it, save meat-eating corrupting the blood. We decided that little meat would be consumed by us.¹¹*LtMs, Lt 72, 1896, par. 14*

When a limb is broken, physicians recommend their patients not to eat meat, as there would be danger of inflammation setting in. Condiments and spices used in the preparation of food for the table aid in the digestion in the same way that tea, coffee, and liquor are supposed to help a laboring man to perform his tasks. After the immediate effects are gone, they drop as correspondingly below par as they were elevated above par by these stimulating substances. The system is weakened, the blood contaminated, and inflammation is the sure result.¹¹*LtMs, Lt 72, 1896, par. 15*

The less that condiments and desserts are placed upon our table, the better it will be for all who partake of the food. All mixed and

complicated foods are injurious to the health of human beings. Dumb animals would never eat such a mixture as is often placed in the human stomach. Hot bread and biscuit, fresh from the oven, is not healthful. The heated gases need to evaporate. Hot soda biscuits are often spread with butter, and eaten as a choice diet. But the enfeebled digestive organs cannot but feel the abuse placed upon them.*11LtMs, Lt 72, 1896, par. 16*

Unhealthful habits of eating are killing their thousands and tens of thousands. Food should be thoroughly cooked, nicely prepared, and appetizing.*11LtMs, Lt 72, 1896, par. 17*

My brother, after all the light that has been given on the diet question, your lamentations because you cannot exercise freedom in meat-eating is apparently similar to the complaining, lamentation, and weeping of the children of Israel in the ears of the Lord. I tell you that from the light the Lord has been pleased to give me there is a continual taxing of the human stomach with a wrong quality of food, also with too large a quantity. The stomach is overloaded and worn out, when it should be capable of performing good work.*11LtMs, Lt 72, 1896, par. 18*

The large amount of cooking done is not at all necessary. Neither should there be any poverty-stricken diet, either in quality or quantity. But the richness of food, and complicated mixtures [of food] are health destroying. Highly seasoned meats, followed by rich pastry, is wearing out the vital organs of the digestion of children. Were they accustomed to plain, wholesome food, their appetites would not crave unnatural luxuries and mixed preparations.*11LtMs, Lt 72, 1896, par. 19*

Education, habits, and customs make it difficult to reconstruct the family arrangements. Meat given to children is not the best things to ensure success. Make fruit the article of diet to be placed on your table, which shall constitute the bill of fare. The juices of fruit, mingled with bread, will be highly enjoyed. Good, ripe, undecayed fruit is a thing we should thank the Lord for, because it is beneficial to health. Try it. To educate your children to subsist on a meat diet would be harmful to them. It is much easier to create an unnatural appetite than to correct and reform the taste after it has become

second nature.*11LtMs, Lt 72, 1896, par. 20*

Our sanitariums should never be conducted after the fashion of a hotel. I am sorry that it is such a difficult matter for you to deny your appetite, and reform your habits of eating and drinking. A meat diet changes the disposition, and strengthens animalism. We are composed of what we eat, and eating much flesh will diminish intellectual activity. Students would accomplish much more in their studies if they never tasted meat. When the animal part of the human agent is strengthened by meat-eating, the intellectual powers diminish proportionately.*11LtMs, Lt 72, 1896, par. 21*

A religious life can be more successfully gained and maintained if meat is discarded; for this diet stimulates into intense activity, lustful propensities, and enfeebles the moral and spiritual nature. The flesh warreth against the Spirit, and the Spirit against the flesh.*11LtMs, Lt 72, 1896, par. 22*

We greatly need to encourage and cultivate pure, chaste thoughts, and to strengthen the moral powers, rather than the lower and carnal powers. God help us to awake from our self-indulgent appetites. The idea of eating dead flesh is abhorrent to me. One living animal eating the flesh of another dead animal is shocking. There is no call for it. All your excuses made in regard to faintness is an argument why you should eat no more meat.*11LtMs, Lt 72, 1896, par. 23*

Cancers, tumors, and all inflammatory diseases are largely caused by meat-eating. From the light which God has given me, the prevalence of cancers and tumors is largely due to gross living on dead flesh. I sincerely and prayerfully hope that as a physician you will not forever be blind on this subject, for blindness is mingled with a want of moral courage to deny your appetite, to lift the cross, which means to take up the very duties that cut across the natural appetites and passions.*11LtMs, Lt 72, 1896, par. 24*

Feeding on flesh, the juices and fluids of what we eat passes into the circulation of our blood, and as we are composed of what we eat, we become animalized. Thus a feverish condition is created, because the animals are diseased, and by partaking of their flesh, we plant the seeds of disease in our own tissue and blood. Then,

when exposed to the changes in a malarious atmosphere, these are more sensibly felt. Also when we are exposed to contagious epidemics and contagious diseases, the system is not in a condition to resist the disease.*11LtMs, Lt 72, 1896, par. 25*

I have [had] the subject presented to me in different aspects. The mortality caused by meat-eating is not discerned. If it were, we would hear no more arguments and excuses in favor of the indulgence of the appetite for dead flesh. We have plenty of good things to satisfy hunger without bringing corpses upon our table to compose our bill of fare.*11LtMs, Lt 72, 1896, par. 26*

I might go to any length upon this subject, but I forbear. I do hope that you, as a physician, will come to your senses, and will not, by precept and example, counter-work that which the Lord has given me to enlighten minds and bring in thorough reforms.*11LtMs, Lt 72, 1896, par. 27*

I am working earnestly on these lines, and shall never cease to work against the practice of meat eating. I have had opened before me the stumbling block which this diet question has been to your own spiritual advancement, and what a stumbling block you have placed in the pathway of others; and all because your own sensibilities were blunted through selfish gratification of appetite. For Christ's sake, look deeper; study deeper, and act in accordance with the light God has been pleased to give you and others on this subject.*11LtMs, Lt 72, 1896, par. 28*

I forbear writing more. I love your souls, and I want you both to accept every ray of light that the Lord has been pleased to give; and then co-operate with the great Teacher by giving that light to others.*11LtMs, Lt 72, 1896, par. 29*

In love.*11LtMs, Lt 72, 1896, par. 30*

Lt 73, 1896

Maxson, Brother and Sister

Adelaide, Australia

October 12, 1896

This letter is published in entirety in *20MR 104-118*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Maxson:

Your letter is not that which I wish it was. When you went to the Health Retreat, your appetite was fully educated to demand a meat diet, and therefore you seem to think no blame should be ascribed to you, because you have made no change in this respect. But this is an error.¹¹*LtMs, Lt 73, 1896, par. 1*

Because you have not changed, do not entertain the idea that you have no changes to make, that your practices were entirely as they should be. If your habits and opinions are stereotyped, then the Lord cannot lead you to advanced, purifying reforms. You, my brother and sister, have a serious question to ask daily, "What must I do to be saved?" [*Acts 16:30.*] The Lord Jesus says, "My sheep hear my voice, and I know them, and they follow me." [*John 10:27.*] We are to follow on step by step to know the Lord, that we may know His goings forth are prepared as the morning. "Follow thou me." [*John 21:22.*] "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*]¹¹*LtMs, Lt 73, 1896, par. 2*

What constitutes the cross? The requirements of Jesus that cut directly across human devisings, human indulgence of appetite, human calculations, human practices and habits. The child of God is to come into perfect relationship with Jesus Christ. We are to be in constant communion, not with our own minds, but with the mind and will of Jesus. To be a practical Christian accepting duties that involve self-denial, cuts across human inclinations and human

habits. Instead of seeking to hold our own position upon a subject on which the Lord has spoken decidedly, we are to follow His counsel. But you vindicate your own position.*11LtMs, Lt 73, 1896, par. 3*

The Lord Jesus connected Judas with Himself, not because Judas was correct in all his principles, for he cherished selfishness, which is an attribute of the devil; but notwithstanding this, the Lord Jesus consented to <unite> Judas with the other disciples, and give him opportunity to improve in character building through the education and training He would give all His followers. But Judas did not correct his course of action. The painstaking efforts, the many lessons, of the divine Teacher were lost upon him.*11LtMs, Lt 73, 1896, par. 4*

The grace of Christ, if received into his heart, would have converted him from his selfishness, working wonderful changes in him, as in John and Peter. I mention Judas, because this was an extreme case. But as he did not receive the words of Christ and improve; there arose in his heart an opposition to the light. He treasured his defects, and held them as if he considered them a precious treasure. The defects poisoned the whole man, in principle, in spirit, in life, in character, until he sold his Lord for a trifling sum of money. This history has a warning for us.*11LtMs, Lt 73, 1896, par. 5*

There are many things that need to be refined, changed, overcome in you, my dear friends. Indulgence only feeds the appetite and strengthens the passions. I have no hesitancy in speaking on this question. You have the light in the testimonies; are these testimonies of God or are they from beneath? You do not choose to receive the light. The Lord has spoken plainly in regard to the deleterious effects of a meat diet and its influence upon children. Whenever I have seen children feeding upon flesh meats, since the light was given me from heaven, I have felt that if the parents only knew what they were doing, they would fast and pray for moral courage, and God-given wisdom and grace to do right. All who feel their need of His Spirit to educate and discipline self, and to properly train their children, will deny self, and take up the cross and follow Jesus.*11LtMs, Lt 73, 1896, par. 6*

For certain things, fasting and prayer are recommended and appropriate. In the hand of God they are a means of cleansing the heart and promoting a receptive frame of mind. We obtain answers to our prayers because we humble our souls before God. If our appetites clamor for the flesh of dead animals, it is a necessity to fast and pray for the Lord to give His grace to deny fleshly lusts which war against the soul. *11LtMs, Lt 73, 1896, par. 7*

The should be far less anxiety as to what we shall eat and what we shall drink to gratify our fleshly appetites; but we may well encourage the appetite of the soul, and pray for especial enlightenment upon the Word of God, and eat and drink that Word. Jesus says, "I am that bread of life." [*John 6:48.*] "I am the living bread which came down from heaven; if any man eat this bread, he shall live forever: and the bread that I will give him is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?" *11LtMs, Lt 73, 1896, par. 8*

"Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hat eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." Our Saviour explains His lesson, "It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [*Verses 51-57, 63.*] *11LtMs, Lt 73, 1896, par. 9*

We must be constantly meditating upon the Word, eating it, digesting it, and by practice, assimilating it, so that it is taken into the life current. He who feeds on Christ daily will by his example teach others to think less of that which they eat, and to feel much greater anxiety for the food they give to the soul. The true fasting which should be recommended to all is abstinence from every kind of stimulating food, and the proper use of wholesome, simple food, which God has provided in abundance. Men need to think less about what they shall eat and drink, of temporal food, and much

more in regard to the food from heaven that will give tone and vitality to the whole religious experience.*11LtMs, Lt 73, 1896, par. 10*

A person may be addicted to the use of alcohol or stimulating drinks in some shape, and he has confused his reason. He does not sense his responsibility. What cure would you advise for a person who thus indulges a habit that is rebuked even by the beasts of the field? The Word of God has denounced it. No drunkards shall enter into the kingdom of God. What would you recommend to such an appetite? You would not say, "You may use strong drink moderately. Continue within bounds, but never indulge to excess."*11LtMs, Lt 73, 1896, par. 11*

You would say, "There is no such thing as helping you, unless you co-operate fully with my efforts, and sign the pledge of total abstinence. Your habit is a bad one. You have by indulgence made it second nature, and it cannot be controlled unless the moral powers shall be aroused, and you shall look unto Jesus, trusting in the grace He shall give you to overcome this unnatural craving." You would say, "You have lost your self-control. Your self-indulgence is not only a moral sin, but it is a physical disease. You are not your own. You are God's property. He has purchased you with an infinite price, and every faculty is to be employed in His service. Keep your body in a healthful condition to do His will; keep your intellect clear and active to think candidly and critically, and to control all your powers."*11LtMs, Lt 73, 1896, par. 12*

Let us hear the words of Paul, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." [*Romans 12:1-3.*] "But let him that glorieth, glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." [2 *Corinthians 10:17, 18.*] This lesson means you;

will you heed it?¹¹*LtMs, Lt 73, 1896, par. 13*

I would call your attention to the following Scriptures. Study them; practice them. *1 Peter 2:2-4; 1:22-25; 2:7-12; Galatians 5:22-26; 1 Corinthians 9:24-27; 6:19, 20; 3:16-23; 1 Corinthians 2.*¹¹*LtMs, Lt 73, 1896, par. 14*

Now my dear brother, I have had matters opened to me in regard to many things that have occurred at the institution at Crystal Springs. Think you that your brother by relationship would have disregarded all the cautions and admonitions the Lord has been pleased to give if you had shown that you respected the testimonies God has given, to be a help and blessing to you? Would he have taken the independent course he has, disregarding the counsel of the Board, and following his own mind, as he has done, and making the debt larger, if your ideas had not been so thoroughly made known, so that they had a leavening influence upon him? There has been a lack of wisdom in centering in one institution so many members of one family, and the result of this has left its impression upon the institution already loaded down with debt. If its management is left with you, or with your brother, debts will increase, <buildings will be created,> and the institution will certainly suffer.¹¹*LtMs, Lt 73, 1896, par. 15*

It is not the work of either of you to follow your own ideas as superintendent or manager. Your disrespect to the board, your chafing under the proper restraint of appointed counsellors, is borne of the temperament of the man, not of sound, sensible reason. I have withheld these things from you, waiting for a favorable time when may be, you would come to consider that your judgment and opinions were not infallible. I am so very sorry that <one> connected with you as a physician should venture to expend even one dollar without the approval of those who should be <your> counsellors. But this is the result of your precept and example.¹¹*LtMs, Lt 73, 1896, par. 16*

You should take more humble views of your capabilities, and be willing that not one mind, or two or three, but several minds shall carefully consider the wisdom of investing means <in buildings.> This is especially important from the fact that in making terms with

your guests and patients, you seldom manage to secure returns sufficient to meet the outgoes. The Lord is not glorified by this management. He is not pleased with your desire to pattern your buildings after those at Battle Creek. Your desire to make an appearance, your restive spirit, your unwillingness to be counselled, your course in allowing debts to pile up in that institution is all wrong, decidedly wrong. *11LtMs, Lt 73, 1896, par. 17*

When you shall take time to consider, you must see that your great desire to possess every convenience and facility, without regard to the fact that the institution is overwhelmed with debt is not wise. I must speak to you plainly, As a faithful physician your work for the sick is all the responsibility you can carry. Certainly those who consented to make you superintendent did this because you would not consent to go into the Health Retreat on any other conditions. If I had been one of the board, I should have said, "Dr. Maxson, if this is your decision, the matter is settled. We cannot consent to have you, either as manager or superintendent. This is too weighty a responsibility for you to carry," and you are well aware, that the Lord has thus presented the matter before you. The brethren who composed the board did not have all the light on this point that you have had. *11LtMs, Lt 73, 1896, par. 18*

I speak understandingly when I tell you that a great mistake has been made. Your brother should not have been connected with you in any line. There is danger in too much of a family power. But when your brother was linked up with you as vice president and manager, it was a move made in great blindness. The Lord did not sanction this movement. It was not wise, whatever might be the motive. *11LtMs, Lt 73, 1896, par. 19*

Let your calculations be in a different line. Study to bind about the supposed necessities. Plan to interest persons in doing something for the institution. Let the managers and the helpers and all combined feel that they belong to the firm. Let them manifest a conscientious interest in it as God's instrumentality. Let them seek its prosperity, even at the cost of self-denial and self-sacrifice to themselves individually. Then the people would recognize this spirit, which Christ has revealed in His great mission to save the souls of a perishing world. But that Spirit is not exercised. The workers do

not co-operate to build up the institution and lessen expenses. They do not have the wisdom and tact to undertake this work. You are not seeking to retrench, but to expand. All this is a reproach to the institution. It is eating up means that might be saved to lessen the debt. Thus the matter has been presented to me as I have been brought where I could look into the inward workings.¹¹*LtMs, Lt 73, 1896, par. 20*

Brother Maxson, you have felt at liberty to choose your own men for the board of directors. If there were those whom you thought would stand in your way and oppose your plans and suggestions, you would try <changing them, putting them out,> to secure a board without them. The very ones who would move discretely, cautiously, who would consider your prepositions, and if they saw the result of your plans meant more money out, would oppose your ideas, you have managed to prevent from acting a part.¹¹*LtMs, Lt 73, 1896, par. 21*

I counsel you, both, husband and wife, to give up the financial management of the institution. Let this burden rest upon a carefully selected board, not chosen through your influence, but by the judgment of those upon whom the responsibility rests. Let these Directors wrestle with the problem of bringing the expenditure of the institution within the income, and their will be a binding about of the business transactions. The business will not be run wildly in accordance with your mind and your wife's mind and your brother's mind.¹¹*LtMs, Lt 73, 1896, par. 22*

I may not express this is the way that you shall understand, but I will try to make it plain. You should have been employed with the full understanding that the institution was to be under a faithful superintendent, be other than yourself. From the first you have exercised too much control in all the business matters, and you have not the capabilities to be a wise manager. Our responsible brethren have allowed you to do very much as you pleased. The Lord has given them light in regard to many things. They did not regard the light. Why? Because you were so determined to carry things as you pleased that they let you have your own way. ¹¹*LtMs, Lt 73, 1896, par. 23*

I could have repeated over and over the light given in regard to this matter, but it would do you no good. Your strong, determined spirit would lead you to disconnect from the Retreat, as you did once before, irrespective of the injury done to the institution. The directors had a forlorn hope that you might understand that you were not qualified to assume the duties of the board of directors, the superintendent, and the physician, but they made a mistake. The Lord's work is not to be left to haphazard ventures. Too much is involved in this matter. I am instructed that such movements must in no case be made. We are not to gratify any man's ambitious presumption by giving responsibilities into his hands, when we have reason to know that he will not manage them wisely.¹¹*LtMs, Lt 73, 1896, par. 24*

It is not at the option of the physicians to hold the <position> of sole manager. A mistake was made here in the case of Dr. Burke, and also in your case. The directors were influenced by considerations <of necessities> that you created, and they allowed you to move independently and leave Providence to right up matters. But such movements bear not the approval of God. The work of that institution is not to be left to the judgment of one man, or his family connections. Watchmen must be all that the name signifies; they are to watch on the right hand and on the left. On the one hand Dr. Maxson is at liberty to choose his friends to co-operate with him, if there is evidence that they possess qualities that will be a help and not a burden. On the other hand the responsible men chosen of God as sentinels are to make close investigation to see that this choice of the physician is working for the best interest of the institution, making it stand forth as a praise, giving a character to our work as Seventh-day Adventists.¹¹*LtMs, Lt 73, 1896, par. 25*

If the managers are swaying the institution away from the principles which it was created to maintain, <which [they] have been doing,> then a change must be made. To let things go on as they have been going is decidedly wrong. The very first thing to be done is to secure harmony of action, to clear away the difficulties and mark out a sphere of action. Christian principles in accordance with our faith must be maintained at any cost. Let us not be met with the statement that the adoption of Christian health reform principles in such an institution is simply impossible. These principles must be

adopted and maintained. When this cannot be done, then let the institution be closed. The doctrines of Seventh-day Adventists are not to be sounded in the ears of guests and patients, but the principles which have made Seventh-day Adventists what they are should be lived out, and show a people in everything obedient to our great Leader Jesus Christ. The institution has not been conducted after God's order. It must return to the principles given in the lessons of Christ. *11LtMs, Lt 73, 1896, par. 26*

A health institution is not established to conform to the selfish, intemperate customs of the world in eating or dressing, furnishing tables or rooms in an expensive style. It is to educate after the manner of Christ; so far as possible, it is to convert to correct principles all who shall patronize it. Those who are in responsible positions are not to become converted to the self-indulgent, extravagant principles of the world, for they cannot afford it; and if they could, Christlike principles would not allow it. Manifold teaching needs to be given. "Whom shall he teach knowledge, and whom shall he make to understand the doctrine?" [*Isaiah 28:9.*] *11LtMs, Lt 73, 1896, par. 27*

The first work specified begins with the child in its mother's arms, and continues through babyhood, childhood, youth, and manhood. "Whom shall he make to understand doctrine, them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." [*Verses 9, 10.*] Thus the word of the Lord is patiently to be brought before the children, and kept before them by parents who believe the Word of God. "For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little; that they might go and fall backward, and be broken, and snared, and taken." [*Verses 11-13.*] Why? Because they did not heed the Word of the Lord that came unto them. *11LtMs, Lt 73, 1896, par. 28*

This means those who have not received instruction, but have

cherished their own wisdom, have chosen to work themselves according to their own ideas. The Lord gives these the test, that they shall either take their position to follow His counsel, or refuse and do according to their own ideas, and then the Lord will leave them to the sure result. In all our ways, in all our service to God, He speaks to us, "Give me thine heart." [*Proverbs 23:26.*] It is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart. God requires certain things of His people. If they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom until this Scripture is fulfilled. *11LtMs, Lt 73, 1896, par. 29*

You are not to say, "I will follow the Lord's guidance up to a certain point that is in harmony with my own judgment," and then hold fast to your ideas, refusing to be molded after the Lord's similitude. Let the question be asked, Is this the will of the Lord? no! Is this the opinion or judgment of Dr. Maxson and his wife? Everything must be viewed in the light of the example of Christ. He is the truth. He is the true light that lighteth every man who cometh into the world. Listen to his words, copy his example in self-denial and self-sacrifice, and look to the merits of Christ for the glory in character which he possessed to be bestowed on you. Those who follow Christ live not to please themselves. Human standards are like feeble reeds. The Lord's standard is perfection of character. *11LtMs, Lt 73, 1896, par. 30*

"For the Lord shall rise up as in Mount Perazim; he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work: and bring to pass his act, his strange act. Now, therefore, be ye not workers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption even determined upon the whole earth." [*Isaiah 28:21, 22.*] Read *Deuteronomy 7:6*. Read the whole chapter, also *chapters 1* and *8*. These were presented to me as the words of the Lord. These things are written for our admonition, upon whom the ends of the world are come. *11LtMs, Lt 73, 1896, par. 31*

We are to have only those connected with our institutions who will <hear> the Word of the Lord and appreciate and obey His voice.

When a man will plead and urge to have his mind and his judgment to be supreme in any one of our institutions, you can have no greater evidence that that man does not know himself, and is not qualified to manage. He will make mistakes, and injure rather than restore. He does not know what responsibilities are involved in his relation to God or to his fellow men. *11LtMs, Lt 73, 1896, par. 32*

“Seeing that all these things shall be dissolved, what manner of persons ought ye to be?” [2 *Peter 3:11*.] Those who walk humbly with God will not be striving to obtain greater responsibilities, but will consider that they have a special work to do, and will be faithful to their duty. In our institutions great good can be done in educating by precept and example in economy in all lines. If you, my brother, had learned in the school of Christ to be meek and lowly in heart, you would always stand on vantage ground. You have not an evenly balanced character. You cannot safely put confidence in your own judgment in all things. Man’s way is to devise and scheme; God implants a principle. Man is striving to make duty soft and accommodating to his own natural character; but life is a battlefield; life is a race which he has to run if he is victor. *11LtMs, Lt 73, 1896, par. 33*

Those who would work in God’s service must not be seeking worldly gratification and selfish indulgence. The physicians in our institutions must be imbued with the living principles of health reform. Men will never be truly temperate until the grace of Christ is an abiding principle in the heart. All the pledges in the world will not make you or your wife health reformers. No mere restriction of your diet will cure your diseased appetite. Brother and Sister Maxson will not practice temperance in all things until their hearts are transformed by the grace of God <and they shall wear Christ’s yoke and have Christ’s meekness and lowliness of heart.> *11LtMs, Lt 73, 1896, par. 34*

Circumstances cannot work reforms. Christianity proposes a reformation in the heart. What Christ works within will be worked out under the dictation of a converted intellect. The plan of beginning outside and trying to work inward has always failed, and always will fail. *11LtMs, Lt 73, 1896, par. 35*

Standing as you do, my brother and sister, God's plan with you is to begin at the very seat of all difficulties, the heart, and then from out of the heart will issue the principles of righteousness; the reformation will be outward as well as inward.*11LtMs, Lt 73, 1896, par. 36*

God's way is to give man something he has not. But you have said, I want it not. God's way is to make man something he is not. Man's way is to get an easy place, and indulge appetite and selfish ambition. God's plan is to set man to work in reformatory lines, then he will learn by experiences how long he has pampered fleshly appetites, and ministered to his own temperament, bringing weakness upon himself. God's way is to work in power. He gives the grace if the sick man realizes that he needs it. Man is too often satisfied to treat himself according to the methods of quackery, and he vindicates his manner of working as right. God proposes to purify and refine the defiled soul; then He will implant in the heart His own righteousness and peace and health, and man becomes complete in Him. Then the issues of life, proceeding from the heart, are represented as a well of water, springing up into everlasting life.*11LtMs, Lt 73, 1896, par. 37*

This is the kingdom of God within you. Day by day men are revealing whether the kingdom of God is within them. If Christ rules in their hearts, they are gaining strength of principle, power, ability to stand as faithful sentinels, true reformers, for there can be no reform unless there is a thorough co-operation with Jesus Christ. Through the grace of Christ men are to use their God-given faculties to reform themselves; by this self-denying action, which the Lord of heaven looks upon with approval, they gain victories over their own hereditary and cultivated tendencies. Then like Daniel they make impressions upon other hearts that will never be effaced. The influence will be carried to all parts of the world.*11LtMs, Lt 73, 1896, par. 38*

Men are taking sides, according to their choice. These that are feeding on the Word of God will show this by their practice; they are on the Lord's side, seeking by precept and example to reform the world. All that have refused to be taught of God hold the traditions of men. They at last pass over on the side of the enemy, against

God, and are written, Antichrist. The people of God, who understand our position in this world's history, are with ears open and hearts softened and subdued, pressing together in unity, one with Jesus Christ. Those who will not practice the lessons of Christ, but keep themselves in hand, to mold themselves, find in Antichrist the center of their union. While the two parties stand in collision, the Lord will appear, and shine before His ancients gloriously. He will set up a kingdom that shall stand forever. *11LtMs, Lt 73, 1896, par. 39*

The question for us to consider is, Have we the attributes of Christ? Excuses are valueless. All circumstances, all appetites and passions, are to be servants to the God-fearing man, not rulers over him. *11LtMs, Lt 73, 1896, par. 40*

The Christian is not to be enslaved by any hereditary or cultivated habits or tendencies. He is to rule the animal passions, rather than to be held in the bondage of habit. We are not to be the servants of circumstances, but to control circumstances by an inwrought principle learned of the greatest Teacher the world ever knew. The solemn position in which we stand today toward the world, the solemn responsibilities and duties enjoined upon us by our Lord, are not to be ignored until our will and our circumstances are adjusted. The principle of self-denial and self-sacrifice, as revealed in the example of Christ, of John the Baptist, of Daniel and the three worthies, is to pass like a plowshare through hereditary and cultivated habits, through all circumstances and surroundings. *11LtMs, Lt 73, 1896, par. 41*

I ask you, Is the kingdom of God within you? God's people are to be minutemen, always ready, always composed in Jesus Christ. The time is come now when one moment we may be on solid earth, the next the earth may be heaving beneath our feet. Earthquakes will take place when least expected. *11LtMs, Lt 73, 1896, par. 42*

Christianity has a much broader meaning than many have hitherto given it. It is not a creed. It is the word of Him who liveth and abideth forever. It is a living, animating principle that takes possession of mind, heart, motives, and the entire man. Christianity—O that all might experience its operations! It is a vital, personal

experience that elevates, purifies, ennobles the whole man. Every man is responsible to God, who has made provision for all to receive this blessing. But many do not receive it, although Christ has purchased it for them at infinite cost. They have not grasped the blessing with in reach, and therefore they have retained their objectionable traits of character, and sin lieth at the door. While they profess piety, Satan had made them his agents to pull down and confuse where he thought best. They exert an influence deleterious to the souls of many who need an example that would help them heavenward.*11LtMs, Lt 73, 1896, par. 43*

Who are the subjects of the kingdom of God? All these who do His will. They have righteousness, peace, and joy in the Holy Ghost. The members of Christ's kingdom are the sons of God, partners in His great firm. The elect of god are a chosen generation, a peculiar people, a holy nation, to show forth the praises of Him who hath called them out of darkness into His marvelous light. They are the salt of the earth, the light of the world. They are living stones, a royal priesthood. They are in co-partnership with Jesus Christ. These are they that follow the Lamb whithersoever He goeth.*11LtMs, Lt 73, 1896, par. 44*

How shall we follow Him to learn of Him who is our teacher? We can search His Word, and become acquainted with His life and His works. His words we are to receive as bread for our souls. In every sphere where man shall be placed, the Lord Jesus has left us His footprints. We do well to follow Him. The Spirit by which He spake we must cherish; we are to present the truth as it is in Jesus. We are to follow Him especially in heart-purity, in love. Self must be hid with Christ in God; then when Christ who is our life shall appear, we also shall appear with Him in glory.*11LtMs, Lt 73, 1896, par. 45*

What can I say more than I have said? The Old Testament should be studied most diligently. The New Testament does not present a lower standard than the Old. In His sermon on the mount Jesus set forth the very principles that same from His lips to Moses, to be given to the children of Israel. Christ delineated the duties of man to God and to his fellow men in much stronger lines, because through disobedient men had been confused in regard to God's claims. Read carefully the sermon on the mount.*11LtMs, Lt 73, 1896, par.*

By the inspiration of the Spirit of God, Paul the apostle wrote that "Whatsoever ye do," even the natural set of eating or drinking, should be done, not to gratify a perverted appetite, but under a sense of responsibility. "Do all to the glory of God." [*1 Corinthians 10:31.*] Every part of the man is to be guarded; we are to beware lest that which is taken into the stomach shall banish from the mind high and holy thoughts. *11LtMs, Lt 73, 1896, par. 47*

"May I not do as I please with myself?" ask some, as if we were seeking to deprive them of a great good when we present before them the necessity of eating intelligently and conforming all their habits to the laws God has established. There are rights which belong to every individual. We have an individuality and an identity that is our own. He one can submerge his identity in that of any other. All must act for themselves, according to the dictates of their own conscience. As regards our responsibility and influence, we are amenable to God as deriving our life from Him. This we do not obtain from humanity, but from God only. We are His by creation and by redemption. Our very bodies are not our own, to treat as we please, to cripple by habits that lead to decay, making it impossible to render to God perfect services. Our lives and all our faculties belong to Him. He is caring for us every moment; He keeps the living machinery in action; if we were left to run it for one moment, we should die. We are absolutely dependent upon God. *11LtMs, Lt 73, 1896, par. 48*

A great lesson is learned when we understand our relation to God, and His relation to us. The words, "Ye are not your own; ye are bought with a price," should be hung in memory's hall, that we may ever recognize God's right to our talents, our property, our influence, our individual selves. [*1 Corinthians 6:19, 20.*] We are to learn how to treat this gift of God, in mind, in soul, in body, that as Christ's purchased possession, we may do Him healthful, savory service. *11LtMs, Lt 73, 1896, par. 49*

Why did Daniel and his companions refuse to eat at the king's table? Why did they refuse his meats and wines? Because they had been taught that this class of food would keep the mind or the

physical structure in the very best condition of health to do God's service. These youth urged most earnestly that the one who had charge of their food should not compel them to partake the king's luxuries set before [them]. They begged him to try them ten days only, and then examine them, and decide by their physical appearance whether their abstemious diet would be to their disadvantage. When they came in for examination, the result was decidedly in their favor. It was otherwise with the youth who had eaten of the luxuries of the king's table, and drank of his wine. The clear sparkle of the eye was gone, the ruddy healthful glow had disappeared from the countenance.¹¹*LtMs, Lt 73, 1896, par. 50*

The four Hebrew captives were thereafter permitted to have the diet they had chosen. What effect did it have upon mind and character? They had conscientiously refused the stimulus of flesh and of wine. They obeyed God's will in self-denial, and He showed His approval. He desired His servants to honor Him by their adherence to steadfast principle in all their habits of life. Their countenances would be a certificate of physical soundness and moral purity.¹¹*LtMs, Lt 73, 1896, par. 51*

"And as for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." [*Daniel 1:17.*] These youth had the Lord as their educator. The golden links of the chain of heaven connected the finite with the infinite. They were partakers of the divine nature. They were very careful to keep themselves in touch with God. They prayed and studied and brought into their practical life strictly conscientious, humble minds. They walked with God as did Enoch. The Word of the Lord was their meat and their drink. "And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [*Verse 20.*]¹¹*LtMs, Lt 73, 1896, par. 52*

In the light of this scripture history, all the testimony of man as to the advantages of a meat diet, or of a great variety of food, should not have the least weight with any human being. When the children of faith shall with earnest prayer dedicate themselves to God without reserve, the Lord will honor their faith, and will bless them

with a clear mind. These who at every step are murmuring and complaining, ambitious for more power and greater responsibility, show that they cannot carry responsibilities; and the Lord has been pleased to tell them this. They have thought it all a mistake, and have been determined to show the Lord that they could be managers of the first class. But God's Word never returns to Him void, and when He reveals the deep and secret things, He makes no mistake. He knows what is in the darkness, and the light dwells with Him. The Lord has said, Those that honor Me, I will honor.*11LtMs, Lt 73, 1896, par. 53*

The very flesh in which the soul tabernacles, and through which it works is the Lord's. We have no right to neglect any art of the living machinery. Every portion of the living organism is the Lord's. The knowledge of our own physical organism should teach us that every member is to do God's services, as an instrument of righteousness.*11LtMs, Lt 73, 1896, par. 54*

None but God can subdue the pride of man's heart. We cannot save ourselves. We cannot regenerate ourselves. In the heavenly courts there will be no song sung, "To me that loved myself, and washed myself, and redeemed myself, unto me by glory and honor, blessing and praise." But this is the keynote of the song that is sung by many here in this world. They do not know what it means to be meek and lowly in heart, and they do not mean to know this if they can avoid it. The whole Gospel is comprised in learning of Christ His meekness and lowliness.*11LtMs, Lt 73, 1896, par. 55*

What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding, they are becoming changed into the same image. What is regeneration? It is revealing to man what is his own real nature, that in himself he is worthless. These lessons you have never learned. O, that you could realize the value of the human soul.*11LtMs, Lt 73, 1896, par. 56*

When you understand physiology in its truest sense, your drug bills

will be very much smaller, and finally you will cease to deal out drugs at all. The physician who depends upon drug medication in his practice, shows that he does not understand the delicate machinery of the human organism. He is introducing into the system a seed that will never lose its destroying properties throughout the lifetime. I tell you this because I dare not withheld it. Christ paid too much for man's redemption to have his body so ruthlessly treated as it has been by drug medication. Years ago the Lord revealed to me that institutions should be established for treating the sick without drugs. Man is God's property, and the ruin that has been made of the living habitation, the suffering caused by the seeds of death sown in the human system are an offense to God.¹¹*LtMs, Lt 73, 1896, par. 57*

Men may understand this if they will study deeply. Pray for the Holy Spirit to melt and subdue the proud, self-sufficient heart. If you ever shed tears, weep now, for Christ's sake weep over your self-sufficient estimate of your own capabilities. When you come to God in lowliness of mind, with heart renewed and cleansed, you will bless and glorify Him that you have learned of Jesus His mercy, the truth, which so many have had to learn through His judgments. These who walk in pride and self-sufficiency God is able to abase. Man will learn that the heavens do rule, and how mighty is our wonderworking God. He will surely control matters after His order and will, if you will only place yourselves under His rule.¹¹*LtMs, Lt 73, 1896, par. 58*

I might say much more, but I forbear. You are not prepared to receive even this. The Lord will indite plans and methods for all who will seek Him with the whole heart. I ask you to pray to God with humble hearts, seek Him without delay, make a business of seeking Him, and do not let go until you know yourselves much better than you now do, and have a knowledge of God and of Jesus Christ whom He has sent.¹¹*LtMs, Lt 73, 1896, par. 59*

The counsels given me of God for the Health Retreat have never been followed. There has been a departure from the ways of God, as you will see by the copy of letters which I send. If I had time I could copy much more of like character. I am in deep earnest that you should come where you can in all things do the will and work of

God.11LtMs, Lt 73, 1896, par. 60

Lt 73a, 1896

Maxson, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

August 30, 1896

This letter is published in entirety in *SpM 38-45*.

Dear Brother and Sister:

I must apologize for not answering your letter before. I have had work so piled up before me that I could not give time to the subject.¹¹*LtMs, Lt 73a, 1896, par. 1*

You have the light which the Lord has given our people and kept before them for many years. The Lord does not say Yea and Nay to His people, but Yea and Amen. I will send you testimonies given to others upon the subject of health reform. This is a large subject. I am now revising the book entitled *Christian Temperance*.¹¹*LtMs, Lt 73a, 1896, par. 2*

I was somewhat surprised at your argument as to why a meat diet kept you in strength, for if you put self out of the question, your own reason will teach you that a meat diet is not of such advantage to you as you suppose. You know how you would answer the tobacco devotee if he urged as a plea for the use of tobacco the arguments you have advanced as a reason why you should continue to use the flesh of dead animals as food.¹¹*LtMs, Lt 73a, 1896, par. 3*

In California there is an abundance for the table, in the shape of fresh fruit, vegetables, and grains, and there is no necessity that meat be used. The weakness you experience without the use of meat is one of the strongest arguments I could present to you as a reason why you should discontinue its use. Those who eat meat feel stimulated after eating this food, and they suppose that they are made stronger. After [one] discontinues the use of meat, he may for a time feel a weakness, but when his system is cleansed from the effects of this diet, he no longer feels the weakness, and will cease to wish for that which he have pleaded as essential to strengthen

him.*11LtMs, Lt 73a, 1896, par. 4*

I have a large family, which often numbers sixteen. In it there are men who work at the plough, and who fell trees. These have most vigorous exercise, but not a particle of the flesh of animals is placed on our table. Meat has not been used by us since the Brighton camp meeting. It was not my purpose to have it on my table at any time, but urgent pleas were made that such a one was unable to eat this or that, and that his stomach could take care of meat better than it could anything else. Thus I was enticed to place it on my table. The use of cheese also began to creep in, because some liked cheese; but I soon controlled that. But when the selfishness of taking the lives of animals to gratify a perverted taste was presented to me by a Catholic woman, kneeling at my feet, I felt ashamed and distressed. I saw it in a new light, and I said, I will no longer patronize the butchers. I will not have the flesh of corpses on my table.*11LtMs, Lt 73a, 1896, par. 5*

You have told me what advantage a meat diet is to you. I must tell you what a non-flesh diet has done for me. Ever since the stone was thrown in my face, when I was nine years old, I have had difficulty. At that time I nearly lost my life through loss of blood. Dropsy set in, and since then I have suffered much from kidney affliction.*11LtMs, Lt 73a, 1896, par. 6*

After a long siege of eleven months of malarial fever and rheumatism, I was not able to ride without the most easy spring seat. Even when this was made as easy as possible with spring cushions, it was torture to my hips and the lower part of the spine to ride.*11LtMs, Lt 73a, 1896, par. 7*

I prayed much over this matter. I sought the Lord during the night hours, and He heard me. Some months ago a new spring seat was made for me. One day I said, Take that spring seat out, and put it in the store room; I shall not need it any more. This was done by faith, and never since have I needed it. The difficulty which made it agony for me to sit in meeting or in a carriage was taken away. After I had suffered for years, the Lord healed me. My hip continues to trouble me, but I think it is better than it has been all through my lifetime. I prayed much in regard to the affliction of the kidneys, and I am

healed of that trouble, also. Some for years I was dependent on the use of a syringe in order to have a movement of the bowels, but after the lower part of my spine was healed, I had no need to resort to artificial means.*11LtMs, Lt 73a, 1896, par. 8*

I eat only two meals, and cannot eat vegetables or grains. I do not use meat. I cannot go back to this. When tomatoes, raised on my own land, were placed on the table, I tried using them, uncooked and seasoned with a little salt or sugar. These I found agree with me very well, and from last February until June, they formed the greater part of my diet. With them I ate crackers, here called biscuits. I eat no dessert but plain pumpkin pie. At my meals I often eat nothing but a few crackers and a piece of pumpkin pie. I use a little boiled milk in my simple home-made coffee, but discard cream and butter, and strictly adhere to a limited amount of food. I am scarcely ever hungry, and never know what it is to have a feverish, disagreeable feeling in my stomach. I have no bad taste in my mouth.*11LtMs, Lt 73a, 1896, par. 9*

All who come to my table are welcome, but I place before them no meat. Grains, vegetables, and fresh and canned fruit constitute our table fare. At present we have plenty of the best oranges, and plenty of lemons. This is the only fresh fruit we can get at this season of the year. We ride about five miles into the country to get this fruit, for which we pay three pence per dozen, six cents in American money. We enjoy picking the large golden fruit from the trees. Lemons are two pence per dozen. If I could obtain some of the apples you have in California, I should enjoy them far more than I do the oranges. I manage to keep a box of apples for my own use, but they are inferior to the apples we get in America. I pay one dollar and seventy-five cents at this time of the year for a box of apples holding less than a bushel.*11LtMs, Lt 73a, 1896, par. 10*

I have written this to give you some idea of how we live. I never enjoyed better health than I do at the present time, and never did more writing. I rise at three in the morning, and do not sleep during the day. I am often up at one o'clock, and when my mind is especially burdened, I rise at twelve o'clock to write out matter that has been urged upon my mind. I praise the Lord with heart and soul and voice for His great mercy toward me.*11LtMs, Lt 73a, 1896, par.*

I have felt urged by the Spirit of God to set before several the fact that their sufferings are caused by a disregard of the light given them upon health reform. I have shown them that their meat diet, which was supposed to be essential, was not essential, but that as they were composed of what they ate, brain, bone, and muscle was in an unhealthy condition because they live on the flesh of dead animals.*11LtMs, Lt 73a, 1896, par. 12*

Their blood was being corrupted by this improper diet, and their perception was clouded. The flesh which they ate was diseased, and their entire system was becoming gross and corrupted. More than this, I set before them the fact that by placing several kinds of food in the stomach at one meal, they were causing disease which was not attributed to the food eaten. I told them that they would realize much benefit if they would eat only two meals a day.*11LtMs, Lt 73a, 1896, par. 13*

There is an alarming lethargy shown on the subject of unconscious sensualism. It is customary to eat the flesh of dead animals. This stimulates the lower passions of the human organism. The human family is under the despotism of custom and false education, of hereditary and cultivated habits. Appetite reigns as a king over the mind and reason. The animal propensities are allowed to become a controlling power, and proportionately as Nature's laws are transgressed, mind and will become enfeebled.*11LtMs, Lt 73a, 1896, par. 14*

If appetite, which should be strictly guarded and controlled, is indulged to the injury of the body, the penalty of transgression will surely be the result. When Nature's laws are transgressed, physical suffering and disease of every stripe and type is seen, for every transgression of the laws of physical life is a transgression of the laws of God.*11LtMs, Lt 73a, 1896, par. 15*

Christians should regard a transgression of these laws as a sin against God, to be accounted for in the day of judgment, when every case shall come in review before God.*11LtMs, Lt 73a, 1896, par. 16*

The world today is full of pain and suffering and agony. Is it the will of God that such a condition should exist? No; God, the Creator of our bodies, has arranged every fiber and nerve and sinew and muscle, and has pledged Himself to keep the machinery in order if the human agent will co-operate with Him, and refuse to work contrary to the laws which govern the physical system.¹¹*LtMs, Lt 73a, 1896, par. 17*

God's law is written by His own finger upon every nerve, every muscle, every faculty, which has been entrusted to man. These gifts were bestowed upon Him, not to be abused, corrupted, and abased, but to be used to His honor and glory. Every misuse of any part of our organism is a violation of the law which God designs shall govern in these matters, and by violating this law, human beings corrupt themselves. Sickness, disease of every kind, ruined constitutions, premature decay, untimely deaths—these are the results of a violation of nature's laws.¹¹*LtMs, Lt 73a, 1896, par. 18*

The living organism is God's property. It belongs to Him by creation and by redemption; and by a misuse of any of our powers, we rob God of the honor due to Him.¹¹*LtMs, Lt 73a, 1896, par. 19*

The need of healthful habits is a part of the gospel which must be presented to the people by those who hold forth the Word of life. The importance of the health of the body is to be taught as a Bible requirement. "I beseech you, therefore, brethren," writes Paul, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." [*Romans 12:1-5.*]¹¹*LtMs, Lt 73a, 1896, par. 20*

This is a sermon which needs to be presented to the people. The question of health reform is not agitated as it must and will be. A

simple diet, and the entire absence of drugs, leaving nature free to recuperate the wasted energies of the body, would make our sanitariums more effectual in restoring the sick to health. The intellectual and moral energies of Christians need to be awakened. Far less money and time should be given to the table, and more to the advancement of missionary work in our land. Cooks should be thought of, and their strength saved as much as possible, for they have souls to save. The many dishes usually prepared for desert should be dispensed with. *11LtMs, Lt 73a, 1896, par. 21*

Every minister who preaches the gospel to the people should study the laws of physical health. He should carefully consider what effect eating and drinking have upon the health of the soul. By precept and example, by a life of obedience to nature's laws, he can present the truth upon this subject in a forcible manner. The teachers and workers in our sanitariums should not only preach, but practice abstinence from food which stimulates the fleshly lusts, which war against the soul. *11LtMs, Lt 73a, 1896, par. 22*

"Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [1 *Corinthians* 6:19, 20.] Nearly all the members of the human family eat more than the system requires. This excess decays, and becomes a putrid mass. Catarrhal difficulties, kidney diseases, headache, and heart troubles, are the result of immoderate eating. Even so-called health reform needs reforming on this point. When men and women cease to indulge their appetites by eating too largely of food of a questionable character, when they treat the stomach as respectfully as it deserves to be treated, when they relieve it of one-half or two-thirds of the laborious task they now require it to perform, when nature is more respected than perverted appetite, there will be a change for the better in health and morals. *11LtMs, Lt 73a, 1896, par. 23*

If more food, even of a simple quality, is placed in the stomach, than the living machinery requires, this surplus becomes a burden. The system makes desperate efforts to dispose of it, and this extra work causes a tired, weary feeling. Some who are continually eating call this all-gone feeling hunger, but it is caused by the overworked condition of the digestive organs. *11LtMs, Lt 73a, 1896, par. 24*

At too many tables, when the stomach has received all it requires to properly carry on its work of nourishing the system, another course, consisting of pies, puddings, and highly flavored sauces, is placed upon the table. Society has sought out many inventions, and she has decreed that the food be placed on the table in different courses. Not knowing what is coming next, one may partake of a sufficiency of food which perhaps is not the best suited to him. Then the last course is brought on. This may be composed of articles of food, which, if they had been placed on the table at the first, would have added much to his enjoyment of the food. Many, though they have already eaten enough, will overstep the bounds and eat the tempting dessert, which, however, proves anything but good to them.¹¹*LtMs, Lt 73a, 1896, par. 25*

The custom of placing different courses of food upon the table better never have been invented. Let that which is provided for the meal be placed upon the table at the beginning, and then let each one eat that which will be the most healthful for him. Let each have an opportunity to choose what shall compose his meal. If the extras which are provided for dessert were dispensed with altogether, it would be a blessing.¹¹*LtMs, Lt 73a, 1896, par. 26*

Another custom, which has been instituted, is that which requires all to keep their places at the table till the last one has finished. But this makes eating a burden to those who eat no more than they feel that their stomachs can properly care for. Health reformers need not observe these inventions of fashion. If you are where those who eat to excess continue to pass tempting dishes, it is well to break human rules, and pass quietly from the table.¹¹*LtMs, Lt 73a, 1896, par. 27*

Eating merely to please the appetite is a transgression of nature's laws. Often this intemperance is felt at once in the form of headache, indigestion, and colic. A load has been placed upon the stomach that it cannot care for, and a feeling of oppression comes. The head is confused, the stomach is in rebellion. But these results do not always follow over-eating. In some cases the stomach is paralyzed. No sensation of pain is felt, but the digestive organs lose their vital force. The foundation of the human machinery is gradually undermined, and life is rendered very unpleasant.¹¹*LtMs, Lt 73a,*

By indulging in a wrong course of action in eating and drinking, thousands upon thousands are ruining their health. And not only is their health ruined, but their morals are corrupted, because diseased blood flows through their veins.¹¹*LtMs, Lt 73a, 1896, par. 29*

I have a suggestion to make to those who [have] moral courage and self-control enough to try it. If your work is sedentary, take exercise every day, and at each meal eat only two or three kinds of simple food, taking no more of these than will satisfy the demands of hunger. Make up your mind that this is all the food you will give your stomach. For a few days perseveringly carry out your determination to eat less than you have in the past. See how this will work. Strong, healthy men, who are engaged in active physical labor, can eat food which those of sedentary habits cannot eat without injury to their health. Those engaged in physical labor are not compelled to be so careful as to the quantity or quality of their food. But even these persons would have better health by practicing self-control in eating and drinking. But one stomach cannot be made the rule for measuring the diet for every one else.¹¹*LtMs, Lt 73a, 1896, par. 30*

It is the positive duty of physicians to educate, educate, educate, by pen and voice, all who have the responsibility of preparing food for the table. Teach them to bind about their ambitious desires to place before their family and before visitors a variety of tempting dishes. It would be much better to eat only two or three different kinds of food at a meal than to load the stomach with many varieties.¹¹*LtMs, Lt 73a, 1896, par. 31*

There are many kinds of intemperance in this world. Overeating is intemperance just as surely as is liquor drinking. Intemperate eating wears on the system, producing a morbid appetite which enslaves men and women. The stomach must have careful attention. It must not be kept in continual operation. Give this misused and much abused organ some peace and quiet and rest. After it has done its work for one meal, do not crowd more work upon it before it has had a chance to rest, and before a sufficient supply of gastric juice is provided by nature to care for more food. Five hours at least

should elapse between each meal, and always bear in mind that if you would give it a trial, you would find that two meals are better than three. *11LtMs, Lt 73a, 1896, par. 32*

“As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be.” *[Matthew 24:37-39.]* “Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” *[Luke 17:28-30.]11LtMs, Lt 73a, 1896, par. 33*

The sin of the Noachic world was intemperance, and today the sin exhibited by intemperance in eating and drinking is so marked that God will not always tolerate it. By eating and drinking we sustain life, and in themselves, if kept within the bounds of temperance, eating and drinking are of no harm, but a blessing. But when they carried to excess, they come under the head of intemperance. Man carries to excess that which is lawful, and his whole being suffers the result of the violation of the laws which the Lord has established. *11LtMs, Lt 73a, 1896, par. 34*

Intemperance in eating and drinking is on the increase. Tables are spread with all kinds of food with which to satisfy the epicurean appetite. Suffering must follow this course of action. The vital force of the system cannot bear up under the tax placed on it, and it finally breaks down. *11LtMs, Lt 73a, 1896, par. 35*

God is greatly dishonored by the way in which man treats his organism, and He will not work a miracle to counteract a perverse violation of the laws of health and life. The Lord Jesus purchased man, paying for him the infinite price of His own life. Man should estimate himself by the price which has been paid for him. When he places this value upon himself, he will not knowingly abuse one of his physical or mental faculties. It is an insult to the God of heaven for men to abuse his precious powers by placing himself under the

control of satanic agencies, and besetting himself by indulging in that which is ruinous to health, to piety, and to spirituality. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are." [1 *Corinthians 3:16, 17.*]*11LtMs, Lt 73a, 1896, par. 36*

When man educates the appetite to desire the flesh of dead animals, and to love wine and strong drink, he becomes a body of corruption. Oh, how little God is honored by him; how little he is brought into the thoughts. Gluttony and strong drink degrade the beings who are God's property by creation, His property because He gave His only begotten Son for their redemption. Look at that party of judges, lawyers, and ministers, who claim to be servants of God and co-workers with Jesus Christ, united at the festive board. Through the indulgence of perverted appetite, they have made of themselves a set of drivelling fools, bereft of reason. And these are men for whom Christ died to make it possible for them to live a life of usefulness, to wear Christ's yoke, and show their loyalty to God.*11LtMs, Lt 73a, 1896, par. 37*

Satan is the destroyer; God is the Restorer. He calls upon us to co-operate with Him by doing our utmost by precept and example to restore the moral image of God in man. It is our duty to engage in the work of helping our fellow men to stand in their God-given freedom, men of self-control, vessels unto honor. We can show ourselves of much value as co-laborers with God by elevating the standard of temperance, by trying to raise our brethren from their degradation, so that Christ shall not have died in vain. Thus we show our nobility as sons of God and joint-heirs with Christ, and manifest our fitness for the immortal inheritance, which Christ has gone to prepare for us. All this we may be and do if we will submit to the control of God.*11LtMs, Lt 73a, 1896, par. 38*

But, oh, how fast the world is rushing on in its madness, hastening to the day of retribution. "As the days of Noah were, so shall also the coming of the Son of man be." [*Matthew 24:37.*] Each day man is forming his own destiny. Each day his account is recorded by the heavenly Watcher in the books of heaven. The time will come when each one will meet the history of his life. But how much of the

money which God has given man, the money which should be used to restore the obliterated image of Jesus, is used to gratify appetite and ambition, to prepare extravagant festivals, and to build and furnish grand houses. *11LtMs, Lt 73a, 1896, par. 39*

One soul saved for Jesus is of more value than the whole world. Then how God would be honored if He could see that the physical, mental, and moral powers of men and women were kept free from every unnatural appetite, every wrong practice, every species of intemperance, tobacco using, liquor drinking, and gluttony. Let man and women obey the Word of God, and they will bring heaven very near to earth. *11LtMs, Lt 73a, 1896, par. 40*

I feel deeply over the existing state of things. It is today “as it was in the days of Noe.” [Luke 17:26.] Then they ate and drink, and planted and builded, stirred with an enthusiasm from beneath. This made them intensely active to follow the evil imagination of their own hearts, and that continually. There was violence in the land. What do we see now, in 1896? Men working in the same manner as in Noah’s day, forgetful of God, education themselves in habit and practice to corrupt soul and body. We see terrible calamities coming upon this world because of iniquity. Thousands are being killed by floods, by terrible tornadoes, by earthquakes. Ships that are upon the great deep perish in the angry billows. Yet in spite of this, men continue to act in opposition to God. *11LtMs, Lt 73a, 1896, par. 41*

My brother, there is need that economy be practiced in every line of our work. There is need of prayer, earnest, heartfelt, sincere prayer. There is need that temperance in eating, drinking, and building be practiced. There is need to educate the people in right habits of living. Put no confidence in drug medicine. If every particle of it were buried in the great ocean, I would say, Amen, for physicians are not working on a right plan. A reform is needed which will go deeper, and be more thorough. Meat-eating is doing its work, for the meat is diseased. We may not long be able to use even milk. The very earth is groaning under the corrupted inhabitants. We need to consider closely our habits and practices, and banish our sinful, darling self-indulgences. I have had light from God on this subject, and I have been endeavoring to give the light to our people in this country. *11LtMs, Lt 73a, 1896, par. 42*

I could write you pages upon pages upon this, but I feel so deeply over these things that I scarcely dare take my pen in my hand. I tell you, my brother and sister, we are living in the Laodicean state of the church. If ever a people needed to fall upon the Rock and be broken, it is the people in California, and all through our churches in America. We need to arouse and act as one man. We need to be earnest and alive. Horrors upon horrors are following in the destruction of human life, yet those things receive only a few remarks. The world will not be warned. But the day of the Lord is coming, unawares, as a thief in the night. *11LtMs, Lt 73a, 1896, par.*

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Lt 74, 1896

To the Managers and Workers in our Institutions

NP

[January 1893] [Copied June 9, 1896]

Draws from *Lt 6a, 1890*. This letter is published in entirety in *PH088 3-24*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the Managers and Workers in our Institutions:

In the providence of God we have institutions established among us to advance the promulgation of the truth, but they do not reach the efficiency that they might if the workers were wholly consecrated to God. The Lord has made every provision that these institutions may reach a high standard, that they may attain to a larger growth and wider usefulness, and that those employed in them may possess Christian virtues and graces. But those connected with these instrumentalities are not all devout and spiritual. They do not represent the spirit and character of Christ. They are not ensamples to those connected with them, because they do not live in communion with God, earnestly seeking by faith and fervent prayer to know His will that they may do it.¹¹*LtMs, Lt 74, 1896, par. 1*

These instrumentalities are missionary institutions. The Lord designed that they should be a power for good; and if all who are connected with them are consecrated, if they are meek and lowly in heart, Christ will give them most precious lessons in His school. In our health institutions, our publishing houses, our schools, all should work harmoniously to carry out the purpose of God, and everything connected with the institutions should tend toward reform. The managers and helpers should have the true missionary spirit as a daily, abiding principle, for they are in a field that requires the highest kind of missionary work. Our institutions, properly conducted, will exert a far-reaching influence, and if the managers and the workers are Christians, they will be as shining lights. They

will educate those connected with them in the principles of truth.¹¹*LtMs, Lt 74, 1896, par. 2*

A responsibility to spread the knowledge of right principles rests upon all who have received the light. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our institutions. All should realize that these institutions are an important part of the Lord's great work for the salvation of souls. Let it be the aim of all to be laborers together with God for the uplifting of humanity. All should be educators by precept and example. They should feel a personal responsibility to send forth men and women as fully instructed as possible, prepared to exert a direct and saving influence in the homes, the communities, and the churches to which they may go. This would be the very best recommendation that any of our institutions could have. Wisdom is needed in the selection of managers in the various departments. It is impossible for one to control others until he learns to control himself. The superintendent should be a man who loves and fears God. He should sacredly guard his reputation, giving no occasion for any one to reproach the cause of God. He should not be narrow-minded, a man of one idea. One who is changeable, now indulgent, then cold and unapproachable, or critical, exacting, and domineering, is not fitted for this position, nor is he who will cherish suspicion, jealousy, passion, or stubbornness. These traits are not pleasing to God, and will not be manifested by any who take Jesus for their Pattern and Counselor.¹¹*LtMs, Lt 74, 1896, par. 3*

The superintendent must manifest the spirit of Christ, yet he should be firm to restrain evil. A neglect of this duty shows him to be unfit for his position. God requires of a steward that he be found faithful. A manager must be a growing man in order to meet the difficulties as well as the opportunities that are constantly arising. He should be quick to discern what needs to be done, and take active measures to accomplish the work at the right time. There are many rules made, many resolutions passed, that fall dead because they are not carried into effect. Time is spent in board meetings, councils, and business meetings; matters are discussed and resolutions made; and then, if these resolutions die a natural death, things are left in a worse state than if no action had been

taken. *11LtMs, Lt 74, 1896, par. 4*

If those who hold positions of trust are persons who love and fear God, they will realize that a sacred responsibility is theirs because of the measure of authority and the consequent influence which their position gives them. They are dealing with varied minds, and they should move discreetly, they are representatives of the institution. They should be kind and courteous, manifesting Christian politeness toward all with whom they are brought in contact, both believers and unbelievers. Brethren, you are to represent the family of the heavenly King. You are to watch for souls as they that must give an account. We should never forget that Jesus, in the infinite sacrifice that He has made, has proved His love for every man, woman, and child; He has shown what value He places upon every soul. All have been purchased by the price of His own blood. *11LtMs, Lt 74, 1896, par. 5*

Let your influence be persuasive, binding people to your hearts because you love Jesus and these souls are His purchased possession. This is a great work. If by your Christlike words and actions you make impressions that will create in their hearts a hungering and thirsting after righteousness and truth, you are a co-laborer with Christ. Those who have a leading influence in the institutions should be men and women who possess devotion and piety, who are not narrow and selfish in any matter, but conscientious, self-denying, and self-sacrificing, ever dealing with the workers as they would wish to be dealt with, having an eye single to the glory of God. Men of such a character will keep the way of the Lord. The workers should seek to make it as easy as possible for those who bear the burden of responsibility, and have many cares and perplexities to engage their attention. *11LtMs, Lt 74, 1896, par. 6*

All need to have right principles placed before them in a judicious manner. Men of investigating minds will thus receive the key of knowledge, and will bring out treasures of thought for the enriching of other minds—thought that will result in the saving of souls. Circumstances will call forth words and decisions in favor of the right, and any will thus be swayed to the right direction. Words and works flowing from the heart imbued with the love and fear of God

become a wide-spread blessing—a blessing that is carried into the highways and byways of life.*11LtMs, Lt 74, 1896, par. 7*

There are words spoken that are not Christlike, bitter, harsh, wicked words. This should not be. Men who like Enoch are walking in the light of Christ, will exercise self-control, even under temptation and provocation. Although sorely tried by the perversity and obstinacy of others who are associated with them, they dare not let impulse bear sway. All who are walking in the light will give evidence of divine power combined with human effort; they will make it manifest that they are led and taught of God. They will feel that the holy Watcher is by their side, taking knowledge of their words.*11LtMs, Lt 74, 1896, par. 8*

Leaders in our institutions have many and weighty responsibilities. Their only safety is in keeping their thoughts and impulses under the control of the great Teacher. They have golden opportunities for doing good; they can speak words in season that will guide and mold the many and varied minds with which they are brought in contact. Daily they should take their stand for God as though it were the last day they should serve in his capacity. Show men and women connected with the institutions how pure and noble they may become. Let them see that you have firm confidence in God, and that He is your source of strength, that you are resting wholly upon His promises. Fulfill your duty with promptness, while claiming your heavenly's Father help in overcoming all weakness of character. With the hand of faith grasping the arm of Infinite Power, put your whole being into your work.*11LtMs, Lt 74, 1896, par. 9*

Ever keep a winning, courteous, kind spirit, and every room may be transformed into a Bethel. Angels of God will work with your efforts. If our publishing houses, our health institutions, our colleges and missions are conducted on right principles the unbelievers who visit them will be favorably impressed, and will be more inclined to accept the truth.*11LtMs, Lt 74, 1896, par. 10*

O for faithful Calebs in this age of the world! We want men and women who have self-control, who have moral worth, who love and fear God; men and women who possess personal piety and firm religious principle. God is dishonored by the lack of moral stamina

in many who profess to be Christians. They seem to be only half converted.*11LtMs, Lt 74, 1896, par. 11*

God demands of us more than we are willing to give Him. None are to be forward or obtrusive, but we are quietly to live out our religion, with an eye single to the glory of God. "Learn of me," says Christ; "for I am meek and lowly of heart." [*Matthew 11:29.*] Then we shall shine as lights in the world, without noise or friction.*11LtMs, Lt 74, 1896, par. 12*

None need fail, for One is with them who is wise in counsel, excellent in working, and mighty to accomplish His designs. He works through His agents, seen and unseen, human and divine. This work is a grand work, and will be carried forward to the glory of God, if all who are connected with it will make their works correspond to their profession of faith. Purity of thought must be cherished as indispensable to the work of influencing others. The soul must be surrounded by a pure, holy atmosphere—an atmosphere that will tend to quicken the spiritual life of all who inhale it.*11LtMs, Lt 74, 1896, par. 13*

Jesus is honored or dishonored by the words and deportment of His professed followers. The heart must be kept pure and holy, for out of it are the issues of life. If the heart is purified through obedience to the truth, there will be no selfish preferences, no corrupt motives. There will be no partiality, no hypocrisy, lovesick sentimentalism will not be developed. Strict guard must be kept, that this curse shall not poison or corrupt our institutions.*11LtMs, Lt 74, 1896, par. 14*

In the present state of society, with the lax morals of not only youth but those of age and experience, there is great danger of becoming careless, and giving especial attention to favorites, and thus creating, envy, jealousy, and evil surmisings. But few realize that they drive away the Spirit of God with their selfish thoughts and feelings, their foolish, trifling talk. When admonished, they say, "I meant no harm." What do these frivolous ones mean? Do they forget that that which they sow, they shall also reap? This silly, nonsensical conversation reveals a weak character, and is an offense to God.*11LtMs, Lt 74, 1896, par. 15*

If the grace of Christ were planted in their hearts and striking its

roots down deep into good soil, they would bear fruit of an altogether different character. They would be acquiring moral stamina, that strength of purpose and solidity of character which is essential for the great and good work that ought to be done. Others would feel their influence, and would take knowledge of them that they were led and taught by Jesus.*11LtMs, Lt 74, 1896, par. 16*

Many of these trifling, frivolous ones make a profession of religion, and this hollow form of godliness has been so long tolerated that it has pervaded our institutions and extends to our churches. The standard of piety is lowered into the dust.*11LtMs, Lt 74, 1896, par. 17*

Careful attention should be given to the moral standing and influence of every one employed in our institutions. If the workers are in any way impure in heart or life, it will be revealed in their words and their actions, notwithstanding their efforts to conceal the truth. If they are not strictly moral, there is danger in employing them, for they will be in a position where they can mislead those who desire to reform, and can confirm them in unholy, defiling practices. Such men and women, unless converted, will be not only a curse to themselves, but a curse wherever they go. The converting power of God is alone sufficient to establish pure principles in the heart, so that the wicked one may find nothing to assail.*11LtMs, Lt 74, 1896, par. 18*

Our probation is short at best we have no time to spend in erratic movements. The familiarity of married men with married women, and with young girls, is disgusting in the sight of God and holy angels. The forwardness of young girls in placing themselves in the company of young men, hanging around where they are at work, entering into conversation with them, talking common, idle talk, is belittling to womanhood. It lowers them, even in the estimation of those who indulge in such things. There is a positive necessity for reform. All frivolity, all undue attention of men to women, or women to men, must be condemned and discontinued. These things have produced great evil in the world.*11LtMs, Lt 74, 1896, par. 19*

The first appearance of irregularity in conduct should receive attention; the young should be taught to be frank yet modest in all

their associations. They should be taught to respect just rules and authority. If they refuse to do this, after the right kind of labor has been bestowed upon them let them be dismissed, whatever position they occupy, for they will demoralize others.*11LtMs, Lt 74, 1896, par. 20*

Those who labor in our institutions are there for the purpose of promoting the intellectual and spiritual welfare of those under their care. They must make their work a matter of earnest prayer and study, that they may know how to deal with human minds and accomplish the object before them. Their first work is to carefully scrutinize their own habits, for there are those who have not put away childish things. They are in need of transforming grace, or they will not meet the Bible standard of Christianity. Then when they are compelled to deal with those who are meeting a low standard, they will know what words to speak to them, and will not be harsh, domineering, or arbitrary toward them. They must be chaste, and so free from the taint of defilement, that they can correct these evils and bring these poor souls up to the Bible standard of purity.*11LtMs, Lt 74, 1896, par. 21*

Those who believe unpopular truth have much prejudice to meet everywhere in the world, and if Bible truth is to control our institutions, those employed in them must exemplify it in their own life. If they wish that the physical, intellectual, and moral standing of the institution shall be of the highest order, their own deportment must give evidence of this fact. They must plan and work constantly, and in the strength of Jesus seek so to elevate the character of the institution that it may receive the approval of heaven.*11LtMs, Lt 74, 1896, par. 22*

Every Christian home should have rules; and parents should, in their words and in their deportment toward each other, give to the children a precious living example of what they desire them to be. Purity in speech, and true Christian courtesy should be constantly practiced. Let there be no encouragement of sin, no evil surmising or evil speaking.*11LtMs, Lt 74, 1896, par. 23*

Teach the children and youth to respect themselves, to be true to God, true to principle; teach them to respect and obey the law of

God. Then these principles will control their lives, and will be carried out in their association with others. They will love their neighbor as themselves. They will create a pure atmosphere, one that will have an influence to encourage weak souls in the path that leads to holiness and heaven. Let every lesson be of an elevating, ennobling character, and the records made in the books of heaven will such as you will not be ashamed to meet in the judgment.*11LtMs, Lt 74, 1896, par. 24*

Children who receive this kind of instruction will not be a burden, a cause of anxiety, in our institutions; but they will be a strength, a support, to those who bear responsibility. They will be prepared to fill places of trust, and by precept and example will be constantly aiding others to do right. Those whose moral sensibilities have not been blunted will appreciate right principles, and will practice them. They will put a right estimate upon their endowments, and will make the best use of their physical, mental, and moral powers. Such souls are constantly fortified against temptation; they are surrounded by a wall not easily broken down. All such characters are, with the blessing of God, light-bearers; their influence tends to elevate others for a practical Christian life.*11LtMs, Lt 74, 1896, par. 25*

The mind may be so elevated that divine thoughts and contemplations come to be as natural as the breath. All the faculties of the soul are to be trained. We must do God's work intelligently. We must know the truth; and to know this is to know God.*11LtMs, Lt 74, 1896, par. 26*

The evils of fashionable society have a tendency to corrupt, but every true follower of Christ, every one who has "This hope" in Him, will purify himself even as He is pure, so that not a taint of defilement will be found in his thoughts or upon his lips, in his heart or in his character. [1 *John* 3:3.] There must be a coming up to a higher, holier standard. A decided warfare should be waged against the evils, not only in the world, but also among those who claim to believe the truth for this time. These evils, if not put away, will result in spiritual death. The Lord bids us, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [*Matthew* 5:16.] There must be a waking up.

Concentrated effort must be put forth, that will tell powerfully against every form of evil.*11LtMs, Lt 74, 1896, par. 27*

Let the leaders in our institutions labor to show that their work is wrought in God, that they are workmen who need not to be ashamed, that their words and works are untainted with earthliness and sensualism. They should feel their solemn responsibility to give the youth a worthy example, one corresponding to their position of trust and their holy profession of faith. They are sowing seed which will blossom and bear fruit. All coarseness and trifling should be put away; it is the fruit borne upon a corrupt tree. Brethren and sisters you are educators. The lessons you give to believers and unbelievers by your words and your example will be a savor of life unto life, or of death unto death.*11LtMs, Lt 74, 1896, par. 28*

Men should be chosen to stand at the head of our institutions who have not only good, sound judgment, but a high moral tone; who will be circumspect in their deportment, pure in speech, remembering their high and holy calling, and that there is a Watcher, a true Witness to every word and act. Those who give evidence that their thoughts run in a low channel, whose conversation tends to corrupt rather than to elevate, should be removed at once from any connection with the institution, for they will surely demoralize others. Ever bear in mind that our institutions are missionary fields. God's eye is upon them day and night. No one should feel at liberty to allow even the appearance of evil. Let all be circumspect, for the Lord will certainly judge you for any wrong influence exerted in any one of His instrumentalities.*11LtMs, Lt 74, 1896, par. 29*

Managers and workers, are your souls united to Christ as the branch is united to the living vine? If you have not been renewed in the spirit of your mind, for your souls' sake make no delay to have your life hid with Christ in God. This is the first business of your life. When Christ is abiding in the heart, you will not be light, trifling, and immodest, but circumspect and reliable in every place, sending forth pure words, like streams from a pure fountain, refreshing all with whom you come in contact. If you decide to continue your idle talk and frivolous conduct, go to some other place, where your influence and example will not be so widely felt in contaminating

others souls. What you all need is such a sense of the purity and holiness of Christ as will lead you to despise this pretense of religion, which blesses no one, gives no peace of conscience, no repose of faith. *11LtMs, Lt 74, 1896, par. 30*

Let all connected with these instrumentalities that God has ordained for the saving of souls seek divine wisdom, heavenly grace, that they may have an elevating influence upon others. Unless they are constantly receiving strength from Jesus, looking to Him, trusting in Him, by faith drawing from Him divine grace, they will become an easy prey to temptation. *11LtMs, Lt 74, 1896, par. 31*

It is time that we as Christians reach a much higher standard. God forbid that any institution that He has planted shall become a means of decoying souls, a place where iniquity is taught. Let all learn in the school of Christ, meekness, purity, [and] lowliness of heart. Let them hang their helpless souls on Jesus. Live in the light shining from the oracles of God. Educate mind and heart to pure, elevated, holy thoughts. "Be ye holy in all manner of conversation." [*1 Peter 1:15.*] Whatever influence you have, direct it to exalting Jesus, and not self. Unless you do this, you are a false guide, leading souls away from the Truth, the Life, the Light of the world; and the more pleasing and attractive your manners, the greater the harm you do. *11LtMs, Lt 74, 1896, par. 32*

I tell you that every soul needs a genuine conversion. All your faculties need to be consecrated to God, that you may not encourage the evils prevailing in society, but may counteract them. Many have been cultivating habits that lead directly to earthly and sensual actions; and unless the power of God shall break the snare, souls will be lost in consequence. God has claims upon you that you do not realize, for you have not brought Christ into your lives. Great decision of character will now be necessary on your part to change this order of things. No weak efforts will accomplish the work. You cannot do it or yourselves; you must have the grace of Christ or you can never overcome. All your plans will prove a failure unless you are actuated by higher motives, and upheld by greater strength, than you can have in and of yourselves. *11LtMs, Lt 74, 1896, par. 33*

“Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” [*Matthew 6:33.*] There will be no relish for trifling conversation on the part of those who are looking to Jesus for strength, depending upon His righteousness for salvation. By faith they accept Christ as their personal Saviour, and become partakers of the divine nature, having escaped the corruption that is in the world through lust. *11LtMs, Lt 74, 1896, par. 34*

There should be no giving of special favors, or attentions, to a few, no preferring of one above another. This is displeasing to God. *11LtMs, Lt 74, 1896, par. 35*

Let all bear in mind the words of inspiration; “The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” [*James 3:17.*] When you pass by one who is in need of your sympathy and kindly acts, and bestow your favors upon others simply because they are more pleasing to you, remember that Jesus is insulted in the person of His afflicted ones. He says, “I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.” [*Matthew 25:42, 43.*] *11LtMs, Lt 74, 1896, par. 36*

To the surprised inquiry, “Lord, when saw we [Thee] thus?” The answer is given, “In as much as ye did it not to one of the least of these (who were afflicted and needed your sympathy) ye did it not to me.” [*Verses 44, 45.*] “They that be whole need not a physician, but they that are sick.” [*Matthew 9:12.*] The bruised and wounded, the lame of the flock, are among us, and these test the character of those who claim to be children of God. *11LtMs, Lt 74, 1896, par. 37*

The Lord will not excuse the wrong doer. He will never sanction partiality to the wealthy or oppression to the weak. He requires exact and impartial justice; more than this, He requires that His followers shall always have compassion for the suffering, pity and love for the erring. *11LtMs, Lt 74, 1896, par. 38*

Angels of God are watching the development of character, and are weighing moral worth. If you bestow your attention upon those who

have no need, you are doing harm to the recipients, and you will yourself receive condemnation rather than reward. Remember that when by your trifling conversation, you descend to the level of frivolous characters, you are encouraging them in the path that leads to perdition. Your unwise attentions may prove the ruin of their souls. You degrade their conceptions of what constitutes Christian life and character. You confuse their ideas and make impressions that may never be effaced. They cannot harmonize your curse with the position you occupy, and they come to look upon even the officers of the church and the ministers, as no better than themselves. Then where is their example? The harm thus done to souls that need to be strengthened, refined, and ennobled is often a sin unto death. *11LtMs, Lt 74, 1896, par. 39*

God calls upon all who claim to be Christians to elevate the standard of righteousness, and to purify themselves even as Christ is pure. "If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on the things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." [*Colossians 3:1-6.*]*11LtMs, Lt 74, 1896, par. 40*

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts in your ignorance;" for you are to walk in the light while you have the light; "but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." [*1 Peter 1:13-16.*]*11LtMs, Lt 74, 1896, par. 41*

The question is, Shall we be Bible Christians? Will we disregard the plainest instruction given us in the word of life, and erect a false standard whereby to measure our characters? Is this a safe thing for us to do?*11LtMs, Lt 74, 1896, par. 42*

Christ has given us the signs by which we may distinguish the genuine Christian; no one need to be deceived by the pretentious claims of the hypocrite. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth forth not good fruit is hewn down and cast into the fire. Wherefore by their (profession? no, by their) fruits ye shall know them." [*Matthew 7:16-20.*]11LtMs, Lt 74, 1896, par. 43

Let those who claim to be Bible believers act out their faith by obedience to all the requirements of God. Christ has invited you, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." [*Matthew 11:29.*]11LtMs, Lt 74, 1896, par. 44

Let all who profess godliness heed the apostle's admonition. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts that war against the soul; having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation." [*1 Peter 2:11, 12.*]11LtMs, Lt 74, 1896, par. 45

The apostle Paul under the influence of inspiration has spoken to us: "Ye are all the children of the light and of the day: we are not of the night nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation." [*1 Thessalonians 5:5-8.*]11LtMs, Lt 74, 1896, par. 46

"But speak thou the things which become sound doctrine that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own

husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [Titus 2:1-8.] 11LtMs, Lt 74, 1896, par. 47

There will be seasons of severe trial for those connected with our institutions, but of you know the source of you strength, you need not be overcome. Whatever influence God has given you, He requires you to throw on the side of truth, of godliness. In making men, women, and children better by pointing them to the cross of Calvary, you are doing the work He has given you to do. True Bible Christians will have an influence that will lead other minds. You, as Christians, have a weight of responsibility which no one can take from you. Said Christ, "To whomsoever much is given, of him shall much be required." [Luke 12:48.] 11LtMs, Lt 74, 1896, par. 48

The converting power of God is needed every day. We must abide in Christ. "As the branch cannot bear fruit of itself unless it abide in the vine, no more can ye, except ye abide in me." [John 15:4.] None of us can afford to sin; it is expensive business. Sin so blinds the eyes that men do not discern evil, and by their indiscreet practices they become instruments of unrighteousness, to scatter from Christ. The exhortation to Christians is, "Walk in wisdom toward them that are without" [Colossians 4:5]; for wise, discreet words and actions will be a power to draw others to Christ, where they will have fellowship with the saints. Are professed Christians walking in wisdom when they are vain and frivolous, and live so at variance with their profession of faith that those without cannot see in them the evidences of purity, of heavenly nobility? 11LtMs, Lt 74, 1896, par. 49

We have the history of the antediluvians, and of the cities of the plain, whose course of conduct degenerated from lightness and frivolity to debasing sins that called down the wrath of God in a most dreadful destruction, in order to rid the earth of the curse of their contaminating influence. Inclination and passion bore sway over reason. Self was their god, and the knowledge of the Most High was nearly obliterated through the selfish indulgence of

corrupt passions. *11LtMs, Lt 74, 1896, par. 50*

The words of Christ should ever be borne in mind: "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank." [*Luke 17:26, 27.*] Appetite bears away over mind and conscience in this age. Gluttony, winebibbing, liquor-drinking, tobacco using prevail, but Christ's followers will be temperate in eating and drinking. They will not indulge appetite at the expense of health and spiritual growth. *11LtMs, Lt 74, 1896, par. 51*

"They married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." [*Verse 27.*] We see the same manifestation now in regard to marriage. Youth, and even men and women who ought to be wise and discerning, act as if bewitched upon this question. A satanic power seems to take possession of them. The most indiscreet marriages are formed. God is not consulted. Human feelings, desires, and passions, bear down everything before them, until the die is cast. Untold misery is the result of this state of things, and God is dishonored. The marriage vow covers every kind of lustful abomination. Shall there not be a decided change in reference to this matter? *11LtMs, Lt 74, 1896, par. 52*

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." [*Verses 28, 29.*] There is need that we eat and drink; but when men allow the gratification of appetite to occupy their thoughts and time to the neglect of their eternal interests, it is a sin for which God will punish them; for they abuse their bodies, destroy health, unbalance the mind, and strengthen the animal propensities. Then they are led by Satan to do the very things that awaken the sword of justice against them. *11LtMs, Lt 74, 1896, par. 53*

Christians are to seek those things that are above, where Christ sitteth at the right hand of God. All the warnings given, all the appeals made, do not seem to alarm those who indulge perverted appetite. They go on in sinful indulgence, and their conscience is

seared as with a hot iron. They will put their own interpretation on their sinful course, saying, “I have done no moral wrong.” Clear discernment is needed—the spiritual eyesalve, which we can obtain only by becoming partakers of the divine nature.*11LtMs, Lt 74, 1896, par. 54*

Do those who claim to believe the Testimonies read and practice their teachings? All the light given in the living oracles and in the Testimonies, which all may read and apply, will condemn them in the day of God if they do not heed the instruction given. The new life from Christ must be implanted in the heart. God calls for the highest development of the principles of godliness. Righteousness, peace and joy in the Holy Spirit, will be the rich clusters of fruit borne by the branches that are grafted into Christ, the parent stem. Wherever this fruit is manifest, the truth will possess power; its progress and growth will be extended.*11LtMs, Lt 74, 1896, par. 55*

Brethren, the days of our probation are nearly ended. It is time to awake out of sleep. You are in a position of great responsibility. You need to watch unto prayer. Watch against habits of sin. Keep a watch over the tongue. Watch for opportunities to do good and bless others, ever looking to Jesus, growing in grace and a knowledge of the truth. If you want the higher life, you must live the higher life in the lower life of this world. We are working for time and for eternity. A well-built life is formed by living upon the plan of addition, laying up one grace after another in good works, in faith, patience, temperance, benevolence, courage, [and] self-denial. “Ye are God’s husbandry. Ye are God’s building.” [*1 Corinthians 3:9.*] Learning of Christ, you will not be a jumble of opposites and inconsistencies, today sober and devout, tomorrow careless and frivolous.*11LtMs, Lt 74, 1896, par. 56*

Christ has made every provision that your character may be harmonious through the grace given you. Then build it harmoniously. Let the structure rise stone on stone. Catch the rays of divine light from Jesus, and let them shine upon the pathway of others who are in darkness. All the universe of God is looking upon us with intense interest.*11LtMs, Lt 74, 1896, par. 57*

<This was written and read at the time of the conference held in

North Fitzroy, January 1893.>11*LtMs*, *Lt* 74, 1896, *par.* 58

Lt 75, 1896

Nobbs, Alfred

Ashfield, New South Wales, Australia

November 24, 1896

Portions of this letter are published in *Ev* 489; *9MR* 351-352.

Dear Brother:

I have not heard from Brother and Sister Belden for some time. I have some fears that they may not be able to write to me. If anything is the matter with them, I would be pleased to have you write me. The last I heard, they were both crippled in their hands from accident. It may be that no boat has lately come into Sydney from Norfolk Island. We learn from the papers that a boat will leave for the island today. *11LtMs, Lt 75, 1896, par. 1*

I received your letter, and thank you for writing. We are here in Ashfield, where we came to attend our second conference in New South Wales. The meetings have been well attended, and have been interesting, because the Lord's presence has been with us in deed and in truth. We were much encouraged to see so good an attendance. Delegates came in from the different churches, and they remained until the close of the meeting. Brethren Farnsworth and Haskell attended this meeting, and their labors were blessed of the Lord. These brethren left us last Wednesday, on their passage to New Zealand. *11LtMs, Lt 75, 1896, par. 2*

Our camp meeting at Adelaide, South Australia, was a success. There was a much larger interest than we had at Armadale, a year ago. You know we had an excellent interest in that place. Sabbath and Sunday the crowd was much larger at Adelaide than at Armadale. The opposition was much stronger, chiefly from two persons, one who professed to be a converted Jew, and the other a Disciple minister named Green. These men stormed and fumed and raved like two madmen. They challenged our ministers to enter into controversy with them, but our answer to them was, "We are doing a great work, and we cannot come down." [*Nehemiah* 6:3.] The fact

that we would not turn aside to enter into controversy with them, made them almost frantic. They showed what manner of spirit they were of, and the people had an opportunity of seeing the contrast between those who keep the commandments of God, and those who disregard them. *11LtMs, Lt 75, 1896, par. 3*

Additions have been made to the number of believers. Some of the very firstclass in the community have taken their position firmly. They will have trials, for trial is the portion of all who keep the commandments of God and the faith of Jesus. If we follow Jesus, we need not expect a better portion in this world than had our Master. He our Redeemer was reproached and hated by the world, and He has told us that all who follow Him will suffer persecution for His sake. "Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." [*Matthew 5:10-12.*] *11LtMs, Lt 75, 1896, par. 4*

How does God estimate His true followers? He says, "Ye are the salt of the earth; but and if the salt have lost his savor, where with shall it be salted? It is thenceforth good for nothing but to be cast out, and trodden under foot of men." [*Verse 13.*] Here we see [that] the value of the profession of any Christian is seen in his character and life. A good man draws all his virtue from the life of Christ. If Christ is abiding in him, he has life in Christ, and will be of value in saving the souls of others from corruption. *11LtMs, Lt 75, 1896, par. 5*

A believer in the truth is ever bound to manifest his principles in full view of the world; and with intense solicitude he should keep the principles of the Word of God boldly and vividly before his own mind, that he may never be guilty of misrepresenting Him whose disciple he claims to be. He should respect himself because Christ has given him an evidence of the value God has placed upon him in the costly sacrifice made to redeem him. Therefore his influence should always be as represented by the words of Christ when He compared His principles to salt because of its preserving quality.

Those who profess to be Christians, yet in their words and works are not Christlike, reveal that they have no vital connection with Christ. They have no power to save the world from its moral corruption. They are like the salt that has lost its savor. "Without me," said Christ, "ye can do nothing." [*John 15:5.*] All our profession of godliness is worthless. *11LtMs, Lt 75, 1896, par. 6*

"Ye are the light of the world. A city set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house." [*Matthew 5:14, 15.*] An indwelling Saviour will be manifest to all with whom the human agent is brought in contact. There is the necessity of planting the truth in the heart of man; then it will control his life. For this purpose the Spirit of God is to take the things of God, the truth from the sacred Word, and stamp it on the soul. Then it will be revealed in words, in actions, in every business transaction. *11LtMs, Lt 75, 1896, par. 7*

Our work is to represent Christ in character, then when we co-operate with God, we shall work out that which the Holy Spirit works within. A power will attend every soul who derives his spiritual life from Jesus Christ. All, then, have a work to do for the Master, earnest, solemn work in spreading the truth. The truth is first to be planted in his own soul, and then he plants the seeds of truth in other souls. Thus we become lights to shine amid the moral darkness of the world. The influence is constantly going forth to repress sin. The Christian will be consistent in his persevering efforts to restore the souls who are sin-sick and perishing. We must manifest more zeal. *11LtMs, Lt 75, 1896, par. 8*

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [*Verse 16.*] This is our work, but Satan does not want that heaven's light shall appear and shine amid the moral darkness. He will seek to intercept every ray of light from heaven, that it shall not irradiate the soul, and reflect back glory to God. We must walk by faith, and have an increasing, growing faith, that shall resist the powers of darkness. Both the understanding and the heart need daily to maintain the most intimate and conscious connection with the pure sacred springs, the Fountain of Life, from which they derive their

inspiration. There is far more blessing for the human agent, even for every one who will yield to the guidance of the Holy Spirit.¹¹*LtMs, Lt 75, 1896, par. 9*

We are living in a time when iniquity abounds. The oil of grace must be in our vessels with our lamps. Our only safety is to live in hourly contact and conscious communion with the principles [of] truth, righteousness, and mercy, which reveal the attributes of God within the soul. God is the deep Source of all moral and intellectual power. We are to bind ourselves up with God, and co-operate with Him. Behold the cross of Calvary. It is the guarantee that through Jesus Christ we may have, not only spiritual efficiency but skill and understanding in the Scriptures, but may represent the truth in its attractive, powerful principles, by precept and example.¹¹*LtMs, Lt 75, 1896, par. 10*

There will constantly be a struggle in order to gain access to the hearts of the ignorant and wicked. But do we individually try as earnestly and faithfully by personal effort as we should? Do we not hold ourselves too much aloof from the poor souls dead in trespasses and sins? Can we not, every one of us, arm ourselves with the intense earnestness of Christ, and do more? I fear that there is not that faith that is essential. Shall we not brace ourselves against disappointments and temptations to be discouraged? God is merciful, and with the truth, rejoicing, purifying, ennobling the life, we can do a sound and solid work for God. Prayer and faith will do wonderful things. The Word must be our weapon of warfare. Miracles can be wrought through the Word, for it is profitable for all things.¹¹*LtMs, Lt 75, 1896, par. 11*

Light, precious light, is shining forth from the cross of Calvary. This is our illumination. This is our central light. Look at the cross and accept Jesus Christ by living faith as our righteousness, and power will be with you, for you will prevail with God as did Jacob. Work for the salvation of souls as though you knew by sight that you were in full view of the whole universe of heaven. Every angel in glory is interested in the work being done for the salvation of souls. We are not awake as we should be. All the angelic host are our helpers. "The Lord thy God in the midst of thee, (think of that!) is mighty: he will save: he will rejoice over thee with joy. He will rest in his love:

he will joy over thee with singing." O cannot we then work with courage and faith? "In that day it will be said to Jerusalem, Fear thee not: and lo Zion, Let not thine hands be slack." [*Zephaniah 3:17, 16.*] Only have faith. Pray and believe, and ye shall see the salvation of God.¹¹*LtMs, Lt 75, 1896, par. 12*

Lt 76, 1896

Gilbert, Lillie

“Sunnyside,” Cooranbong, Australia

August 1, 1896

Portions of this letter are published in *TSB 47-49; AH 350*.

Dear Niece Lillie Gilbert:

I was grieved to learn from the letter which you wrote to Sarah, of your illness, and especially to know that it was that phase of illness. In such cases, a change of climate, if possible, should be made at once. If you could now go to the Sanitarium in Battle Creek, it might prove highly beneficial to you. If it is possible for you to make the change, do so. Your life is worth saving, for your children need a mother. *11LtMs, Lt 76, 1896, par. 1*

It is essential for you to put your trust in God. I am sorry that in the place where you live, you have so little encouragement in religious lines. There are many who will give you words of sympathy, but they do not bring comfort to the longing, hungry soul which is bruised and wounded, and which needs the healing balm. Never forget that your Saviour lives and reigns. Your grasp on the divine promises must be strong. Human teachers in Christian faith are few. *11LtMs, Lt 76, 1896, par. 2*

You may have felt almost discouraged, and may have yielded to the temptation to neglect your religious duties, to shun the cross-bearing life of a Christian; you may have consented to be governed by worldly principles and sentiments, you may have neglected prayer, neglected to confess Christ. If you have done this, do so no more. Remember the words of Christ, “Ye are my witnesses.” [*Isaiah 43:10*.] Your light may have been flickering, but thank God, it is not too late, even now, to acknowledge the claims the Lord has upon you. *11LtMs, Lt 76, 1896, par. 3*

You are the property of Jesus Christ. He has purchased you at an infinite cost to himself. His you are by creation and by redemption.

Although to you your hope of heaven may be at times uncertain, yet you know in whom to trust. Your hope of heaven is found alone in the merits of Jesus Christ. You may now gain a living experience in the things of God. Looking unto Jesus by faith, trusting in His merits, doubts of His love will vanish as dew before the morning sun.*11LtMs, Lt 76, 1896, par. 4*

Let your surrender to God be full and complete: wait not one day or hour. Make the most now of your probationary time, be it longer or shorter. Just as soon as you cast yourself unreservedly upon Jesus Christ, He accepts you. Do not in any way conceal the fact that you have chosen truth, and all the inconveniences that this choice will involve.*11LtMs, Lt 76, 1896, par. 5*

I have just been reading a paragraph in history, which enforced the necessity of the religious training of children and youth. Of all the names which embellish the history of England, that of Alfred the Great stands among the foremost. Equally remarkable for his genius, his wisdom, his godliness, and his trials, we might find in his single case enough to encourage parental painstaking or to rebuke parent neglect. Hear how this monarch speaks: "To Thee, O God, I call and speak. Hear, O hear me, Lord, for Thou art my God and my Lord, my Father, my Creator, my Ruler, and my Hope, my wealth, and my honor, my house, my country, my salvation, and my life! Hear me, O Lord; Few of Thy servants comprehend Thee; but Thee alone I love indeed, above all other things; Thee I seek; Thee I will follow. Thee I am ready to serve. Under Thy power I desire to abide; for Thou alone art the Sovereign of all. I pray Thee to command me as Thou wilt."*11LtMs, Lt 76, 1896, par. 6*

By what process was this king enabled to gain such acquirements, and so improve His God-given talents? It was by the influence of a God-fearing mother, whose wisdom and clearness of discernment influenced him to choose paths that would be safe, where he would be a channel of light and righteousness, where he would learn the truth which in after life he so carefully practiced.*11LtMs, Lt 76, 1896, par. 7*

Listen to the dying charge given by this king to his son Edward: "We must now part. I go to another world; and thou shalt be left alone

with all my wealth. I pray thee (for thou art my dear child), strive to be a father and a lord to thy people. Be thou the children's father, and the widow's friend. Comfort thou the poor, and shelter the weak; and with all thy might right what is wrong. And, my son, govern thyself by law. Then shalt the Lord love thee, and God above all things shall be thy reward. Call thou upon Him to advise thee in all thy need, and so shall He help thee the better to compass what thou needest." *11LtMs, Lt 76, 1896, par. 8*

This is the instruction the world needs today. All need to give heed to it. Every family needs to have the highest sense of their God-given responsibilities. Their faith in God must rise above every obstacle. What cannot a Christian mother do by faithful and persevering efforts to mold and fashion the children God has given her after the character of Christ. *11LtMs, Lt 76, 1896, par. 9*

My dear niece, never, under any circumstances, even in appearance, consent to leave the path cast up for the ransomed of the Lord to walk in. Be steadfast, immovable to Christian obligations and to your God. "Ye are not your own; ye are bought with a price." [*1 Corinthians 6:19, 20.*] O that every home might be that which God designed it should be—a symbol of the family in heaven. "Him that honoreth me," saith God, "I will honor; but he that despiseth me shall be lightly esteemed." [*1 Samuel 2:30.*] *11LtMs, Lt 76, 1896, par. 10*

My dear niece, may the Lord spare your life that you may take up His work heartily, and through the grace the Lord shall give, carry it forward and upward, even though you stand alone. You must set your children a right example by representing in your life the principles of righteousness. You must strive for the victory, putting your trust by faith in God. *11LtMs, Lt 76, 1896, par. 11*

The household where God is not worshipped is like a ship in the midst of the sea, without a pilot or a helm. The tempest beats and breaks upon it, and there is danger that all on board may perish. Regard your life and the life of your children as precious for Christ's sake, for you must meet them and your husband before the throne of God. Your steadfast Christian principles must not become weak, but stronger and stronger. However much your husband may be

annoyed, however strongly he may oppose you, you must show a consistent, faithful, Christian steadfastness. And then whatever he may say, in heart and judgment he can but respect you if he has a heart of flesh.^{11LtMs, Lt 76, 1896, par. 12}

I urge upon you to fulfil your Christian obligations to God. If there is no one within a hundred miles of you who observes the Sabbath, the whole universe of heaven is in sympathy with you. Christ your Saviour and the heavenly angels are round about you. If you will call upon God in every time of need, He will be your helper. Practice the truth in your home. “Ye are my witnesses, saith the Lord.” [*Isaiah 43:10.*]^{11LtMs, Lt 76, 1896, par. 13}

But I am not able to write you more. If you love the father of your children, live the life of a Christian at all times, and under all circumstances. If you had done this, God would have worked in your behalf. But when you please yourself, and displease your heavenly Father, how can the Lord work in your behalf?^{11LtMs, Lt 76, 1896, par. 14}

May the Lord help you, my poor, dear tempted one, to choose the right way just now. May He help you to give your husband and children a testimony that you are a Christian in practice, that you love God, that you love Jesus, who gave His life for you. “And as your day is, so shall your strength be.” [*Deuteronomy 33:25.*]^{11LtMs, Lt 76, 1896, par. 15}

In much love.^{11LtMs, Lt 76, 1896, par. 16}

Your Aunt.^{11LtMs, Lt 76, 1896, par. 17}

Lt 77, 1896

Olsen, O. A.

"Sunnyside," Cooranbong, New South Wales, Australia

July 5, 1896

Portions of this letter are published in *TM 374-386*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder O. A. Olsen
Battle Creek, Michigan, U. S. A

My Dear Brother:

Yesterday I read a letter from Dr. Maxson, telling of the difficulties which have arisen at the Health Retreat in St. Helena. He presented the financial standing of the institution, stating that suddenly the patronage had fallen off.¹¹*LtMs, Lt 77, 1896, par. 1*

I am sincerely sorry that you should consent to the General Conference Association taking over this institution. I cannot see any wisdom in this step. Neither should Dr. Kellogg add this additional responsibility to the rest of his many enterprises. I am afraid and much concerned for him; and if the institution at Crystal Springs survive or perish, no more should be added to his burdens. O, how much we need wise, God-fearing, humble men, who in their work will keep the honor of God ever before them.¹¹*LtMs, Lt 77, 1896, par. 2*

In the face of all the light which God has been pleased to give me, I have no courage to hope for our institutions. Men who have given evidence that they have no inward piety have been looked to for advice, given influence, and upheld as wise counsellors. They have been taken from place to place; their judgment has been honored as being that of wise men; they have been looked upon as able to help in any emergency. O my brother, my brother, watchman upon the walls of Zion, how could you move in such uncertain paths? It

seems more than I can explain. How could you consent to propositions which came to you through the same fallen angel that tempted our first parents?¹¹*LtMs, Lt 77, 1896, par. 3*

As the matter has been opened before me, I have been surprised to see the want of foresight and the failure to reason from cause to effect. Even if the men who are transported from Battle Creek to distant places, often to the other side of the continent, to give counsel and advice have wisdom to impart, let those who seek their counsel take care lest they place man's wisdom before the wisdom of God. Care should be given to teach every man his dependence upon God; for He is the source of all wisdom and power and efficiency.¹¹*LtMs, Lt 77, 1896, par. 4*

I have been shown that it is a mistake to suppose that the men in positions of special responsibility at Battle Creek have wisdom which is far superior to that of ordinary men. Those who think that they have, supposing them to have divine enlightenment, rely upon the human judgment of these men, taking their counsel as the voice of God. But this is not safe, for unless men are wholly consecrated to God, Satan will work through them to impart that knowledge, which will not be for the present and eternal good of those who hear.¹¹*LtMs, Lt 77, 1896, par. 5*

Many have educated themselves to write or ask for counsel and advice when brought into difficult places. But it is a mistake for those who are placed in responsible positions in our different institutions to depend upon the men who have all too many burdens and responsibilities to bear. A weak, sickly experience will be the lot of those who are educated to depend wholly upon others. Those upon whom they depend may have less of the fear of God than they themselves have, and not more mental power and talent than it is their privilege to possess, if they will but realize that they are not to be children, but firm, brave men, seeking to gain more ability by exercising that which they already have, by trading upon the talents God has lent them. We are individually responsible for the use of the talents God has given us. Our intellect must be cultivated. Close, hard thinking must be given to the solution of difficulties.¹¹*LtMs, Lt 77, 1896, par. 6*

The Lord has given to every man his appointed work, and if He places men in positions of responsibility, He will communicate His Holy Spirit to them, giving them efficiency for their work. But the men who are called upon to take long and expensive journeys, in order to help others to devise and plan, are not themselves in close connection with the God of all wisdom if they put confidence in their own strength and wisdom. If they have not been willing to bear the yoke of Christ, or to learn in His school to be meek and lowly in heart as He was; if they have not learned to lift the burdens God has given them, and to follow wherever He may lead them, what will their expensive trips amount to? What is their wisdom worth? Is it not accounted foolishness with God?¹¹*LtMs, Lt 77, 1896, par. 7*

State conferences may depend upon the General Conference for light and knowledge and wisdom, but is it safe for them to do this? Battle Creek is not to be the center of God's work. God alone can fill this place. When our people in the different places have their special convocations, teach them, for Christ's sake and for their own soul's sake, not to make flesh their arm. There is no power in men to read the hearts of their fellow men. The Lord is the only one upon whom we can with safety depend, and He is accessible in every place and to every church in the Union. To place men where God should be placed does not honor or glorify God. Is the President of the General Conference to be the god of the people? Are the men at Battle Creek to be regarded as infinite in wisdom? When the Lord shall work upon human hearts and human intellects, precepts and practices different from this will be set before the people. "Cease ye from man." [*Isaiah 2:22.*] You know how far those upon whom you lean have, through a wrong course of action, separated themselves from God.¹¹*LtMs, Lt 77, 1896, par. 8*

The Lord has a controversy with His people over this matter. Why have they left the Lord their God, who so loved them "that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life"? [*John 3:16.*] His love is not uncertain and fluctuating, but is as far above all other love as the heavens are above the earth. Ever He watches over His children with a love that is measureless and everlasting. "O the depth of the riches both of the wisdom and love of God! how unsearchable are his judgments, and his ways past finding out!" [*Romans*

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.” [*James 1:5.*] Mercy and love and wisdom are to be found in God, but many who profess to know Him, have turned from the One in whom our hope of eternal life is centered, and have educated themselves to depend upon their erring and fallible fellow men. They are crippled spiritually when they do this, for no man is infallible, and his influence may be misleading. He who trusts in man not only leans upon a broken reed and gives Satan an opportunity to introduce himself, but he hurts the one in whom the trust is placed; he becomes lifted up in his estimation of himself, and loses the sense of his dependence upon God. Just as soon as man is placed where God should be, he loses his purity, his vigor, his confidence in God’s power. Moral confusion results, because his powers become unsanctified and perverted. He feels competent to judge his fellow men, and strives unlawfully to be a god over them.11LtMs, Lt 77, 1896, par. 10

But there must be no self-exaltation in the work of God. However much we may know, however great our mental endowments, none of us can boast, for what we possess is but an entrusted gift, lent us on trial. The faithful improvement of these endowments decides our destiny for eternity; but we have nothing whereby to exalt self or lift us up, for that which we have is not our own.11LtMs, Lt 77, 1896, par. 11

We are to be courteous toward all men, tender-hearted and sympathetic, for this was the character Christ manifested when on the earth. The more closely we are united with Jesus Christ, the more tender and affectionate will be our conduct toward one another. The redemption of the human race was planned that man, fallen though he was, might be a partaker of the divine nature, having escaped the corruption that is in the world through lust. If by His grace we become partakers of the divine nature, our influence upon those around us is not dangerous but beneficial. Looking unto Jesus, the Author and Finisher of our faith, we can be a blessing to all with whom we associate, for the Holy Spirit’s power upon the human heart can make and keep it pure.11LtMs, Lt 77, 1896, par.

Those who do not receive Christ as their personal Saviour, who do not feel the need of His grace upon heart and character, cannot influence those around them for good. Whatever their station in life, they will carry with them an influence that Satan will use in his service. Such lose all hope of eternal life themselves, and by their wrong example lead others astray. *11LtMs, Lt 77, 1896, par. 13*

The cross of Calvary means everything to perishing souls. Through the suffering and death of the Son of man, the salvation of men was made possible. Through the agency of the Holy Spirit God designs that His image shall be restored in humanity, that a new and living principle of life shall be introduced into the minds that have become defiled by sin. The love of God is fully able to restore, upbuild, encourage, and strengthen every believing soul who will accept the truth as it is in Jesus. But in order that this may be accomplished, men must yoke up with Christ. The cross of Christ must be studied. It must rivet the attention and hold the affections. The blood which there was shed for sins will purify and cleanse mind and heart from every species of selfishness. *11LtMs, Lt 77, 1896, par. 14*

God is the Author of all truth, and truth practiced prepares the way for more advanced truth. When God's delegated servants proclaim fresh truth, the Holy Spirit moves upon a mind which has been prepared by walking in the light, quickening the perceptive faculties to discern the beauty and majesty of truth. *11LtMs, Lt 77, 1896, par. 15*

But the truth is no truth to the one who does not reveal, by his elevated spiritual character, a power beyond that which the world can give, an influence corresponding in its sacred, peculiar character to the truth itself. He who is sanctified by the truth will exert a saving, vital influence upon all with whom he comes in contact. This is Bible religion. *11LtMs, Lt 77, 1896, par. 16*

Men, saved only by the atoning sacrifice of Christ Jesus, have no right to seek to exalt themselves above their fellow men. Let them sit at the feet of Jesus and learn of Him, striving not to make themselves shine. If the love of Jesus Christ abides in them, they will shine unconsciously, diffusing the light of the glory of Christ

through the world. “I, if I be lifted up,” Christ said, “will draw all men unto me.” [*John 12:32.*] If a minister makes Christ his hope, his trust, his dependence, he is one with Christ, a laborer together with God; and by his ministry, souls are converted to Christ.*11LtMs, Lt 77, 1896, par. 17*

There are those who are not learned, and who have not a large endowment of gifts, but they need not become discouraged because of this. Let them use what they have, faithfully guarding every weak point in their characters, seeking by divine grace to make it strong. There is no man living that has any power or ability which he has not received from God, and the source from whence [it] came is open to the weakest human being. If he will draw near to God, the unfailing Source of strength, he will realize that God fulfills His promise. But in this work, we need not call men thousands of miles to give us aid, for Christ has promised, “Ask, and ye shall receive; seek, and ye shall find.” [*Luke 11:9.*]*11LtMs, Lt 77, 1896, par. 18*

God has not given talents to men capriciously, but according to their God-given ability to use them. The greater the talents lent to man, the greater the returns required. God requires every human agent to consult the living oracle and become thoroughly acquainted with His expressed will in all matters, that by diligently using the talents lent Him, he may gain others.*11LtMs, Lt 77, 1896, par. 19*

God would have us learn the solemn lesson that we are working out our own destiny. The character we form in this life decides whether or not we are fitted to live through the eternal ages. No man can with safety remain idle. He may not have many talents, but let him trade on those which he has; and in proportion as he exhibits integrity toward God and his fellow men, so God will bless him.*11LtMs, Lt 77, 1896, par. 20*

The Holy Spirit waits to give aid to every believing soul, and Jesus declares, “Lo, I am with you alway, even unto the end of the world.” [*Matthew 28:20.*] Let those who believe in Jesus, be strong, prayerful, and full of trust in Christ’s power to save. “Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.” [*Psalms 50:15.*]*11LtMs, Lt 77, 1896, par. 21*

Let me entreat our state conferences and our churches to cease putting their dependence upon man and making flesh their arm. Look not to other men to see how they conduct themselves under the conviction of the truth, or to ask them for aid. Look not to men in high positions of responsibility for strength, for they are the very men who are in danger of considering a position of responsibility as evidence of God's special power. Our churches are weak because the members are educated to look to and depend upon human resources, and thousands of dollars are needlessly expended in transporting finite men from one place to another in order that they may settle little difficulties, when Jesus is ever near to help those who are needy and distressed.¹¹*LtMs, Lt 77, 1896, par. 22*

The warnings given in the Word of God to the children of Israel were meant, not merely for them, but for all who should live upon the earth. He says to them, "Woe to the rebellious children, ... that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt." [*Isaiah 30:1, 2.*] If the Lord reprov'd His people anciently because they neglected to seek counsel of Him when in difficulty, will He not be displeased today if His people, instead of depending on the bright beams of the Sun of Righteousness to lighten their way, turn from Him in their test and trial for aid to human beings who are as erring and inefficient as themselves? Where is our strength? Is it in men who are as helpless, as dependent, as ourselves; who need guidance from God as we do?¹¹*LtMs, Lt 77, 1896, par. 23*

Christ says, "Without me ye can do nothing" [*John 15:5*], and He has provided the Holy Spirit as a present help in every time of need. But many have a feeble religious experience because, instead of seeking the Lord for the efficiency of the Holy Spirit, they make flesh their arm. Let the people of God be educated to turn to God when in trouble, and gain strength from the promises that are yea and amen to every trusting soul.¹¹*LtMs, Lt 77, 1896, par. 24*

The Word of the Lord to us is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him

that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" [Luke 11:9-13.]¹¹*LtMs, Lt 77, 1896, par. 25*

The promises of God are full and abundant, and there is no need for any one to depend upon humanity for strength. To all that call upon Him, God is near to help and succor. And He is greatly dishonored when, after inviting our confidence, we turn from Him—the only One who will not misunderstand us, the only One who can give unerring counsel—to men who in their human weakness are liable to lead us astray.¹¹*LtMs, Lt 77, 1896, par. 26*

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men, therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe to them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us, and who knoweth us?" [Isaiah 29:13-15.]¹¹*LtMs, Lt 77, 1896, par. 27*

The Lord has shown us His way; shall we walk in it? or shall we, finite and erring as we are, walk in our own counsel, and practice the principles which He has warned us against?¹¹*LtMs, Lt 77, 1896, par. 28*

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord, which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word,

and trust in oppression and perverseness, and stay thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.” [*Isaiah 30:8-13.*]*11LtMs, Lt 77, 1896, par. 29*

“Whom shall he teach knowledge? and who shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. For with stammering lips and another tongue will I speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.”*11LtMs, Lt 77, 1896, par. 30*

“Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.” [*Isaiah 28:9-17.*]*11LtMs, Lt 77, 1896, par. 31*

“Thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and confidence shall be your strength; and ye would not.” [*Isaiah 30:15.*] “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, to turn aside the just for a thing of

naught. Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” [*Isaiah 29:18-24.*]*11LtMs, Lt 77, 1896, par. 32*

Will these warnings be passed by as of no account? The Lord calls upon every teacher, every minister, every one who has received the light of His truth, to mark well their spiritual standing. They have had great light, and if they would secure eternal life, they must no longer make finite man their dependence, but build upon the sure foundation.*11LtMs, Lt 77, 1896, par. 33*

No counsel of men can with safety remove God’s principles and set up their own, for the word of God declares, “Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.” “For the Lord shall rise up as in mount Perazim; he shall be wroth as in the valley of Gibeon that he may do his work, his strange work, and bring to pass his act, his strange act. Now therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.” [*Isaiah 28:17, 21, 22.*]*11LtMs, Lt 77, 1896, par. 34*

We are living in times full of importance to each one. Light is shining in clear, steady rays around us. If this light is received and appreciated, it will be a blessing to us and to others; but if we trust in our own wisdom and strength, or in the wisdom and strength of our fellow men, it will be turned into a poison. In the struggle for eternal life, we cannot lean upon one another. The bread of life must be eaten by each one. Individually we must partake of it, that soul, body, and mind, may be revived and strengthened by its transforming power, thus becoming assimilated to the mind and character of Jesus Christ. God must be made first and last and best in everything.*11LtMs, Lt 77, 1896, par. 35*

Each one must hunger and thirst after righteousness for himself. Leaning upon men, and trusting in their wisdom, is dangerous to the spiritual life of any Christian. Those in whom confidence is placed may be honest and true, serving the Lord with all diligence. But if, individually, we are endeavoring to walk in the footsteps of Christ, we can follow Him as well as those whom [we] admire for their consistent, humble lives. *11LtMs, Lt 77, 1896, par. 36*

It is too often the case that those who are looked up to are not what they are supposed to be. Often sin lurks in the heart, and wrong habits and deceptive practices are woven into the character. How does our heavenly Father regard this? His counsel is always reliable, and He has evidenced His great love for the human race. He looks on with sadness when His children are encouraged to turn away from Him and place their dependence upon finite men whom they know not, and whose judgment and experience may not be reliable. But this has been done, and God has been made secondary. *11LtMs, Lt 77, 1896, par. 37*

In the name of Jesus Christ of Nazareth, I beseech the people of God to depend upon the Lord for strength. Beware how you place men where God should be. We are not safe in taking men as our authority or our guide, for they will surely disappoint us. Individually, we are to work out our own salvation with fear and trembling, “for it is God that worketh in us, both to will and to do of his good pleasure.” [*Philippians 2:13.*] We have a high calling in Christ Jesus; we are carrying forward a vast and holy work, and God calls upon each one to uplift His standard in the sight of this world and of the universe of heaven, by the power of the Lord Jehovah, in whom is “everlasting strength.” [*Isaiah 26:4.*]*11LtMs, Lt 77, 1896, par. 38*

Lt 78, 1896

Olsen, O. A.

“Sunnyside,” Cooranbong, Australia

July 6, 1896

This letter is published in entirety in *TM 279-297*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder O. A. Olsen

Battle Creek, Michigan, U. S. A

My Dear Brother:

It has been revealed to me that the Lord proves and tries all who have named the name of Christ, but especially those who are stewards in any department of His cause. A connection with the special work of God for this time brings with it much responsibility, and the higher the position of trust, the greater the responsibility attached to it. How humble and sincere the one needs to be who is filling such a position! How fearful and mistrustful of himself! How careful to give all the praise and thanksgiving to God!¹¹*LtMs, Lt 78, 1896, par. 1*

There is a Watcher standing by the side of all those who are filling positions of trust, ready to reprove and convict of wrong doing or to answer prayers for help. He watches to see if the men privileged to bear responsibilities will look to God for wisdom, and avail themselves of every opportunity to perfect a character after the divine similitude. If they deviate from straightforward rectitude, God turns from them; if they do not earnestly strive to understand the will of God concerning them, He cannot bless or prosper or sustain them.¹¹*LtMs, Lt 78, 1896, par. 2*

Those whom God has placed in positions of responsibility should never seek to exalt themselves, or to turn the attention of men to their work. They must give all the glory to God. They must not seek

for power that they may lord it over God's heritage, for only those who are under the rule of Satan will do this.*11LtMs, Lt 78, 1896, par. 3*

But the rule or ruin system is too often seen in our institutions. This spirit is cherished and revealed by some in responsible positions, and because of this God cannot do the work He desires to do through them. By their course of action, those who reveal this spirit make manifest what they would be in heaven if entrusted with responsibility.*11LtMs, Lt 78, 1896, par. 4*

Those who will look at human souls in the light of the cross of Calvary need not err regarding the estimate which should be placed upon them. The reason why God has permitted some of the human family to be so rich and some so poor will remain a mystery to men till eternity, unless they enter into right relations with God and carry out His plans instead of acting on their own selfish idea that because he is rich, a man is to be more highly respected than his poor neighbor.*11LtMs, Lt 78, 1896, par. 5*

God makes His sun to shine on the just and on the unjust, and this sun represents Christ the Sun of Righteousness, who shines as the light of the world, giving His blessings and mercies, seen and unseen, to rich and poor alike. This principle is to guide our conduct toward our fellow men. The Lord is the Teacher of the highest moral sentiments, the loftiest principles, and no man can deviate from these and be guiltless. It is the highest insult to God's goodness to doubt whether He would be willing for us to impart to others the blessings, spiritual and temporal, which He has freely given us.*11LtMs, Lt 78, 1896, par. 6*

A pure religion, an upright holy life, constitutes a man a Christian. But ever since his defection in heaven, Satan's course has been one of perpetual deception, and harshness; and there are professed Christians who are learning his methods and practices. While they claim to be serving the cause of God, they turn their fellow men from their rights in order to serve themselves.*11LtMs, Lt 78, 1896, par. 7*

Every human being has been bought with a price, and as God's heritage, he has certain rights which no one should deprive him.

The Lord will not accept service from those who practice double dealing. The least advantage gained in this way will dishonor God and the truth. Those who possess Bible religion will do justice, love mercy, and walk humbly with their God. These are the lines drawn by the God of justice on this matter. *11LtMs, Lt 78, 1896, par. 8*

Again I would urge that living faith in God be cultivated. There are those who, though thought to be serving God, are fast becoming girded about with infidelity. To them crooked paths seem straight; they are living in continual violation of God's truth; corrupt principles are interwoven into their life practice, and wherever they go they sow seeds of evil. In the place of leading others to Christ, their influence causes them to question and doubt. They unsettle minds in the truth by entering upon speculative theories, which draw them away from the truth. They help to forge the fetters of doubt and unbelief, fault-finding, and accusing; and souls stumble over them to perdition. The blood of souls will be upon those who, while they profess to be in the service of God, are doing the work of His enemy. *11LtMs, Lt 78, 1896, par. 9*

Knowing this, what manner of persons ought we to be? Shall we exalt human wisdom, and point to finite, changeable, erring men as a dependence in time of trouble; or shall we exemplify our faith by our trust in God's power, revealing the net of false theories, religions, and philosophies which Satan has spread to catch unwary souls? By thus doing the Word of God, we shall we lights in the world, for if the Word of God is practiced, we show to all those who come within the sphere of our influence that we reverence and respect God, and that we are working under His administration. By a humble circumspect walk, by love, forbearance, long-suffering, and gentleness, God expects His servants to manifest Him to the world. *11LtMs, Lt 78, 1896, par. 10*

God requires those to whom He has given sacred trusts to rise to the full height of their responsibilities. Man is placed here on test and trial, and those who are given positions of trust must decide whether they will exalt self or their Maker; whether they will use their power to oppress their fellow men or to exalt and glorify God. *11LtMs, Lt 78, 1896, par. 11*

Increased responsibilities bring increased accountability. He who would be a faithful servant must give entire and willing service to the greatest teacher the world ever knew. His ideas and principles must be kept pure by the power of God. Every day he must learn to become worthy of the trust placed upon him. His mind must be quickened by the divine power. His character must be uncontaminated by the influence of his relatives, his friends or his neighbors. At times he must turn aside from active life to commune with God, and to hear his voice saying to him, "Be still, and know that I am God." [*Psalm 46:10.*]*11LtMs, Lt 78, 1896, par. 12*

As the rich clusters of grapes grow in the living vine, so the fruits of the Spirit will be borne by the man who loves God and keeps the way of the Lord. Christ is his strong hold. Christ lived the law of God in humanity, and so may he do if he will by faith take hold on the Strong for strength. If he realizes that he cannot do anything without Christ by his side, God will give him wisdom. But he must cherish the love of Christ in his heart, and practice his lessons, for is he not to love Christ as Christ loved God? Is he not to demonstrate to all with whom he associates that he has the abiding presence of Jesus Christ more than he has ever had it before? Because of his increased responsibilities, he must have an increased knowledge of God, and must reveal that living faith that works by love, and purifies the soul.*11LtMs, Lt 78, 1896, par. 13*

But frequently, when placed in high positions of trust, men fail to take time to pray; they think they have no time to train their every faculty to respond to the convictions of the Holy Spirit. But if these men would sit at the feet of the meek and lowly Jesus, they would carry out sacred responsibilities confident, not in themselves, but in their God. They would render to God the sacrifice of a noble, self-denying, cross-bearing life. Jesus would be enthroned in their hearts, giving them physical, mental, and moral power to make Him known.*11LtMs, Lt 78, 1896, par. 14*

God longs to work through those to whom He has given capabilities for great things. He longs to see those who occupy responsible places representing Him to the world. He desires that Christ be acknowledged as the greatest Teacher the world has ever known, and that He shall through their minds as the light of the world. "To

as many as received him, to them gave he power to become the sons of God, even to them that believed on his name.” [John 1:12.] But in order that this may be, God demands that every intellectual and physical capability be offered as a consecrated oblation to Him. *11LtMs, Lt 78, 1896, par. 15*

But some men, as soon as they are placed in sacred positions of trust, regard themselves as great men, and this thought, if entertained, ends the desire for divine enlightenment, which is the only possible thing that can make men great. Those who take this view, extinguish all chance of true greatness in them, because they will not become illuminated by the Sun of Righteousness. *11LtMs, Lt 78, 1896, par. 16*

But men cannot extinguish the light of life, even though they close their eyes tightly in order that they may not see it. The Sun of Righteousness shines none the less because the poor, foolish human agent surrounds himself with self-created darkness. *11LtMs, Lt 78, 1896, par. 17*

The men who close their eyes to the divine light are ignorant, deplorably ignorant, both of the Scriptures and of the power of God. The Holy Spirit’s working is not agreeable to them, and they attribute its manifestations to fanaticism. They rebel against the light, and do all they can to shut it out, calling darkness light, and light darkness. They complain that the teachings of Christ cause undue excitement and fanaticism, which spoils those who receive them for the proper duties of life. *11LtMs, Lt 78, 1896, par. 18*

Those who entertain this belief do not know what they are about. They are cherishing a love for darkness, and just as long as these Christless souls are retained in positions of responsibility, the cause of God is imperilled. They are in danger of fastening themselves so firmly with the dark leader of all rebellion, that they will never see light; and the longer they are retained, the more hopeless is their chance of receiving Christ, or of having a knowledge of the true God. How uncertain they make everything that is spiritual and progressive in the truth. Under the influence of their leader, they become more and more determined to work against Christ. But through good and bad report, through darkness, through all the

antagonism of the agencies of Satan, the Sun of Righteousness calmly shines on, searching out evil, repressing sin, and reviving the spirit of the humble and contrite ones. "Lord, to whom shall we go? thou hast the words of eternal life." [*John 6:68.*]*11LtMs, Lt 78, 1896, par. 19*

The evidence of true value and worth in men who are in responsible positions is the fact that they have a daily Christian experience in the things of God. They find music in the words spoken by Christ, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning." [*John 15:26, 27.*] If men will receive the ministration of His Holy Spirit—the richest gift God can bestow, they will impart blessings to all who are connected with them.*11LtMs, Lt 78, 1896, par. 20*

But God cannot reveal Himself through some who are entrusted with responsibilities. He cannot make them channels through which His grace and compassion and love can flow, for they insult His goodness by exhibiting a masterful spirit toward those whom they regard as being in error and needing reproof, eclipsing Christ's love and mercy by their own unsanctified passions. The enemy of all good is allowed to rule in their hearts, and their lives will reveal his attributes. They claim that the Word of God directs them, but by their actions they say, "We want not thy way, but our way." *11LtMs, Lt 78, 1896, par. 21*

By their words, their works, and their spirit, those who pursue such a course are making a record in the books of heaven which they will not care to meet, for God does not value them as they value themselves. They are abusing their probationary opportunities and are grievously neglecting the high privileges conferred upon them. Though finding nothing in the Word of God to vindicate their actions, or countenance their opinions, yet they persist in their own way. In that day, when judgment is passed upon all, the sentence will be pronounced against them, "Thou art weighed in the balances of the heavenly sanctuary and found wanting." [*Daniel 5:27.*]*11LtMs, Lt 78, 1896, par. 22*

God may entrust men with money and possessions, but because of this, they are not to lift themselves up. All they have, they hold in trust; it is lent them by God, that they may develop a character like His. They are on trial. God waits to see whether they will prove themselves worthy of the eternal riches. If they use their Lord's goods to set themselves above their fellow men, they prove unworthy of a place in the kingdom of God. In the great reckoning day, they will hear the words, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" [*Luke 16:11, 12.*]*11LtMs, Lt 78, 1896, par. 23*

But if those whom the Lord has made stewards regard their treasures as His gifts and seek to manifest compassion, sympathy, and love for their fellow men, they are in harmony with the character of God who gave His only begotten Son to die for their salvation. If they value the souls of the human race according to the price paid for their redemption, they will not work out their natural impulses, but will manifest the attributes of the mind and will of God, and will be channels through which God's generous, loving sentiments may flow to humanity.*11LtMs, Lt 78, 1896, par. 24*

The Lord permits misfortunes to come to men, poverty to press upon them, adversity to try them, that He may thus test those whom He has placed in more favored circumstances; and if those to whom He has entrusted His goods are faithful, He declares them to be worthy to walk with Him in white, to become kings and priests unto God. "He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much." [*Verse 10.*]*11LtMs, Lt 78, 1896, par. 25*

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby. If so be that ye have tasted that the Lord is gracious. Unto whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable unto God by Jesus Christ. Wherefore also it is contained in the Scripture,

Behold, I lay in Sion a chief corner stone, elect, precious; and ye that believeth on him shall not be confounded. Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” [1 *Peter* 2:1-9.] *11LtMs, Lt 78, 1896, par. 26*

Are acceptable spiritual sacrifices made to God when men who are placed in positions of great responsibility magnify themselves and dishonor God? This has been done, and God looks upon their course with displeasure. Instead of growing up into Christ, their living head in all things, manifesting His divine attributes to the world, they have grown earthward. Self has been regarded as of great importance, and selfishness has attached itself to their work. Devotion to God has not been seen; spiritual life in Jesus Christ has not been developed. *11LtMs, Lt 78, 1896, par. 27*

God cannot give His wisdom to men who look upon their position as sufficient excuse for turning from Bible principles to their own finite judgment, as if a position in the work of the Lord gave them liberty of speech, and power to pass resolutions and devise plans and methods that are not in accordance with God’s will. Such need to learn that elevated position has no power to sanctify the heart. God permits them to hold these positions that He may prove whether they will reveal the character of God or the character of weak, finite humanity, which has never been fully under God’s discipline; but positions have no power to develop a man’s character. It rests wholly with the man himself to prove whether he will work himself, which means that Satan will work him, or whether he will be worked by the Holy Spirit. *11LtMs, Lt 78, 1896, par. 28*

“Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.” [*Verse 7.*] Have we all made Christ our righteousness? Has He been placed as the honored memorial stone of the corner? Have His lessons of humility been

cherished, and have they been acted upon? Have His lessons of mercy, justice, and the love of God been exemplified in our lives? *11LtMs, Lt 78, 1896, par. 29*

O what weakness men manifest when they separate from the source of wisdom and power! Have not men been magnified? Have not human sentiments and imperfect traits of character been held up as if of great value, while Christ and His righteousness have been excluded? have not men woven selfishness into everything they have touched, revealing it persistently and determinedly in their work? Have they not treated the message of God with disdain? Have they not handled means which were not theirs as though they had a right to do with it as they pleased; and when this means was used to open new fields, have they not acted as though it came from their own individual capital, which they deserved great credit for thus appropriating? Has not the money offered as an obligation to God been used to pile up large buildings in Battle Creek, to give character to the work, it is said, but really to give opportunity for men to show the genius and tact they manifest in managing these large business houses? *11LtMs, Lt 78, 1896, par. 30*

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the souls; having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may, by your good works, which they shall behold, glorify God in the day of salvation.” [Verses 9-12.] *11LtMs, Lt 78, 1896, par. 31*

How do men regard the work of the Lord when they feel themselves at liberty to be disobedient, unthankful, unholy, condemnatory, and harsh, loving to serve themselves rather than the Lord? Those who hold sacred trusts are forming their own destiny by the spirit and character they reveal, and do they ever stop to think how their works will appear in the judgment? If the important truth for this time was an abiding principle in the souls of those who minister in the

work of the Lord, how earnestly they would strive to obtain perfection of character, that they might surround the souls of those with whom they came in contact with a life giving holy atmosphere that would revive the hearts of the humble and contrite.¹¹*LtMs, Lt 78, 1896, par. 32*

It is a law of God that whoever believes the truth as it is [in] Jesus will make it known. The ideas and convictions of the individual mind will seek for expression. Whoever cherishes unbelief and criticism, whoever feels capable of judging the work of the Holy Spirit, will diffuse the Spirit by which they are animated. It is the nature of unbelief and resistance of the grace of God and infidelity to make itself felt and heard. The mind actuated by these principles is always striving to make a place for itself and obtain adherents. All who walk beside the great apostate will be imbued by his spirit and will seek to share with others their thoughts and the result of their own inquiries and the feelings which prompted their action, for it is not an easy matter to repress the principles upon which we act.¹¹*LtMs, Lt 78, 1896, par. 33*

Some who are supposed to be heart and soul devoted to God are acting disloyal to Him and to His work. Others have placed confidence in them, but deception covers them as with a garment. Their minds are controlled by a restless, irrepressible energy and eagerness to disclose their sentiments where they dare venture. Thus seeds are sown everywhere. By a partially expressed sentiment they cast doubt and unbelief of the truth. There are those who are not in harmony with the Testimonies because men in positions of trust are not in harmony with them, for the Testimonies do not coincide with their opinions, but rebuke every vestige of selfishness.¹¹*LtMs, Lt 78, 1896, par. 34*

Everything that has been planned in regard to consolidation shows that men are seeking to grasp the scepter of power, and hold control over human minds. But God does not work with them in their devising, and the voice they now have in the cause of God is not the voice of God. They have proved themselves utterly unworthy of a place as wise managers, for their strength is used to turn men away from their rights to benefit themselves. There have been acts of apparent liberality, but God knows the motive which governed

them, and He will not accept their offerings until they repent and become conscientious doers of His Word.¹¹*LtMs, Lt 78, 1896, par. 35*

There is great necessity for unity in the work and cause of God, but for a long time influences have been at work seeking to create disaffection, and the men who feel that they have the power in their hands care little. They say, within themselves, "When this consolidation is perfected, we will show them who is master. We will then bring things into line." But they will never have that work to do.¹¹*LtMs, Lt 78, 1896, par. 36*

As individuals, and as members of the church of God, we need to realize the special work which has been committed to us. Paul writes to Timothy, "Take heed unto thyself, and to the doctrine. Continue in them for in doing this, thou shalt both save thyself, and them that hear thee." [*1 Timothy 4:16.*] We have a very important work before us. "Unto me, who am less than the least of all saints," writes Paul, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. To the intent that now unto the principalities and powers in heavenly places, might be known to the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord." [*Ephesians 3:8-11.*]¹¹*LtMs, Lt 78, 1896, par. 37*

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word of my mouth, and warn them from me. When I say unto the wicked, O wicked men, thou shalt surely die; if thou doest not speak to warn the wicked from his way, that wicked man will die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." "When I shall say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it." [*Ezekiel 33:7-9, 13.*]¹¹*LtMs, Lt 78, 1896, par. 38*

“Again, when I say unto the wicked, thou shalt surely die, if he turn from his sin, and do that which is lawful and right, if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him, he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal; but as for them, their way is not equal. When the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby, but if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.” [*Verses 14-20.*]*11LtMs, Lt 78, 1896, par. 39*

The saving of human souls is an interest infinitely above any other line of work in our world. Whoever is brought under the influence of the truth, and through faith is made a partaker of Christ’s love, is by that very fact appointed of God to save others. He has a mission in the world. He is to be a co-laborer with Christ, making known the truth as it is in Jesus, and when men, in any line of God’s work, seek to bring the minds and talent of the Lord’s human agents under their control, they have assumed a jurisdiction over their fellow men that they cannot maintain without injustice and iniquity. The Lord has placed no man as judge either of the pen or the voice of God’s workmen.*11LtMs, Lt 78, 1896, par. 40*

There are men whose character and life testify to the fact that they are false prophets and deceivers. These we are not to hear or tolerate. But those whom God is using are under His control, and He has not appointed men with human, shortsighted judgment to criticize and condemn, to pass judgment and reject their work, because every idea does not coincide with that which they suppose to be truth.*11LtMs, Lt 78, 1896, par. 41*

Men can become just as were the Pharisees—wide awake to condemn the greatest Teacher that the world ever knew. Christ gave unmistakable evidence that He was sent of God, yet the Jewish rulers took upon themselves the work the enemy prompted them to do, and charged Him who made the Sabbath, who was

Lord of the Sabbath, with being a Sabbath breaker. O the foolishness of men! the weakness of men!*11LtMs, Lt 78, 1896, par. 42*

There are those who are today doing the very same thing. In their councils they venture to pronounce judgment upon the work of God, for they have become trained in doing that which the Lord has never required them to do. They might better humble their own hearts before God, and keep their hands off the ark of God, lest the wrath of God shall break forth upon them, for if God has ever spoken by men, I testify that they have undertaken a work in criticizing and pronouncing unsound judgment, which I know is not right. They are but finite men, and being befogged themselves, suppose that other men are in error.*11LtMs, Lt 78, 1896, par. 43*

But these men who presume to judge others should take a little broader view, and say, Suppose the statements of others do not agree with our ideas; because of this shall we pronounce them heresy? Shall we, who are but uninspired men, take the responsibility of placing our stakes, and saying, This shall not appear in print?*11LtMs, Lt 78, 1896, par. 44*

If they still persist in clinging to their own opinions, they will find that God will not sustain their action. Do they take the position that all that they advance is infallible, that there is not a shadow of an error or mistake in their productions? Cannot other men, who give just as much evidence that they are led and taught of God, catch at an expression in their work which they do not entertain as their views in every particular, and command them to cut it out? *11LtMs, Lt 78, 1896, par. 45*

Has not our past experience in these things been sufficient? Will we ever learn the lessons which God designs we shall learn? Will we ever realize that the consciences of men are not given into our command. If you have appointed committees to do the work which has been going on for years in Battle Creek, dismiss them; and remember that God, the infinite God, has not placed men in any such positions as they occupied in Minneapolis, and since then.*11LtMs, Lt 78, 1896, par. 46*

I feel deeply over this matter of men being conscience for their

fellow men. Stand out of the way, and let God work His own instrumentalities. Some have done work for which God will call them to account. He will inquire of them, Who hath required this at your hands. *11LtMs, Lt 78, 1896, par. 47*

I have not liberty to place my writing in the hands of men who feel that their work is to act the part of detectives over their brethren. My brethren in positions of trust, will you not discern your own deficiencies, and put on the whole armor of righteousness. Will you not be just as watchful and critical over your own spirits and temperaments and words as you are over those of others, lest God should be dishonored, and His truth misrepresented. Your discernment would be greatly improved if you would do this. The truth, the living Word, would be as a fire shut up in your bones, which would shine forth in clear, unmistakable distinctness, representing Christ to the world. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:16.*] *11LtMs, Lt 78, 1896, par. 48*

Could none of those who have made themselves detectives see the tendency of the position they have taken in endeavoring to become a controlling power? Where was their clear spiritual eyesight? Why could they discern a mote in the eye of a brother, while they failed to see that a beam was in their own eye? O, if ever a temple upon earth needed purifying, the institutions in Battle Creek need it now. Will you not seek God most humbly, that you may give the Laodicean message, with clear distinct utterance in Battle Creek? Where are God's watchmen who will see the peril and give the warning? Be assured that there are messages to come from human lips under the inspiration of the Holy Spirit. "Cry aloud, spare not; show my people their transgressions, and the house of Jacob their sins. Yet they seek me daily, as a people that did righteousness, and forsook not the ordinance of their God." [*Isaiah 58:1, 2.*] *11LtMs, Lt 78, 1896, par. 49*

We are the soldiers of Christ. He is the Captain of our salvation, and we are under His orders and rules. We are to war His armor; we are to be marshalled only under His banner. We are to subdue, not our brother soldiers, but our enemies, that we may build up Christ's kingdom. We are laborers together with God. We are to

keep on the whole armor of God, and work as in view of the universe of heaven. Let every man do his duty.¹¹*LtMs, Lt 78, 1896, par. 50*

Lt 79, 1896

Olsen, Br-Sr. [O.A.]

Refiled as *Lt 64a, 1895*.

Lt 80, 1896

Olsen, Brother and Sister [O. A.]

Ballarat, Australia

October, 1896

Portions of this letter are published in *9MR 349-351*.

Dear Brother and Sister Olsen:

Half past three a.m. Our camp meeting in Adelaide is closed, but the meetings continue still in the same North Side Park, over the third Sabbath and Sunday, then the time has expired for which the grounds were secured. Every effort has been made to drive us from the grounds by a Wesleyan Methodist minister by the name of Green. He has circulated Canright's books, and advertised in the paper that Mrs. White was a second Ann Lee and a Southcott. He challenged to a discussion in regard to the work of Mrs. E. G. White, but no notice was taken of the matter. He went to the city authorities to give him permission to take a platform carriage and make that his pulpit, come on the grounds, and preach against us. The magistrate told him he would have no such permission from him, for they had hired the grounds and it was their right to have their meetings without disturbance, and he must stand the consequence of any such movement, for he would not be sustained.¹¹*LtMs, Lt 80, 1896, par. 1*

Sabbath afternoons and evenings, and through the day Sunday, the tent was full; and Sunday afternoon and evening a large crowd was on the outside of the tent. We have not in any place had a more appreciative audience. Twenty-one were baptized last week, and several more are convinced of the truth, but are not fully decided.¹¹*LtMs, Lt 80, 1896, par. 2*

Sister James' two brothers' families, living in Adelaide, have been very much opposed, the children, especially. Her sister kept the Sabbath alone in her family [for] twelve months. She was bitterly opposed by her eldest daughter, who took the liberty to cut off all communication to the mother from her friends by burning books and

papers sent to her to strengthen her faith. But since the meeting in Adelaide commenced, there has been a change in their feelings. The son and the son's wife embraced the truth as the result of the Brighton camp meeting. None of the James' family could go to Adelaide but the daughter-in-law; and the meeting has been a great blessing to her. She has identified herself now decidedly, and received baptism. She has good mental powers, has taken notes of the discourses and used them in the families of sister and brothers of Sister James. She has influenced them to attend the meetings. *11LtMs, Lt 80, 1896, par. 3*

The children are now grown up young men and women, and these notes taken have been copied and the Scripture references made a matter of study. The daughters that opposed their mother so bitterly, burning her books and papers, have made a confession to [their] aunt, Sister James, where we now are making our home. Sister James is much rejoiced. We think the sister that was overcome with so great opposition will take the Sabbath again. She is a widow, but in good circumstances in life. The daughter-in-law from Ballarat and the aunt, the sister of Sister James, came to the cars to see us. We were much pleased with her appearance. We expect that the work of conviction may deepen, and precious souls be converted soundly to the truth. I shall send them letters and books, and they may be brought to acknowledge the truth. Certainly the truth has been proclaimed in clear lines during the camp meeting. Last Sabbath morning Elder Hawkins was ordained. Elder Haskell gave a discourse in the early morning meeting, and certainly it was most impressive and instructive. It is the only discourse I have listened to on the ground. The ordination was very impressive. Elder Haskell seems as efficient as he ever has been. Solid, good talk comes from his lips, revealing that he has been a deep student of the Word. The Lord is with him, and he brings forth from the storehouse things new and old. *11LtMs, Lt 80, 1896, par. 4*

Melbourne: Elder Haskell, Sarah McEnterfer, and I left Ballarat this morning. We left Brother James' house [at a] quarter before seven. The atmosphere was quite cold; we thought cold enough to snow if we had been in America. The cars left the station forty minutes after seven. I laid down on the seat and slept soundly for about one hour. I have been wearied after the work was done, but feel better now. I

am very thankful for the strength which the Lord has been pleased to give me.*11LtMs, Lt 80, 1896, par. 5*

I remember the encouraging words given about eight years ago: "Satan is the destroyer, but I am the Restorer. I will restore you, I will strengthen you. When brought into trying places, remember I am your Restorer." This is the help which the Lord gives. Brother Salisbury and W. C. White met us at the station with the ponies and carriages. We learned that the attendance was still large at Adelaide. My heart ascends to God in earnest prayer that He shall be the strong Helper of His people in this their time of need; that God will set His seal to the truth by the deep moving of His Holy Spirit. We long for much more of the grace and power of God.*11LtMs, Lt 80, 1896, par. 6*

The Lord does not design that His people, who love and obey his commandments, shall be weak and powerless at this time when His law is made void in our world. Satan is stirred with an activity that is making his presence and power felt, in using every means to bar the way that the truth shall not come to the people; but the Lord has disappointed the enemy. The Lord's power in earthen vessels has honored the truth. "The foolishness of God is wiser than men, and the weakness of God is stronger than men." [1 *Corinthians* 1:25.]*11LtMs, Lt 80, 1896, par. 7*

Success in presenting the truth, the Word, has honored and exalted the truth, revealing it in sharp contrast with error. The Word, it is written, is the weapon of our warfare. This is the practical argument against every phase of error which is brought forward by all who deny the truth. We preach Christ, and Him crucified. The determination of a very few who were revealing so strong enmity against the law of God, personated the great apostate, determined to eclipse the truth. But we decided that the way to meet the pretensions of the evil doers was, Preach on, but refuse to engage in controversy or debate with the opposing elements.*11LtMs, Lt 80, 1896, par. 8*

Paul charged Timothy, "Preach the word; be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine; for the time will come when they will not endure sound

doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from hearing the truth, and shall be turned unto fables.” [2 *Timothy* 4:2-4.] We meet this class wherever we go. When such opposers will seek to draw the attention of the people, preach the Word, present Bible arguments. That is advocating truth. Let the light of the Word shine forth in undimmed luster. The truth made plain and clear in contrast with error. Light discovers darkness and exposes human fallacies, plans, and assumptions. *11LtMs, Lt 80, 1896, par. 9*

We thank God Adelaide has been especially visited with the light and the truth, and the question of vital importance has been asked by some precious souls, “What must I do to be saved?” [*Acts* 16:30.] Our work is to make the plan of salvation simple and forcible by pointing souls “to the Lamb of God that taketh away the sin of the world.” [*John* 1:29.] Lift Him up “who hath loved us and died for us.” [See *Revelation* 1:5.] Let it be breathed in every prayer and sung in every anthem. *11LtMs, Lt 80, 1896, par. 10*

We have but a little time to trace a few lines. We are much interested in your work. We want it to advance, and this can only be done by constant self-denial and wise generalship. I pray the Lord that His Holy Spirit shall sweep away every bit of fuzz that has clouded your discernment. You need now to stand in God. Let nothing, nothing come in to make you weak. Do not embrace too much work. God is the one efficient power. You have need to cultivate a perfect, close connection with God. *11LtMs, Lt 80, 1896, par. 11*

When you have a realization of God’s actual presence and agency in all the work given you to do, you will not be misled by the philosophizing, hard theories—only human—that are waiting to bewilder your senses, to make you exacting after human ideas. [Do not be misled] to be very liberal where you should be cautious and watchful and guarded, least you shall rely upon propositions of men who have been for long years discarding from their minds and theories an in-dwelling, co-working Divinity. There must dwell in your heart the full sense of your dependence upon God, and then the aspiration of your soul will be felt by those for whom you labor,

that their soul [will] cry out for the living God.*11LtMs, Lt 80, 1896, par. 12*

You should never be beclouded in regard to the spiritual atmosphere which surrounds the souls of those whom you associate with. If you cannot lift them up into a pure and holy atmosphere, they will drag you down. Those who do not acknowledge their own helpless human nature without the divine manifestation to stir the soul, and by perusing the Word find light and wisdom to justify its hopes, men who feel satisfied with their human inventions and plans, and can endure the climate where there is not bright beams of the Sun of Righteousness, will create imaginings to great activities in doing some wonderful things to supply the want.*11LtMs, Lt 80, 1896, par. 13*

But, my brother, you have a greater responsibility than those men in whom you have trusted. You have had a knowledge in your religious experience that the men who have led you have never had. The ideas which they cherish in the absence of the transforming energies of the Holy Spirit to make men pure and true and holy is Satan's snare to take the whole man captive. They defy man and reject God. I will say no more now on this point, for my time is short. Let your weary soul and deceived senses cry out for the Comforter. Put not confidence in men, and make not flesh your arm. The very experience you have had in Bible religion has made your course of action more blame-worthy, because it has bewildered other minds. The harm that has been done to these very men, who have led you when you should have rebuked them sharply for their principles which they were weaving into the work of God, cannot be lightly regarded. I have spoken plainly to you, and will speak plainly.*11LtMs, Lt 80, 1896, par. 14*

I entreat you to do less actual working. Gather the rays of light from glory, and diffuse light, establishing yourself upon the immovable foundation—that God is your sufficient helper—that spiritually blind men cannot lead you in safe paths. You may consider your efficiency is God, not in your position but in God, then your own duties will be understood more distinctly, and you [will] carry the minds of men along with you in strenuous co-operation with the Lord Jesus, who worketh in His faithful servants to do His pleasure.

And [then] there will be no danger that we will ascribe the Creator's honor to the creature.*11LtMs, Lt 80, 1896, par. 15*

We must be in partnership with the Divine resources if we [are to] labor healthfully and after God's devising. Then there will be a wholesome, correct outlay of mortal energies with the immortal. There will be a careful study not to take in so large amount of activities that the most important, essential things shall have but a partial attention. When you understand these matters, which involve eternal interests, you need not depend upon your puny strength, but lay hold upon a power provided for you; and do not put in the place of God a human power that has no connection with God. "Ye are laborers together with God; ye are God's husbandry; ye are God's building." [1 *Corinthians* 3:9.] Human minds must not work your mind; human suggestions must not become interwoven with God's work. But I must say, my dear brother, Draw nigh to God.*11LtMs, Lt 80, 1896, par. 16*

I will stop here. God will help you. I must continue this subject further at another time. I am seeking to draw nigh to God. I am dissatisfied with myself. I want more and more of the love of God abounding in my heart. I have dedicated myself to God, soul, body and spirit, to do His service. We are praying for you. May the Lord bless you.*11LtMs, Lt 80, 1896, par. 17*

One circumstance I will mention. A Norwegian came to our Adelaide meeting six hundred miles in an open boat with his daughter. He was about three weeks in an open boat. That man, you may be assured, appreciated the meetings. He was happy, so happy, for the privilege of being in such a meeting.*11LtMs, Lt 80, 1896, par. 18*

Let not your courage flag. Be true to your trust. Never, as long as God shall give you sacred trusts, suppose you can in any sense take a neutral position and stand on both sides of any question. Never suppose you can, by being divided, help the party that is in error, be either cold or hot, one thing or another. God accepts not divided service.*11LtMs, Lt 80, 1896, par. 19*

God will help you if you will stand solidly against every evil work. Your experience needs to change decidedly in your sentiments

which you have practiced [since] a few years back. May the Lord
bless you and your family is my prayer.¹¹*LtMs, Lt 80, 1896, par. 20*

In much love to your family.¹¹*LtMs, Lt 80, 1896, par. 21*

Lt 80a, 1896

Olsen, O. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 1, 1896

Portions of this letter are published in *PM 153-154; 4MR 439-440*.

Dear Brother Olsen:

During the past night I have been in conversation with you, and several of the responsible men were present. There were propositions made for the Conference to consolidate the Pacific Press with the publishing house at Battle Creek. Said Brother Olsen, “We want to hear from Sister White on this subject if she has any light from the Lord.” I then repeated that which I have written; in addition, I stated that the Pacific Press Publishing House was to stand independent as far as its workings are concerned. It must preserve its individuality and not become one with the institution at Battle Creek. Unfortunately, it has in some respects followed in its [Battle Creek’s] tread, feeling that it must do this, but as far as Brother C. H. Jones has done this, in adopting their methods of dealing, and in other lines which I cannot now enumerate, he has weakened his influence, and has not received the approval of God.¹¹*LtMs, Lt 80a, 1896, par. 1*

Warnings have been given me that it is not wise to consolidate the Pacific Press with the Review and Herald publishing house. Time will convince all that this matter is too serious a thing to be trifled with. The Battle Creek publishing house is not to be the only power among Seventh-day Adventists. It must stand largely alone. The Pacific Press should not be made to fear the influence of the power invested in the publishing house at Battle Creek. The Lord has His own purpose to accomplish through these institutions.¹¹*LtMs, Lt 80a, 1896, par. 2*

There should be no controversy on this point. There must be no more determined binding up with the interests in the publishing house at Battle Creek, so that it shall absorb the Pacific Press,

making them one organ. The Pacific Press must stand by itself. The two institutions cannot better advance the work of God in consolidation, as has been contemplated. It is God's will that they stand as independent bodies.*11LtMs, Lt 80a, 1896, par. 3*

The active agencies in connection with the work at Battle Creek have placed a wrong mold upon the work. Men have devised and planned in a manner that is not after the order of God, and the publishing house in California has altogether too largely followed and adopted the methods and inventions proceeding from Battle Creek. Strength and power will be in our institutions if they keep close to the Word of God in all their connection and dealing with their fellow men.*11LtMs, Lt 80a, 1896, par. 4*

Character is determined by what we love best and labor for most zealously. We judge of the internal, the unseen, by the manifest developments. A good man, out of the good treasure of his heart, bringeth forth good things. God does not deal with actions so much as with the heart that prompts them. How vitally important it is that all who claim to believe the truth, make the truth fragrant by a life like that of Him who is truth. O, many make so little of the truth, and think so little of Jesus.*11LtMs, Lt 80a, 1896, par. 5*

The American mail was received last night. I cannot now respond, but will have matter to send by the San Francisco mail, which goes in two weeks.*11LtMs, Lt 80a, 1896, par. 6*

Lt 81, 1896

Olsen, O. A.

Sunnyside, Cooranbong, New South Wales, Australia

May 31, 1896

This letter is published in entirety in *1888 1556-1573*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder O. A. Olsen
Battle Creek, Michigan, U. S. A

My Dear Brother:

I have received your letter of April 24, and have just read it. I feel very deeply for you, my brother. I hardly know just what I ought to send to you. I have communications which have been written for one and two years, but I have thought that for your sake they ought to be withheld until some one could stand by your side who could clearly distinguish Bible principles from principles of human manufacture, who, with sharp discernment could separate the strangely perverted, human imaginations, which have been working for years, from things of divine origin.¹¹*LtMs, Lt 81, 1896, par. 1*

I am sorry you have not regarded the warnings and instructions which have been given you as of sufficient value to be heeded, but by disregarding them before men who care naught for them have made them a common matter, not worthy to have weight in your practice. Your practice has been contrary to these warnings, and this has weakened them in the eyes of men who needed correction, who in their life practice have separated from God, and who have manifested a selfishness and harshness which should have separated them from the work long ago.¹¹*LtMs, Lt 81, 1896, par. 2*

Brother Olsen, you have lost much from your experience that should have been brought into your character building by failing to stand firmly and faithfully for right, braving all the consequences.

Had you done this, you might have had a very different showing from what you now have. The work of Christ is your work. He came not only as a consolation, but as a restorer and a reprover. *Luke 4:16-27.11LtMs, Lt 81, 1896, par. 3*

The Lord intends that a great work shall be done by the institutions which have been established by His direction: and He is dishonored when human principles which find no sanction in the Word of God, are allowed to rule, when self and pride of opinion press to the front, giving the enemy room to intrude. Thus the enemy tries to hinder the work, but God calls upon His people to co-operate with Him. "Thus saith the Lord, Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree."*11LtMs, Lt 81, 1896, par. 4*

"For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant: even them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant: even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord God, which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." [*Isaiah 56:1-8.*]*11LtMs, Lt 81, 1896, par. 5*

In order that the work of the Lord may go forward, our institutions need discreet, pure-minded, righteous managers. But some in positions of trust have been confirmed in a wrong course of action by being tolerated for years, by being allowed to make decisions, to

advocate methods, to carry out plans, which are not of the Lord's devising. The enemy has been given an opportunity to control men, and to manage the work which God has shown should be kept pure and sacred, that it may be looked upon with reverence by all who claim to believe the truth. When men entrusted with responsibilities neglect to cherish that which is sacred, and use common fire in God's service, God will despise their offering to Him. This has been and is still being done.*11LtMs, Lt 81, 1896, par. 6*

For years a degree of Pharisaism has been springing up amongst us, which has separated some from the Bible standard. If the preconceived ideas of those actuated by this spirit are crossed, they immediately assume a controversial, combative attitude, as a man puts on armor when preparing for battle. Much pride and loftiness and a spirit which desires to rule has been manifested, but very little of the spirit which leads men to sit at the feet of Jesus and learn of Him, has been shown. Human inventions and human plans are eclipsing sacred things, and excluding divine instruction.*11LtMs, Lt 81, 1896, par. 7*

Men are taking the place of God by seeking to assume authority over their fellow men. But they rule without a vestige of the authority of God, which alone can make their ruling a healthful element; and others are becoming leavened by this wrong influence. If the principles of truth had been enthroned in the hearts of these men, human passions and human affections would have been guided and controlled by the spirit of Christ. The atmosphere surrounding the soul would not be deleterious and poisonous, for self would be hid in Jesus.*11LtMs, Lt 81, 1896, par. 8*

Let those who desire to rule their fellow men read God's declaration on this subject. He says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; ... Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [*Matthew 7:1-5.*]*11LtMs, Lt 81, 1896, par. 9*

“Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But for as much as he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.” *11LtMs, Lt 81, 1896, par. 10*

“And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their Lord all that was done. Then his Lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desirest me: shouldest thou not also have had compassion on thy fellow-servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses.” *[Matthew 18:23-35.] 11LtMs, Lt 81, 1896, par. 11*

On one occasion the disciple John came to Jesus, saying, “Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.” *[Mark 9:38-40.] 11LtMs, Lt 81, 1896, par. 12*

The spirit that has been shown to others by some in positions of trust in our institutions does not harmonize with these words. The wrong spirit they have manifested has been caught by others, and if zeal and wisdom were shown in setting the heads of our institutions right, so many would not be turned out of the way. “Beware of the leaven of the Pharisees,” said Christ, guard against the influence

which they exert. [*Matthew 16:6.*]*11LtMs, Lt 81, 1896, par. 13*

Christ's life of humiliation should be a lesson to all who desire to exalt themselves above their fellow men. Though He had no taint of sin upon His character, yet He condescended to connect our fallen human nature with his divinity. By thus taking humanity, He honored humanity. Having taken our fallen nature, He showed what it might become by accepting the ample provision He has made for it, and by becoming [a] partaker of the divine nature.*11LtMs, Lt 81, 1896, par. 14*

In humility Christ began His mighty work of lifting the fallen race from the degradation of sin, recovering them by His divine power, which He had linked with humanity. Passing by the grand cities, and the renowned places of learning and supposed wisdom, He made His home in the humble and obscure village of Nazareth. The greater part of His life was passed in this place, from which it was commonly believe that no good thing could come. In the path which the poor, the neglected, the suffering, and the sorrowing must tread, He walked while on earth, taking upon Him all the woes which the afflicted must bear. His home was among the poor. His family was not distinguished by learning, riches, or position. For many years He worked at His trade as a carpenter.*11LtMs, Lt 81, 1896, par. 15*

The Jews had proudly boasted that Christ was to come as a king, to conquer His enemies, and tread down the heathen in His wrath. But the humble submissive life our Saviour led, which should have enshrined Him in the hearts of His people, and given them confidence in His mission, offended and disappointed the Jews, and we all know of the treatment He received from them. If the angels of God had not been round about Him to protect Him, the people He came to save would have killed Him.*11LtMs, Lt 81, 1896, par. 16*

Christ did not exalt man by ministering to his pride. He humbled Himself, and became obedient to death, even the death of the cross; and unless human pride is humbled and subdued, unless the stubborn heart is made tender by the Spirit of Christ, it is not possible for Him to impress His divine similitude upon us. He, the humble Nazarene, might have poured contempt upon the world's pride, for He was Commander in the heavenly courts, but He came

to our world in humility, in order to show that it is not riches, or position, or authority, or honorable titles, that the universe of heaven respects and honors, but those who will follow Christ, making any position of duty honorable by the virtue of their character, through the power of His grace.^{11LtMs, Lt 81, 1896, par. 17}

No human being is warranted to lift himself up in pride. “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [*Isaiah 57:15.*]^{11LtMs, Lt 81, 1896, par. 18}

Council Meetings

Scenes that were a shame to Christians have been presented to me as taking place in the council meetings held after the Minneapolis meeting. The loud voice of dispute, the hot spirit, the harsh words, resembled a political meeting more than a place where Christians were met for prayer and counsel. These meetings should have been dismissed as an insult to heaven. The Lord was not revered as an honored guest by those assembled in council, and how could they expect divine light to shine upon them; how could they feel that the presence of Jesus was molding and fashioning their plans. The place of meeting was not held as sacred, but was looked upon as a common business place. Then how could those assembled receive an inspiration which would lead them to enthrone truth in their hearts, to speak words in the tender, loving spirit of the Master?^{11LtMs, Lt 81, 1896, par. 19}

In your council meetings and committee meetings, decisions are made, plans devised and matured, which, when put into practice, will leave an impression on the work at large; and no vestige of spirit of harshness should appear. Loud, impatient words should never be heard. Remember that in all your council meetings there is a heavenly Watcher. Do not allow one word of vanity to be spoken, for you are legislating for God, and He says to you, “Be still, and know that I am God.” [*Psalms 46:10.*]^{11LtMs, Lt 81, 1896, par. 20}

If your committee meetings and council meetings are not under the direct supervision of the Spirit of God, your conclusions will be earthborn, and worthy of no more consideration than are any man's expressions. Christ says, "Without me ye can do nothing." [*John 15:5.*] If he is not honored in your assemblies as chief counsellor, your planning comes from no higher source than the human mind.*11LtMs, Lt 81, 1896, par. 21*

Brother Olsen, you speak of my return to America. For three years I stood in Battle Creek as a witness for the truth. Those who then refused to receive the testimony given me by God for them, and rejected the evidences attending these testimonies, would not be benefitted should I return.*11LtMs, Lt 81, 1896, par. 22*

I shall write to you; but should I return to Battle Creek and bear my testimony to those who love not the truth, the ever ready words would rise from unbelieving hearts, "Some body has told her." Even now unbelief is expressed by the words, "Who has written these things to Sister White." But I know of no one who knows them as they are, and no one could write that which he does not suppose has an existence. Some one has told me—He who does not falsify, misjudge, or exaggerate any case. <While at Minneapolis> He bade me follow Him from room to room, that I might hear what was spoken in the bed chamber. The enemy had things very much his own way. I heard no word of prayer, but I heard my name mentioned in a slurring, criticizing way.*11LtMs, Lt 81, 1896, par. 23*

I shall never, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people was heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. Who searched the Holy Scriptures, as did the noble Bereans, to see if the things they heard were so? Who prayed for divine guidance? The scenes which took place at this meeting made the God of heaven ashamed to call those who took

part in <these things> His brethren. All this the heavenly Watcher noticed, and it is written in the book of God's remembrance.¹¹*LtMs, Lt 81, 1896, par. 24*

The Lord will blot out the transgression of those who, since that time, have repented with a sincere repentance; but every time the same spirit wakens in the soul, the deeds done on that occasion are endorsed, and the doers of them are made responsible to God and must answer for them at His judgment throne. The same spirit that actuated the rejecters of Christ rankles in their hearts, and had they lived in the days of Christ, they would have acted toward Him in a manner similar to that of the godless and unbelieving Jews.¹¹*LtMs, Lt 81, 1896, par. 25*

God's servants have no tame testimony to bear at this time, whether men will hear or whether they will forbear. He who rejects the light and evidence God has been liberally bestowing upon us, rejects Christ; and for him there is no other Saviour.¹¹*LtMs, Lt 81, 1896, par. 26*

The Work at Battle Creek

The Spirit of the Lord has outlined the condition of things at the Review and Herald Office. Speaking through Isaiah God says, "I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart."¹¹*[Isaiah 57:16, 17.]LtMs, Lt 81, 1896, par. 27*

This is precisely what has been done in the Office of publication at Battle Creek. Covetousness has been woven into nearly all the business transactions of the institution, and has been practiced by individuals. This influence has spread like the leprosy, until it has tainted and corrupted the whole. As the publishing house has become corrupted, the General Conference Association has stepped in and proposed to take the diseased child off its hands, and care for it. But it is a snare for the General Conference Association to take the publishing work on its shoulders. This puts no special sanctity upon the work, but upon the G.C.A. a burden

which will weigh it down, cripple it, and weaken its efficiency, <unless men who have firm principle, mingled with love, shall conduct the financial business lines.>*11LtMs, Lt 81, 1896, par. 28*

In this step there has been a change of responsibility, but the wrong principles remain unchanged. The same work that has been done in the past will be carried forward under the guise of the General Conference Association. The sacred character of this association is fast disappearing. What will then be respected as pure, holy, and undefiled? Will there be any voice that God's people can regard as a voice they can respect? There certainly is nothing now that bears the divine credentials. Sacred things are mixed and mingled with earthly business that has no connection with God.*11LtMs, Lt 81, 1896, par. 29*

To a large degree the General Conference Association has lost its sacred character because some connected with it have not changed their sentiments in any particular since the conference held at Minneapolis. Some in responsible positions go on "frowardly" in the way of their own hearts. [*Verse 17.*] Some who came from South Africa and from other places to receive an education which would qualify them for the work have imbibed this spirit, carried it with them to their homes, and their work has not borne the right kind of fruit. The opinions of men, which were received by them, still cleave to them like the leprosy; and it is a very solemn question whether the souls who became imbued with the spiritual leprosy in Battle Creek will ever be able to distinguish the principles of heaven from the methods and plans of men. The influences and impressions received in Battle Creek have done much to retard the work in South Africa.*11LtMs, Lt 81, 1896, par. 30*

As things now exist in Battle Creek, the work of God cannot be carried forward on a correct basis. How long will these things be? When will the perceptions of men be made clear and sharp by the ministration of the Holy Spirit? Some there do not detect the injurious effects of the plans which for years have been working in an underhanded manner. Some of the managers at the present time are walking in the light that they have received, and are doing the best they can, but their fellow workers are making things so oppressive for them that they can do but little. The enslaving of the

souls of men by their fellow men is deepening the darkness which already envelopes them. Who can now feel sure that they are safe in respecting the voice of the General Conference Association?*11LtMs, Lt 81, 1896, par. 31*

If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment. I have been shown that the people at large do not know that the heart of the work is being diseased and corrupted at Battle Creek. Many of the people are in a lethargic, listless, apathetic condition, and assent to plans which they do not understand. Where is the voice, from whence will it come, to whom the people may listen, knowing that it comes from the true shepherd? I am called upon by <the Spirit of> God to present these things before you, and they are correct to the life, according to the practice of the past few years.*11LtMs, Lt 81, 1896, par. 32*

“I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Peace, peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” [*Verses 18-21.*] “Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.” “Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.” [*Isaiah 48:1, 8.*] “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.” [*Exodus 19:5, 6.*]*11LtMs, Lt 81, 1896, par. 33*

I speak this afternoon at three, and I must now go to the mill on the school ground, where our meeting is to be held. I wish we had a place of worship. At the time of the institute, a tent was pitched, and

we have kept this up as long as possible, but on account of wet weather, it was taken down.¹¹*LtMs, Lt 81, 1896, par. 34*

Consolidation of the Publishing Work.

The Lord has presented matters before me that cause me to tremble for the institutions at Battle Creek. He has laid these things before me, and shall I be consistent if I do not seek to repress the spirit in Battle Creek which reaches out for more power, when for years there have not been sufficient men who were qualified to preside, with Christian faithfulness, over the charge they already have?¹¹*LtMs, Lt 81, 1896, par. 35*

The scheme for consolidation is detrimental to the cause of present truth. Battle Creek has all the power she should have. Some in that place have advanced selfish plans, and if any branch of the work promised a measure of success, they have not exercised the spirit which lets well enough alone, but have made an effort to attach these interests to the great whole. They have striven to embrace altogether too much, and yet they are eager to get more. When they can show that they have made these plans under the guidance of the Holy Spirit, then confidence in them may be restored.¹¹*LtMs, Lt 81, 1896, par. 36*

Twenty years ago, I was surprised at the cautions and warnings given me in reference to the publishing house on the Pacific Coast—that it was ever to remain independent of all other institutions; that it was to be controlled by no other institution, but was to do the Lord's work under His guidance and protection. The Lord says, "All ye are brethren" [*Matthew 23:8*], and the Pacific Press is not to be envied and looked upon with jealousy and suspicion by the stronger publishing house at Battle Creek. It must maintain its own individuality, and be strictly guarded from any corruption. It must not be merged into any other institution. The hand of power and control at Battle Creek must not reach across the continent to manage it.¹¹*LtMs, Lt 81, 1896, par. 37*

At a later date, just prior to my husband's death, the minds of some were agitated in regard to placing these institutions under one presiding power. Again the Holy Spirit brought to my mind what had

been stated to me by the Lord. I told my husband to say, in answer to this proposition, that the Lord had not planned any such action. He who knows the end from the beginning understands these matters better than erring man. *11LtMs, Lt 81, 1896, par. 38*

At a still later date the situation of the publishing house at Oakland was again presented to me. I was shown that a work was to be done by this institution which would be to the glory of God if the workers should keep His honor ever in view; but that an error was being committed by taking in a class of work which had a tendency to corrupt the institution. I was also shown that it must stand on its own independence, working out God's plan under the control of none other but God. *11LtMs, Lt 81, 1896, par. 39*

The Lord presented before me that branches of this work would be planted in other places, and carried on under the supervision of the Pacific Press, but that if this proved a success, jealousy, evil surmisings, and covetousness would arise. Efforts would be made to change the order of things and embrace the work among other interests at Battle Creek. Men are very zealous to change the order of things, but the Lord forbids such a <consolidation.> Every branch should be allowed to live and do its own work. *11LtMs, Lt 81, 1896, par. 40*

Mistakes will occur in every institution, but if the managers will learn the lesson all must learn—to move guardedly—these errors will not be repeated, and God will preside over the work. Every worker in our institutions needs to make the Word of God His principle rule of action. Then the blessing of God will rest on him. He cannot with safety, dispense with the truth of God as his guide and monitor. If man can take one breath without being dependent upon God, then he may lay aside God's pure, holy Word as guide book. The truth must take control of the conscience and the understanding in all the work that is done. The Holy Spirit must preside over thought and word and deed. It is to direct in all temporal and spiritual actions. *11LtMs, Lt 81, 1896, par. 41*

It is well pleasing to God that we have praise and prayer and religious services, but Bible religion must be brought into all we do, and give sanctity to each daily duty. The Lord's will must become

man's will in everything. The Holy One of Israel has given rules of guidance to all, and these rules of guidance are to be strictly followed, for they form the standard of character. No one can swerve from the first principles of righteousness without sinning. But our religion is misinterpreted and despised by believers, because so many who profess to hold the truth do not practice its principles in dealing with their fellow men. *11LtMs, Lt 81, 1896, par. 42*

To my brethren at Battle Creek, I would say, You are not in any condition to consolidate. This means nothing less than placing upon the institutions at Battle Creek the management of all the work, far and near. God's work cannot be carried forward successfully by men, who, by their resistance to light, have placed themselves where nothing will influence them to repent or change their course of action. There are men connected with the work in Battle Creek whose hearts are not sanctified and controlled by God. *11LtMs, Lt 81, 1896, par. 43*

If those connected with the work of God will not hear His voice and do His will, they should separate entirely from the work. God does not need the influence of such men. I speak plainly, for it is time that things were called by their right name. Those who love and fear God with all their hearts are the only men that God can trust. But those who have separated their souls from God should themselves be separated from the work of God, which is so solemn and so important. *11LtMs, Lt 81, 1896, par. 44*

Lt 82, 1896

Olsen, O. A.

Sunnyside, Cooranbong, Australia

September 10, 1896

Portions of this letter are published in *TM 305-308*.

Dear Brother Olsen:

I cannot sleep after half past two o'clock a.m., so I rise and prepare to write. I am much impressed to write to you. Be assured that we feel very deeply over your case. We know that you have had many burdens to bear. Your only safety in lifting essential burdens, and doing justice to them, is in keeping yourself free from every burden that does not necessarily belong to you, to lift or carry. You are the Lord's property; you are not your own. You have not right to accumulate so many burdens that matters of vital consequence are left half done. You have turned your attention to altogether large a variety of things and it has not been possible for you to accomplish the very work which your position requires you to do.¹¹*LtMs, Lt 82, 1896, par. 1*

It is not best for you to feel that you must be present at the many camp meetings that are held. You cannot do this, and preserve vital force to do the thinking, the planning, the praying, and keep your heart open to hear the voice of God to you. It is to be understood the president of the General Conference is a mortal man, subject to weariness and temptation. When weary, you should not place yourself where you will be compelled to act so much. You should have connected with you the very best talent, the most reliable men, men who make God their fear and trust.¹¹*LtMs, Lt 82, 1896, par. 2*

You have gathered burdens upon your own self that you were not required to bear. In consequence of this, presidents of conferences have allowed you to do the work which belonged to them, and which would have qualified them to be representative men. Your doing this work has been no blessing to them, but has taught them

—men placed in responsible positions—to do their work negligently. It has been robbing them of the very experience they should have had. They do not feel their own weakness, their own inefficiency to manage the very work under their supervision.*11LtMs, Lt 82, 1896, par. 3*

If any trouble comes, many do not carry their perplexities to The Great Counselor who is their efficiency at all times, and in all places, but they unload their burdens upon the president of the General Conference, as though he was God. You are trying to respond to all their calls and lift all their responsibilities yourself. This is the thing that is making men deficient in experience.*11LtMs, Lt 82, 1896, par. 4*

If there are men in office who cannot fill their positions as presidents of state conferences, release them. Let all who serve understand that they are to do the work faithfully. If they do not know how to meet the demands that they should meet, but let everything go to loose ends, they are every year becoming less trustworthy, and a demoralized state of things will certainly come into the conference.*11LtMs, Lt 82, 1896, par. 5*

Many presidents of state conferences do not attend to that which is their work—to see that the elders and deacons of the churches do their work in the churches by seeing that a faithful tithe is brought into the treasury. Malachi has specified that the condition of prosperity is in bringing to God's treasury that which is His own. This principle needs to be often brought before the men who are lax in their duty to God, who are neglectful and careless in bringing in their tithes, gifts, and offerings to God. "Will a man rob God?" "Wherein have we robbed thee?" Is the question asked by the unfaithful stewards. The answer comes plain and positive, "In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house, that there may be meat in my house, and prove me herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." [*Malachi 3:8-10.*] Please read this whole chapter and see if words could be spoken that would be more plain and positive than these are. They are that positive that no one who desires to

understand his whole duty to God needs to make any mistake in the matter. If men offer any excuse as to why they do not perform this duty, It is because they are selfish, and have not the love and fear of God in their heart.*11LtMs, Lt 82, 1896, par. 6*

The Lord has always required this response to His arrangements in carrying forward His work in our world. He has never changed His own devised plan. He lays claim to all as His own, but a portion of His entrusted talents He claims as His. "For I am the Lord. I change not. Therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts." [*Verses 6, 7.*]*11LtMs, Lt 82, 1896, par. 7*

Those who plead that they cannot understand this plain and decisive statement, which, if they are obedient, means as much to them, in blessings which will be received, when even the window of heaven will be opened, and blessings poured out to overflowing, are not honest before God. There will be no excuse made for them in the great day of judgment, that they did not know the will of God.*11LtMs, Lt 82, 1896, par. 8*

Let the neglected tithes be now brought in. Let the new year open upon you as men honest in their deal with God. Let those that have withheld their tithes, send them in before the year 1896 shall close, that they may be right with God, and never, never again run any risk of being cursed of God. Presidents of our conferences, do your duty; speak not your own words, but a plain "Thus saith the Lord." Elders of the churches do your duty. Labor from home to home, that the flock of God shall not be remiss in this great matter, which involves such a blessing or such a curse.*11LtMs, Lt 82, 1896, par. 9*

Let all who fear God come up to the help of the Lord, and show themselves faithful stewards. The truth must go to all parts of the world, and I have been shown that many in our churches are robbing God in tithes and offerings. God will execute upon them just that which He has declared. To the obedient He will give rich blessings; to the transgressor a curse. Every man who bears the message of truth to our churches must do his duty by warning,

educating, rebuking. Any neglect of duty, which is a robbery toward God, means a curse upon the delinquent.*11LtMs, Lt 82, 1896, par. 10*

The Lord will not hold those guiltless who are deficient in doing the work that He requires at their hands—in seeing that the church is kept wholesome and healthy spiritually, and doing all their duty; in allowing no neglect which will bring the threatened curse upon His people. A curse is pronounced upon all who withhold their tithe from God. He says, “Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house.” [*Verses 8-10.*]*11LtMs, Lt 82, 1896, par. 11*

This is not a request of man; it is one of God’s ordinances, whereby His work may be sustained and carried on in the world. God help us to repent. “Return unto me,” He says, “and I will return unto you.” [*Verse 7.*] Men who have a desire to do their duty have it laid down in clear lines in this chapter. No one can excuse themselves from paying their tithes and offerings to the Lord.*11LtMs, Lt 82, 1896, par. 12*

The Lord bestows His gifts abundantly upon us. He “so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” [*John 3:16.*] Every blessing we have comes through Jesus Christ. Then shall we not arouse, and do our duty toward God, upon whom we are dependent for life and health for His blessing upon our crops and fields, our cattle, our herds, and our vineyards. We are assured if we give to the Lord’s treasury, we shall receive of Him again; but if we withhold our means, He will withhold His blessing from us, and send a curse upon the unfaithful.*11LtMs, Lt 82, 1896, par. 13*

God has said, “Prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” What a wonderful presentation in promised blessings is He giving us. Who can venture to rob God in tithes and offerings with such a promise as this? “And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of

your grounds, neither shall your vines cast her fruit, before her time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.”
[*Malachi 3:10-12.*]¹¹*LtMs, Lt 82, 1896, par. 14*

Another year has nearly passed into eternity with its burden of record. Let us look over the past year, and if we have not done our full duty, willingly, heartily unto the Lord, let us come up to the new year in making a faithful record to our God.¹¹*LtMs, Lt 82, 1896, par. 15*

Lt 82a, 1896

Olsen, O. A.

NP

[September 1896]

Previously unpublished.

Dear Brother Olsen:

I have just placed in the hands of my type writer a message to you and to our people. I feel deeply over this matter. I have been shown that many are venturing to rob God, and the result is, His work cannot advance in this country or in any missionary field as it should. The work of God is hindered; the treasuries are empty; heavy debts lie upon the conferences, not because of extravagant expenditure of means in buildings, for I am sure the strictest economy is practiced by us all. But I have advanced and advanced in appropriation of means, until I am at loss to know how to meet the demands.¹¹*LtMs, Lt 82a, 1896, par. 1*

I am keeping five men in employment on my grounds, at the lowest wages, one pound per week, and their dinner; but they had nothing for their families, to supply food and clothing. In the place of giving them money, I give them something to do. These all believe the truth but one, a carpenter, I employed [for] a few days. He has [had] no work all winter. Now I broke the spell by hiring him. He is deciding to keep the Sabbath. Several have embraced the truth since we came here. Well, we must do all we can to help the suffering [and] needy. They are all intelligent, good workmen. Mr. Matthews worked for me one week, and now he has found work from outside parties for two weeks to come, and perhaps a way may open before him for more work. He was a wealth man, but lost all in an investment and the breaking of the banks. Still another has told me his story. The banks have left him utterly poor, and no work to be had. But I cannot begin to write all.¹¹*LtMs, Lt 82a, 1896, par. 2*

The school lands cannot be worked. No man can be hired, for there

is no money to pay. The pressure is tremendous everywhere; it is growing worse in the place of growing better. What shall we do? We cannot tell. I must close this; but I say to you, Do not be discouraged, but hope thou in God. While I am compelled to tell you how things are as presented to me, I have nought but love in my heart, and deepest sympathy. Cling to God, cling firmly; hold fast, and do not shun to declare the whole counsel of God. I dare not smooth things over; you have occupied a middle ground long enough, and tied your own hands and crippled your own influence, in your middle-ground position. Now, for Christ's sake, heed the testimony God has given you. Do not read them to others and then walk directly contrary to the counsels and warnings given, as you have done. Take your position on the right side. All there is of you, let it be on the Lord's side.*11LtMs, Lt 82a, 1896, par. 3*

In love.*11LtMs, Lt 82a, 1896, par. 4*

Lt 83, 1896

Olsen, O. A.

Sunnyside, Cooranbong, New South Wales, Australia

May 22, 1896

This letter is published in entirety in *1888 1520-1535*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

We feel deeply in regard to your case. We know that you have been placed in a very trying position, but we know also that you have signally failed in some things. You have, my brother, said much about the importance of prayer, and have felt desirous that our people should observe the customary week of prayer; this is well; and we should have seasons of earnest, persevering prayer, for God is the strength of His people, their front guard and their rearward. But it is possible to make these seasons of prayer a substitute for the decided action that is necessary to set things in order. There is a class of work which it is the duty of the human agent to do in the name of the Lord God of Israel.¹¹*LtMs, Lt 83, 1896, par. 1*

After the defeat of the Israelites at Ai, Joshua was lying upon his face before the ark, praying, when the Lord said unto him, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have stolen, and dissembled, and they have put it even among their own stuff. ... neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thy enemies, until ye take away the accursed thing from among you." [*Joshua 7:10-13.*]¹¹*LtMs, Lt 83, 1896, par.*

Even prayer is not to be placed where duty should be. God will not be dishonored among the people and keep silence. His watchmen are to be wide awake. *11LtMs, Lt 83, 1896, par. 3*

The very first neglect on your part to stand for right principles when matters were considered in council and committee meetings, brought a mist before your eyes. Your discernment was impaired by your failure to walk in the light. And surely your eyes must have been blinded, else you could not possibly have done as you have done. Your words and actions have encouraged men of a strong, determined purpose to carry things; you let them plan, and carried out their devisings, as did Aaron with the leaders of Israel. You have tried to make yourself believe that this was the only thing you could do. But you have not in all places taken up your God-given work, to be firm and decided for the right. *11LtMs, Lt 83, 1896, par. 4*

Aaron, yielding to the guidance of the people whom he knew to be in error, greatly dishonored God. He should have stood firm as a rock, with unwavering integrity, before the great men of that vast, undisciplined host of Israel. You should have known what the wisdom of God required of His people; but you were led to view things as men viewed them who had resisted the Holy Spirit, and who were not led and taught of God. The souls of these men are marred with wrong-doing. They have blinded their eyes, so that they cannot distinguish righteousness from unrighteousness. They call evil good, and good evil. Yet these are the men you have chosen to accompany you from place to place. This is the atmosphere with which you have surrounded your soul. *11LtMs, Lt 83, 1896, par. 5*

These men, whom you have made your companions in your visits to different points, have taken occasion to instill their own sentiments into the minds of the people. Being in connection with the Lord's work, and in high positions of trust, of course they have been believed, and thus have been able to exert a strong influence. Having dropped a suggestion and seen it take root in the mind, they have adroitly drawn it from the individual as the expression of his own thought. The next time they make a tour over the ground, they

carry the work a little farther; and thus in secret the seeds of unbelief have been sown, that in some cases have taken years of labor to uproot; in other cases they have flourished and brought forth their evil fruit. Those who have done this mischief—men who have had no connection with God—are supposed by our people to be your right-hand men, your staff. Could you not discern their character and the work they were doing?*11LtMs, Lt 83, 1896, par. 6*

Your journeys in company with these men, whom the angels of God did not attend, could not be a strength to a work that is under the supervision of the Holy Spirit. It would have been better, far better, if many of these long journeys had never been taken, better that the workers at different points should have been deprived of your personal presence rather than to have these men accompany you, and diffuse their malarious influence far and wide.*11LtMs, Lt 83, 1896, par. 7*

The Lord has presented to me that there has been a manifest distrusting of God. Has the Lord no mental or moral power in the men who abide where large interests have been established? Shall God's money be used in transporting from place to place those who show that they have no connection with Him? The Lord says, "Them that honor me I will honor." [*1 Samuel 2:30.*] But in pleasing and glorifying the men whom God does not honor, you have dishonored God. Far better go single-handed, and trust in the arm of Jehovah, in the ministering angels whom He sends forth, than have those with you who have closed their hearts against the admonitions and warnings of the Spirit of God, and thus against the Spirit itself.*11LtMs, Lt 83, 1896, par. 8*

In every place where important interests have been established, there are men who love God, and have a measure of ability. These men need to be instructed <how to use their talents.> Let them carry the responsibilities that they can bear. Teach them to put their trust in God, <not finite man,> and to become workers who can be depended upon. Do not lead them to think that they must in every emergency depend on men at a great distance. Let them seek the Lord for themselves.*11LtMs, Lt 83, 1896, par. 9*

There is a great need for men of wisdom in every place; but it is an

error to depend upon those who do not love the Lord, and seek unto Him for wisdom, sanctification, and righteousness. God has not given his work to be molded by those upon whom His mold has not been placed because they did not want the divine credentials. Through your connection with them, your own ideas become perverted, and they need purifying. You view things very much as these men view them. You see little <the extent and the> necessity for the change which the Lord calls for. You have strengthened these men in their belief that they are right, and have deepened their deception. These things the Lord will not long tolerate, for you have had light; you have not been left in ignorance and darkness.¹¹*LtMs, Lt 83, 1896, par. 10*

The Holy Spirit of God manifested among His people has by some been treated as an intruder. You, yourself, have not made the Holy Spirit your dependence as in your earlier experience. Had you been following the Spirit's guidance, you would have known that you could not unite with these men, listen to their suggestions, and give them influence. This was not the work which God had given you to do. He has promised you efficiency through the power of the Holy Spirit, which will be with you in every act, if you will hold fast the beginning of your confidence firm unto the end. If you had depended less on the men who, as you had every reason to know, had not a vital connection with God, and had depended more on the presence and aid of the Holy Spirit in answer to prayer, the cause would today be in a far more healthful condition.¹¹*LtMs, Lt 83, 1896, par. 11*

It has not been wise to take so many responsibilities in regard to the work at a distance, when there were such important interests demanding attention at Battle Creek. Very much needed to be done that the heart of the work might be kept pure. Much care was necessary to keep the machinery oiled <by the grace of God,> so as to run without friction. God is grieved with some of your movements in matters involving principles which He Himself established in our publishing work.¹¹*LtMs, Lt 83, 1896, par. 12*

Much that has been revealed to me crowds upon my mind, which I hardly know how to express. Yet I cannot hold my peace. The Lord is indignant at men who set themselves up to rule their fellow men,

and to carry out plans which the Holy Spirit has condemned. I am more surprised than I can express at your failure to discern that God has not set up these men. The new order of things ought to alarm you, for it has not the sanction of heaven.*11LtMs, Lt 83, 1896, par. 13*

The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel's message is to be sounded by God's people. It is to swell to the loud cry. The Lord has a time appointed when He will bind off the work; but when is that time? When the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged.*11LtMs, Lt 83, 1896, par. 14*

Here is the secret of the movements made to oppose the men whom God sent with a message of blessing for His people. These men <whom you have made your staff have> hated <the men, and God's> message was despised, as verily as Christ Himself was <hated and> despised at His first advent. Men in responsible positions have manifested the very attributes that Satan has revealed. They have sought to rule minds, to bring their reason and their talents under human jurisdiction. There has been an effort to bring God's servants under the control of men who have not the knowledge and wisdom of God, or an experience under the Holy Spirit's guidance.*11LtMs, Lt 83, 1896, par. 15*

Principles have been born that should never have seen the light of day. The illegitimate child should have been stifled as soon as it breathed the first breath of life. Finite men have been warring against God and the truth and the Lord's chosen messengers, counterworking them by every means they dared to use. Please consider what virtue there can be in the wisdom and plans of those who have slighted God's messages, and, like the scribes and Pharisees, have despised the very men whom God has used to present light and truth which His people needed.*11LtMs, Lt 83, 1896, par. 16*

It is an offense to God that His work should be restricted by human beings. The Word of the living God, appealing to sanctified reason, will never give the work such an impress as is now revealed. There has been deceit, falsehood, artifice, selfishness. Schemes have been set on foot to rob God and to rob man, in order to make up to the work for what selfish devices have <abstracted.> The very position you have taken with these men in concocting plans to relieve the financial embarrassment has made you, in some respects, a weak man. It has warped your judgment. You have been led to survey justice, to depart from honesty in business dealing with your brethren. A wrong against the weakest or most erring of his flock is even more offensive to God than if it were against the strongest one among you. Souls are the Lord's purchased possession, and every injustice done "unto the least of these my brethren" said Jesus, is done "unto me." [*Matthew 25:40.*] The Lord will not suffer injustice or oppression to go unreprieved. *11LtMs, Lt 83, 1896, par. 17*

Every system controlled by the principles of the gospel of Christ is pure, open, clear as the day, and is sound and healthful in all its operations. Everything entered into for the sake of ministering to pride or unsanctified ambition is to be cleared away, before the Lord's institutions shall stand securely upon the eternal Rock. We need no crafty inventions to sustain the cause of God. We need no unjust dealing. Let the Lord breathe upon His work the spirit of heavenly principles, and it will live. Nothing that man can manufacture can take the place of God's Holy Spirit! Nothing that man's own wisdom can invent will justify the violation of truth, or a disregard of the rights of humanity. Truth is too pure to set her delicate feet off from the elevated platform of love to God and love to our fellow man. *11LtMs, Lt 83, 1896, par. 18*

If it were possible, the enemy would clog the wheels of progress, and prevent the truths of the gospel from being circulated everywhere. With this object he leads men to feel that it is their privilege to control the consciences of their fellow men according to their own perverted ideas. They dismiss the Holy Spirit from their councils, and then, under the power and name of the General Conference, they invent regulations through which they compel men to be ruled by their own ideas and not by the Holy

The plans to obtain control of human minds and ability are as strange fire, which is an offense to God. And who are those who dare engage in this work? Men who have revealed that they do not have self-control, that they are not divested of selfishness. Unless these men shall themselves turn unto the Lord, they will die in their sins. There is scarcely a vestige of genuine truth remaining in them. The effort to manage others, which is made by those who cannot manage themselves, is one of the greatest fallacies that could exist. Let those who love to rule begin the work where it should have begun years ago; let them rule themselves and show that they are in subordination to God's rule, that they have been converted at heart. Then they will at least not make their fellow men groan under the galling yoke of their restrictive policy. Then there will be fewer prayers sent up to heaven in anguish of heart because of their selfish oppression. *11LtMs, Lt 83, 1896, par. 20*

There is need of an education in regard to the rights and duties of men in authority who have lorded it over God's heritage. When a man is placed in a position of trust, who knows not what kind of spirit he should exercise in dealing with human minds, he needs to learn the very first principles as to his authority over his fellow men. Right principles must be brought into the heart, and wrought into the warp and woof of character. *11LtMs, Lt 83, 1896, par. 21*

Men are wanted who feel their need of wisdom from above, men who are converted at heart, who understand that they are but sinful mortals, and must learn their lessons in the school of Christ before they are prepared to mold other minds. When men have learned to depend on God, when they have faith that works by love, and purifies their own souls, then they will not lay on other men's shoulders burdens that are grievous to be borne. The Lord has been greatly dishonored by those who have exalted themselves and have favored men who were not worthy, not being careful to treat all justly, without partiality and without hypocrisy. *11LtMs, Lt 83, 1896, par. 22*

Until the day of trial comes, how little men know of their own weakness. They think themselves wise, and make themselves

fools. There is nothing that men may pride themselves in. Even those in most responsible positions do fall into sin, while apparently surrounded by the best religious privileges. Gehazi's case is one that we may consider with profit. This man dwelt in the household of the holy prophet Elisha, saw his godly life, heart his fervent prayers, and his inculcation of correct principles. Yet he was not made better. He deceived Naaman in order to receive a reward. His punishment came from the Lord. The leprosy of Naaman clave unto him.¹¹*LtMs, Lt 83, 1896, par. 23*

Judas was numbered among the twelve apostles. He heard the precious lessons that fell from the lips of Christ. He had a perfect example ever before him, and yet his heart was not right. He was ruined by the sin of covetousness. "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lists, which drown men in destruction and perdition." [¹ *Timothy 6:9.*]¹¹*LtMs, Lt 83, 1896, par. 24*

Elisha was true to principle, true to his God. His work bore the divine credentials. And in difficulty and trial God revealed Himself to him as an ever-present Helper. When the sons of the prophets were enlarging their abode, a miracle was wrought to save one of them from distress. When the king of Syria was preparing an ambush against Israel, his design was revealed by the prophet. The king, learning that it was Elisha that had defeated his armies, sent an armed host to apprehend him, but God delivered his servant. All these lessons are for our admonition, upon whom the ends of the world are come.¹¹*LtMs, Lt 83, 1896, par. 25*

Brother Olsen, I have the tenderest feelings toward you; but I must lay before you plainly the danger of losing your spiritual eyesight. I speak decidedly because I must tell you the truth. I dare not forbear, for there is no longer safety in delay. I have no confidence in your book committee. I have written to you before in regard to their manner of dealing with the author of books. They should treat them impartially, candidly, as a brother would treat a brother; but they have not done this. The principles and motives of the business dealing in this department are not such as God can sanction. They are not in accordance with strict integrity.¹¹*LtMs, Lt 83, 1896, par. 26*

Your example has influenced Brother C. H. Jones in his dealing with authors. In both houses a course has been pursued that is not fair and noble. Such work should be corrected as soon as possible, if you and he desire the Lord to write in regard to your transactions, "Well done, good and faithful servant." [*Matthew 25:23.*] You will be ashamed to meet your present record in the books that shall be opened when the judgment shall sit, and every man shall be judged according to his works, whether they be good or whether they be evil. Better, far better that the work be done with love and justice blended.*11LtMs, Lt 83, 1896, par. 27*

God reads the motives that underlie the work of which I have spoken. These motives have been revealed to me, and I feel a depth of sorrow that is beyond expression. I cannot vindicate motives or methods, because they are an offense to God. I must take my stand fully. But what need for me to say more? I have written over and over again, but what has been the effect of the testimonies? What reformation have they wrought? What restitutions have been made? Men who have not the love of God in their hearts will prove to be only fallible erring mortals. "Without me," says Christ, "ye can do nothing." [*John 15:5.*] Every soul connected with the work needs to be daily converted.*11LtMs, Lt 83, 1896, par. 28*

You, my brother, are to put on the whole armor of God. The Lord Jesus, just before His crucifixion, prayed to His Father, "Keep through thine own name those whom thou hast given me, that they may be one as we are." [*John 17:11.*] Christ offered this prayer in behalf of His disciples, but when He asks that we may be kept, He does not mean that we are not to co-operate with God in keeping ourselves from evil practices. We must every one of us heed the words of Christ, "Watch unto prayer;" "watch and pray, that ye enter not into temptation." [*Matthew 26:41.*]*11LtMs, Lt 83, 1896, par. 29*

Enter not, take not the first step in a wrong course. Let the Lord be our strength and helper. What is there in the world that can change the heart in which Christ abides? The earth may shake, the pillars of the world may tremble under us; but if we put our trust in God, we shall not be afraid. What could change the faith of Daniel and his fellow captives in Babylon? Who could corrupt their principles? or

separate their affections from God? Ask yourselves the question, Have we an intelligent faith?*11LtMs, Lt 83, 1896, par. 30*

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or failure, or nakedness, or peril, or sword? ... I am persuaded, that neither death, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” [*Romans 8:35, 38, 39.*]*11LtMs, Lt 83, 1896, par. 31*

Plans are constantly made to gather more and more responsibilities into Battle Creek. I ask you seriously to consider the situation there. Is there a school of the prophets in Battle Creek? Are there men through whom the Lord can work and has worked to carry the weighty responsibilities that are to be borne? Are there regenerated men, whose whole hearts are given to God, men whom the mighty cleaver of truth has separated from the corruptions of the world, and whose faith and devotion reveal that the Holy Spirit is fashioning their experience after the divine similitude?*11LtMs, Lt 83, 1896, par. 32*

The Bible, and the Bible alone, is the rule of faith and practice. Justification by faith in Christ will be made manifest in transformation of character. This is the sign to the world of the truth of the doctrines we profess. The daily evidence that we are a living church is seen in the fact that we are practicing the word. A living testimony goes forth to the world in consistent Christian action.*11LtMs, Lt 83, 1896, par. 33*

It declares to a world apostatized that there is a people who believe that our safety is in clinging to the Bible. This testimony is in unmistakable distinction from that of the great apostate church, which adopts human wisdom and authority in place of the wisdom and authority of God.*11LtMs, Lt 83, 1896, par. 34*

The Lord commands us, “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, we shall receive a crown of glory

which fadeth not away.” “Likewise, ye younger, submit yourselves unto the elder; yea all of you be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” [1 Peter 5:2-8.] *11LtMs, Lt 83, 1896, par. 35*

There is perfect harmony between the instruction of the Old Testament and that of the New. The Lord Jesus Himself gave to Moses the principles that were to be given to Israel. Lessons of mercy, goodness, generosity, and strict honesty were given by Christ in the Old Testament, and were repeated by Him when He came in human flesh to our world. Shall we not earnestly and prayerfully study these lessons and practice the principles which our Lord has given? Shall we not deal with our fellow men as becomes those who have been instructed by the Holy Spirit, taught by the wisdom of God, moved by the same influence that inspired the Scriptures? *11LtMs, Lt 83, 1896, par. 36*

When our brethren do this, their councils will be honored by the presence of Christ. Their missionary spirit will not be confined to a few places, but will reach out to diffuse the light everywhere. There is a world to be warned. Our great defense against the principles and practices of paganism or the papacy is to be living epistles of Bible religion. Shall we not represent Christ in all things? *11LtMs, Lt 83, 1896, par. 37*

My Brother Olsen, can you still be so blinded as to unite in the least degree with those who undertake to rule other minds as has been done in Battle Creek? Will you consent to have as your co-laborers those who know not the voice of God in the messages He has sent to His people, men who would manage the work so as either to gain full control of it or to crush it? This has been done in a most decided manner. Should the plans originated by such minds be carried into effect, evangelical religion, the Christianity of the Bible, would, so far as their influence goes, become extinct. *11LtMs, Lt 83, 1896, par. 38*

The Lord Jesus is needed to cleanse the institution at Battle Creek as verily as He was needed to cleanse the temple when He was on earth. O that our institutions might be purified from the buyers and the sellers, and the merchandise, and the principles brought into turn men from their rights!*11LtMs, Lt 83, 1896, par. 39*

Men have come to Battle Creek who have been accompanied by the Holy Spirit; but unless they fought every inch of ground over and over again in seeking to maintain correct methods, they were at last over-borne. Right at the point where our work centers, they have seen corruption, and some have gone away with less confidence in their brethren and in their Protestant principles, and with the divine light in their souls well nigh extinguished. God would have His temple no longer a den of thieves and moneychangers. He desires His servants to be men of piety and holy endeavors.*11LtMs, Lt 83, 1896, par. 40*

In our publishing institutions Christianity is sick, and needs a physician. Who shall heal her? There must be a reformation. Sentiments and practices that have been gaining a hold and strengthening must be put away forever. Righteous principles must be revived. Again and again the Holy Spirit has wrought among you, but by many it was dismissed as an unwelcomed guest. Christ's work of purification is to begin at the heart for the improvement of the whole character of the human agent. Amid the moral darkness, there must be a regenerative, reformatory influence at work, in order that sacred things may be kept sacred. The Lord will not be trifled with. He will test and try His people; He will thoroughly purge His floor, and will gather His wheat into His garner.*11LtMs, Lt 83, 1896, par. 41*

Lt 84, 1896

Olsen, O.A.

Refiled as *Lt 65, 1895*.

Lt 84a, 1896

Olsen, O. A.

Avondale, Cooranbong, New South Wales, Australia

January 14, 1896

Previously unpublished.

Dear Brother Olsen:

I feel very sad indeed when I read the report of the financial condition of the conference. I see in this report the fulfilling of the words spoken to me, that the Lord would hear the cries of his blood bought heritage, and would answer their prayers. The course of binding and oppression that has been entered into by those who were in positions of trust bears the disapproval of God. You have not had sure men for counsel. The course of Chadwick was no more grievous in the sight of God than that of the men who had been connected with him.¹¹*LtMs, Lt 84a, 1896, par. 1*

The council meetings were not as they should have been, as has been oft repeated. Strife for supremacy, loud talk, and menacing expressions [were there]. O, had they known [that] the whole universe of God was ashamed of them, beholding their spirit and writing in a book their resolutions, which all in that great day appear as when framed in the mind. [There have been] dishonesty, fraud, the turning away a man from his rights, and disregarding the principles of the commandments of God. You have [had] men, schemes, and devising of plans, with the idea that you could, as a board, have power to do anything that would serve the conference and bring in a revenue. But it was more grievous in the sight of God because you were covering dishonest practices, saying, "The temple of the Lord! The temple of the Lord are we!" [*Jeremiah 7:4.*]¹¹*LtMs, Lt 84a, 1896, par. 2*

Yes, but that temple was just as much in need of cleansing as the temple courts in the days when Christ was upon the earth. The Lord hates the mixture there was in the earthly temple. Unholy bartering in the temple courts brought forth [the] righteous indignation of an

insulted God. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." *Luke 19:41, 42.11LtMs, Lt 84a, 1896, par. 3*

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called a house of prayer but ye have made it a den of thieves." *Matthew 21:12, 13.* It was here divinity flashed through humanity, and the priests and rulers fled from before Him, for there appeared as it were a flashing sword turning every way, like the sword to guard the tree of life. *11LtMs, Lt 84a, 1896, par. 4*

I send you these things with a trembling of soul; for I scarcely can gather faith to believe that they will receive credence, or work reforms; but I dare not hold my peace. This must go to the mail. *11LtMs, Lt 84a, 1896, par. 5*

Now, my dear Brother Olsen, I cannot, dare not, hold my peace. I shall cry aloud, and spare not. But I beg of you to hold fast the hand of God, and to see and act in the light of God. We are living in the solemn scenes of this earth's history. If ever there was a time when things should be called by their right name, it is now. This is no time to call sin righteousness, and to call righteousness sin. We must lay hold by faith now. It is time for every one to be wide awake. I may have to write still more plainly, if God calls me to do it. I shall speak, I shall not hold my peace. *11LtMs, Lt 84a, 1896, par. 6*

I am sorry, so sorry that you have not heeded the cautions God has given you, and I fear for you that the outcome of matters will kill you. But God is able of these stones to raise up children unto Abraham. He will not have His Word return unto Him void, for it shall perform the thing whereto it was sent. But I beg of you to rather let things go by default than to set men to help matters in any line who are not with the work, with God, soul, body, and spirit. Who can be found to take things as they are now and set them in order? I cannot see, but the Lord has men prepared for emergencies who will, under God, work out reforms; but it can now be only at a

terrible cost, and against terrible odds.*11LtMs, Lt 84a, 1896, par. 7*

I suppose you do not see the need of my writing this, but I think you will in time. I carry a heavy load, and I call on you in the name of the Lord to do your duty.*11LtMs, Lt 84a, 1896, par. 8*

I call on you at least not to encourage men to think you stand with them and sustain them, and thus give them influence.*11LtMs, Lt 84a, 1896, par. 9*

In haste.*11LtMs, Lt 84a, 1896, par. 10*

Lt 85, 1896

Olsen, O. A.

Sunnyside, Cooranbong, Australia

March 16, 1896

Portions of this letter are published in *UL 89*; *WM 202*.

Elder O. A. Olsen
Battle Creek, Michigan

Dear Brother:

In this place thousands of acres of land lie uncultivated. Very few orchards are planted, and only little patches of land are worked here and there. The complaint has been made that it was of no use to sow the land because it would not produce. All we have done is to experiment. We have ploughed the land for orchard and garden. We were late in commencing. The bullock team, sixteen in number, drag the heavy plough in breaking up the land.¹¹*LtMs, Lt 85, 1896, par. 1*

If we want fruit we have to send to Sydney, Parramatta, or some other place to get it. When it reaches us, boxes for which we pay four or five shillings each, are worthless. Vegetables have had to be sent in the same way, and are spoiled before reaching us. But we have found just as good land in this place on which to raise produce, as we could wish. On the school ground they have raised tomatoes, squashes, cucumbers, melons, beans, peas, turnips, and such things, between the rows of trees. These have had a luxuriant growth, and the trees are doing excellently well. All the planting that is done in season, and is well cultivated, will produce earth's treasures.¹¹*LtMs, Lt 85, 1896, par. 2*

All who have had suspicion about this place in regard to the location for the school are well pleased after seeing it, and are the more convinced that the city is not the place for our school. Temptations from Satan will come from every source, but there should be most earnest seeking from the Lord for the guidance of His wisdom. We

cannot plan much without God to plan with us. We can only walk safely when we keep all His commandments. The Lord Jesus will be to us individually a present help and sufficiency in every emergency. We must not walk in our own finite wisdom. The Lord will lead us in sure, safe paths if we will follow Him. The influence of truths upon the human heart, if they are acted out in the life, will be a savor of life unto life. *11LtMs, Lt 85, 1896, par. 3*

The neglect of all those in responsible places to do His commandments by dealing justly will meet its reward. It is no excuse for any to say, You must submit to this or that plan because it will help that "Cause," which means injustice or oppression in turning a man from his rights. The Lord does not need the working out of corrupt nature in the human agent to serve His cause in any line. Even in little things human nature, unsanctified, will lay plans which will do great harm. The whole life will be a thing which God cannot approve, because it misrepresents Him. The inconsistencies practiced and sanctioned by men in high places do not make a wrong right, neither do they give it the superscription of heaven. *11LtMs, Lt 85, 1896, par. 4*

The Holy Spirit will bless only where it can mold and influence. When any man or any class of men exclude from themselves the rich blessing of God because it does not, as they suppose, sustain their plans and honor their judgment, they cut off the life of God from their souls, and when they do this they walk in darkness. *11LtMs, Lt 85, 1896, par. 5*

I am watching and waiting for the coming of my Lord. I have not only to wait and watch and pray, but must work most diligently as well. Every action of our lives, in our business transactions with our fellow men, is to be regulated by the law of God, and we cannot then swerve from right and justice toward our fellow men under any circumstance, for the Lord will not serve with any man's sins that would injure his neighbor. With our faces heavenward, breathing out our petitions to God, developing an unselfish love for our fellow men, because we have supreme love for Jesus Christ who has bought them with His own blood, we rise superior to the most grievous, subtle temptations. Humble dependence upon God is our surety and our power. "My soul, wait thou upon God, who is the

light of my countenance and my God.” [Psalm 42:5.] *11LtMs, Lt 85, 1896, par. 6*

Difficulties in the work will arise, and things will occur to humble our supposed wisdom and talent in the dust because we will have to be corrected. Moving carefully and righteously in the supposed little things that will be abundant in our life experience, is our school. The ordinary, common things of life enter largely into the mode of thought, which thought produces action. In every instance those with whom we associate are to be treated, if in humble circumstances, with great deference and respect, because they have so little to make life happy, and because they need help. Souls are too precious to be trifled with. They are God’s purchased possession. Those who are passed by as inferior, the Lord will see set in high places if they trust in Him. *11LtMs, Lt 85, 1896, par. 7*

The grace of God takes men as they are and works as an educator, using every principle on which an all-sided education depends. The steady influence of the grace of God trains the soul after Christ’s methods, and every fierce passion, every defective trait of character is worked upon by the molding influence of the Spirit of Christ, until new motive power becomes filled with the Holy Spirit of God, after the likeness of the divine similitude. *11LtMs, Lt 85, 1896, par. 8*

Never forget that thoughts work out actions. Repeated actions form habits, and habits form character. Then in giving attention to the little things, there is no fear but that the larger things will become stained and corrupted. The Bible is to be the rule of life. It is marvelous in the eyes of the universe of heaven that men who teach the Word do not always practice the truth. Few realize what it means to be complete in Christ Jesus, the revealed will of God. His Word is not dishonored by being brought into practical life to form habits which will develop character. God calls for attention from every man. Reformations must be made, or souls will be lost, and by precept and example these souls will cause the loss of many more souls. One insubordinate element of character, allowed to live, produces fruit of its kind, and sad is the harvest. *11LtMs, Lt 85, 1896, par. 9*

God often raises up some one who will shield the poor from being

placed in positions that will be loss to them, even if it be given to their disadvantage. This is the duty of man toward his fellow man. To take advantage of a man's ignorance because he cannot discern the outcome of a course of action is not right. It is the duty of his brother to personally set the matter plainly and faithfully before him in all its bearings, lest he shall act blindly, and cripple the resources justly his. When men observe the golden rule, Do unto others as ye would they should do unto you, many difficulties now existing would be quickly adjusted.*11LtMs, Lt 85, 1896, par. 10*

Strict fidelity in little things becomes natural by repetition, and he is becoming qualified to pass into a higher position, where his sphere of action will be enlarged, who does this. The principles that should control the life and character become his rule of action.*11LtMs, Lt 85, 1896, par. 11*

Those who have acted contrary to the holy principles of light and righteousness will find their natural inclinations contradicted by the high and holy purposes of Christian consistency. The deficiency in their corrupt nature will be made prominent in the larger responsibilities. Self-wisdom disdains restraint, and the whole life becomes a contradiction of the life of Christ. Christian meekness will lead a man to be kind and thoughtful of another's interest.*11LtMs, Lt 85, 1896, par. 12*

The power of principle is not neutralized by the force of habit acquired to rule down everything that does not please the mind and administer to pride and self-exaltation. Self becomes a terrible tyrant, and thinks that everything will be a success that is carried by storm. That will of man, finite, erring, becomes the will of his fellow men, who think it their prerogative to rule. "All ye are brethren" [*Matthew 23:8*] is put out of his practice, and hearts are hardened that Christ has died to save. The rule-or-ruin principle might better quickly find a natural death. It becomes a man who holds any responsibility to consider that he is not the Lord, and for his own soul's sake, for the sake of Christ who has bought souls by his most precious blood, these souls are to be treated as God's property and not as the property of any man.*11LtMs, Lt 85, 1896, par. 13*

Until the power of the Spirit of God shall take possession of a man's

soul, to lead him to plan and work in Christ's lines, that man who loves rule will not be a co-laborer with Jesus Christ, because this great evil is permitted to exist, and is a stumbling block to his own soul, and to every other soul that comes within the sphere of his influence. Christian meekness will work its way everywhere, and precious souls will be saved unto eternal life. We have no time now to confer with flesh and blood, we must lay hold of the spiritual power of God, and make reforms before it shall be everlastingly too late.¹¹*LtMs, Lt 85, 1896, par. 14*

Lt 86, 1896

Olsen, O. A.

"Sunnyside," Cooranbong, New South Wales, Australia

May 26, 1896

This letter is published in entirety in *PH080 1-8*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder O. A. Olsen
Review and Herald
Battle Creek, Michigan

My Dear Brother Olsen:

I received the American mail on Monday, the 25th. I had written the letter to you, and today, Tuesday, Sister McEnterfer read me a letter of which I send you a copy. Whether this particular case is correct or incorrect, just such scenes have been presented before me.*11LtMs, Lt 86, 1896, par. 1*

I have written to Brother Henry Kellogg, in reference to himself and his responsibilities. He has answered me in a good, humble spirit; and I pray the Lord to strengthen him to resist temptation.*11LtMs, Lt 86, 1896, par. 2*

Now, my brother, I want you to make it your first business to investigate, in company with some others of a different spiritual experience than that of A. R. Henry and every one of like influence, every man in that office, and that you will make it your special business to inquire of the youth who are employed there in regard to their work. Open your eyes wide to see what needs adjustment and correction.*11LtMs, Lt 86, 1896, par. 3*

Less long, sweeping journeys across the continent, and more close investigation of the true inward working of the heart, is essential. The rooms in the office need inspection, that the things you know

not, you may discern and search out. The temple of God must be cleansed, that His name shall not be dishonored by men who are not connected with Him. My heart is pained as, in my dreams I am visited and appealed to by different ones, placing the corruptions in the office of publication before me. I awaken to find it a dream, but know it to be the truth. My dear brother, the spirit of severity, or lording it over the ignorant and helpless, is being opened before me. In the place of the office being an educating school to prepare the youth to give their hearts to the Lord, the teachers and overseers, by their course of action, drive them on to Satan's battleground. It is not a place where the Lord Jesus is entertained as a Heavenly Guest. Some of the overseers, and the workers under their supervision, give little time to thoughts of a high and holy order; the Lord is not glorified. *11LtMs, Lt 86, 1896, par. 4*

I wrote, some time since, in reference to the Oakland office, and then my guide revealed to me that the same spirit, in a more decided manner, leavened the office at Battle Creek; and there were souls lost, eternally lost, through the influence of words of severity and harshness. Things will transpire in our institutions that will need adjustment, and at once; but let the reformation be made with a spirit to restore, not to destroy. We are fearfully behind in the work of Christ for the saving of souls. We have not that sharp conception of duty required by the truth which we profess to live and to honor. We allow a freezing atmosphere to surround our souls; we withhold words that ought to be spoken from the Scriptures. In order to fulfil our duty as God's faithful watchmen, we should give words of correction in humility of mind, "considering thyself, lest thou also be tempted." [*Galatians 6:1.*]*11LtMs, Lt 86, 1896, par. 5*

Neglect not to bind up, with your reproof, words of encouragement. Be cheerful, but not light and trifling; be faithful; pray for discernment, for a wholesome, Christlike spirit. Paul, in his letter to the Philippians, said, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that you may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God." [*Philippians 1:9-11.*]*11LtMs, Lt 86, 1896, par. 6*

Sincerity means much more than many are inclined to suppose. It means being true to your brother; never allowing yourself to do him wrong, or suffer him to be unfaithful in the discharge of his duty.¹¹*LtMs, Lt 86, 1896, par. 7*

Those who are set to keep the rooms in a healthful condition, that the angel of God passing through may approve, must be sincere. There must be no haphazard work; carry the spirit of Christ in all your dealings. I would not, under any consideration, send a child of mine to learn the printer's trade under the present discipline and management in the several rooms. All are not managed in exactly the same objectionable manner; but all are much in need of the sanctifying grace of Christ Jesus. Are the men set over others wise counsellors of youth? Are they sincere Christians, or make-believes? Is their submission to divine authority as perfect as that they require of the youth who are being educated under them?¹¹*LtMs, Lt 86, 1896, par. 8*

Overbearing, harsh words are unprofitable in professors of religion. A harsh, tyrannical spirit has come in, resulting in great and various evils. The temptations to sin come to every youth; and the overseers in every room need to be thoroughly converted men. What are the attributes most prized, and which bring greatest joy to the Saviour who died to save sinners? It is to have men and women co-operating with Him to seek and to save the lost. Every one who is self-denying, self-sacrificing, for the sake of helping poor souls that need help, will have his reward. If we are children of God, we should be, and will be, living channels of light.¹¹*LtMs, Lt 86, 1896, par. 9*

Those who have not received Christ as their personal Saviour should never be placed as directors of the youth. If they cannot submit themselves to the control of God, they are not qualified to manage and teach order and law to those brought under them. Those who claim to be Christ's disciples, if themselves under discipline to God, will make tender, loving, wise guides and instructors of the youth; for Christ says, "I will manifest myself unto them." [*John 14:21.*]¹¹*LtMs, Lt 86, 1896, par. 10*

If we love one another, God dwelleth in us, and His love is

perfected in us; and that love cannot be restrained. God is love, and He that dwelleth in love, dwelleth in God, and God in Him. Only by becoming a partaker of the divine nature can the law of God be fulfilled by man. Only he who loves God with all the heart, soul, mind, and strength, and his neighbor as himself, can give glory to God in the highest, and peace on earth, good will to men. This was the work of Christ; and when His work is appreciated and represented by His followers, the great result will be achieved in the “joy that was set before him,” in the saving of the souls for whom He gave His life. [*Hebrews 12:2.*] *11LtMs, Lt 86, 1896, par. 11*

The Lord has been laboring constantly from age to age to awaken in the souls of men a sense of their divine brotherhood, and thus to establish an order and divine harmony proportionate to the great and eternal deliverance He has wrought out for every one who will receive Him. The Lord calls upon all who profess to believe in Him to be co-workers with Him, to use every God-given ability, opportunity, and privilege to lead perishing souls within the sphere of their influence to Jesus Christ. Here is the only hope for transformation of character; this will give peace and joy in believing, and fit them for the society of the heavenly angels in the kingdom of God. *11LtMs, Lt 86, 1896, par. 12*

O how earnest, persevering, and untiring should be the efforts of every sin pardoned soul to seek to bring other souls to Jesus Christ, that their neighbors shall become joint heirs with Jesus. Whoever is your neighbor is to be sought for, labored for. Is he ignorant? Let your communication, your association, make him more intelligent. The outcast, the youth full of defects in character, are the very ones God enjoins upon us to help. “I came not to call the righteous,” said Christ, “but sinners to repentance.” [*Mark 2:17.*] *11LtMs, Lt 86, 1896, par. 13*

See what sinners the colored people were, the downtrodden, the poor. These Christ died to save, and they can, through painstaking and judicious management, become trophies of His grace, heirs of God, and joint heirs with Jesus Christ. Through faith in Jesus Christ they become purified, sanctified, for the religion of Jesus Christ never degrades the receiver, but works with transforming power, refining the taste, sanctifying the judgment, fitting the soul for the

entrance of the Word that giveth light, that giveth understanding even to the simple. Those who will be humble enough to learn, the very nobility of the world will consider it an honor to go to heaven in their company, and angels of God will co-operate with such as are workers together with God. We need to hunger and thirst after righteousness, that we may have Christ in us as a well of water, springing up into everlasting life. *11LtMs, Lt 86, 1896, par. 14*

Right at the head of the work there must be deeper piety, more faithful taking heed to the Word of God, a watching for souls as they [that] must give an account. Each worker should be moved by a living, abiding, converting principle. It is not large establishments where much money is invested to make them more convenient that will obtain influence and win hearts. The school and the office should be an asylum for the sorely tempted youth. They are God's property. They have hearts to be won; they have souls to save. Instead of spending money in bicycles, in picture making, in little and great idols to place upon your tables and on your walls, let the means be used to gather in the youth; teach them, and patiently watch over them, in wisdom dealing with their follies. Pray with them alone. Converse with them, with hearts filled with pity and that love which Christ has shown for you. *11LtMs, Lt 86, 1896, par. 15*

Angels of God will give every true worker a rich experience in doing this work. We are to labor in earnest to break down every barrier that has been built up to keep Christ from entering the citadel of the heart. There is more joy in heaven over one sinner that repenteth than over ninety and nine persons that (think they) need no repentance. Let instructors do their duty patiently, and although they may be often tried, be assured they will not fail nor be discouraged. Be not weary in well doing; the heavenly intelligences will work with your every effort. A word of love and encouragement will do more to subdue the nasty temper and wilful disposition than all the faultfinding and severe censure that you can heap upon the erring ones. *11LtMs, Lt 86, 1896, par. 16*

It is those who are in positions of trust, those who have great light, large opportunities, who are not forming characters and carrying into their life practice principles that will stand the test of trial. These need to be rebuked sharply for their influence over the young. The

impetuous temper must be eradicated. When provoked, do not pour out a torrent of words and commit sin; but talk with your Lord about it. Say to your soul, "Be still, and know that I am God." [*Psalm 46:10.*] If the God-given responsibilities of saving souls ready to perish were understood, old habits, traditionary sentiments that clog and hinder reformatory action would be cut away from the heart and life, and a transformation would take place in character.*11LtMs, Lt 86, 1896, par. 17*

Advice, reproof, and counsel should be given patiently, taking the bitterness of the self-mingling spirit out of it. The language should not be exaggerated, but should be gentle and humble. The stern, harsh spirit that humiliates and crushes the wrongdoer will seldom work a reformation. "Thy gentleness hath made me great." [*Psalm 18:35.*] It sets before the wrongdoer his sins, and helps him to recover himself from the snares of Satan.*11LtMs, Lt 86, 1896, par. 18*

God has not set any man on the judgment seat. "Judge not" He said, "that ye be not judged." [*Matthew 7:1.*] The grace of humility should be cherished in the heart. It will modify and mold the words that fall from our lips into expressions of Christlike tenderness and care. The Master's work is not to be neglected; but it must be done in love, declaring the Master's message in the Master's spirit.*11LtMs, Lt 86, 1896, par. 19*

Wrongs are often in need of being met; and though firmness and decision may be required, it should not be done in an arbitrary, overbearing, crushing manner. Not until the heart is cleansed and purified through obedience to the truth can we be laborers together with God, and work with the mind of Christ.*11LtMs, Lt 86, 1896, par. 20*

Lt 87, 1896

Olsen, O. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 25, 1896

Portions of this letter are published in *ChL* 58; *Ev* 20-21, 195-196; *SD* 68.

Elder O. A. Olsen
Battle Creek, Michigan, U. S. A.

My Dear Brother:

Earnest work must be done if a people is prepared to stand in the day of the Lord. Those in America who have been given so many privileges and opportunities of hearing the truth are accountable to God for all the light that they have received.¹¹*LtMs*, *Lt* 87, 1896, *par.* 1

All who are preparing to meet the Lord at His coming should make the book of *Revelation* the subject of their earnest study and prayer. This book is just what its name signifies—a revelation of the important events that are to take place in the last days of this earth’s history. John because of his faithful trust in the Word of God and the testimony of Jesus Christ, was banished to the isle of Patmos. But his banishment did not separate him from Jesus Christ. The Lord knows all about His faithful servants, who for His sake are lying in prisons and dungeons, or who are banished to lonely islands; and He comforts them in their affliction. Christ visited John in his exile and opened to him the closing scenes of this world’s history.¹¹*LtMs*, *Lt* 87, 1896, *par.* 2

“I was in the Spirit on the Lord’s day.” writes John, “and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last.” The Lord of the Sabbath had important messages for John, for He said to him, “What thou seest, write in a book and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and

unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.” [Revelation 1:10, 11.]11LtMs, Lt 87, 1896, par. 3

“And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly come to pass. Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.” “Seal not the sayings of the prophecy of this book; for the time is at hand.” “If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” [Revelation 22:6, 7, 10, 18, 19.]11LtMs, Lt 87, 1896, par. 4

“And I saw another angel fly in the midst of heaven,” writes John, “having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, because she made all nations drink of the wine of the wrath of her fornication.”11LtMs, Lt 87, 1896, par. 5

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day or night, who worship the beast and his image, whosoever receiveth the number of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” [Revelation 14:6-12.]11LtMs, Lt 87, 1896, par. 6

These things which were presented to John are of the greatest importance to us, for we are living in the very last days; soon we

shall enter upon the fulfillment of those events which Christ opened to John on the isle of Patmos. As the messengers of God present these solemn truths, they must realize that they are handling subjects of eternal interest, they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but words given them by God.*11LtMs, Lt 87, 1896, par. 7*

The book of *Revelation* must be opened to the people. Many have been taught that it is a sealed book; but it is sealed only to those who reject light and truth. The truth it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to transpire. The third angel's message must be presented as the only hope for the salvation of a perishing world.*11LtMs, Lt 87, 1896, par. 8*

We read still further in this book: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [*Revelation 12:17.*] The commandment-keeping people of God are here contrasted with the world at large. They are persecuted because of their faithful adherence to the Sabbath of the Lord. This is God's test, and we bear a testing message to the world.*11LtMs, Lt 87, 1896, par. 9*

There are only two classes of people on this earth when Christ comes—those who worship the power represented by John as the dragon, and those who keep the commandments of God, and have the testimony of Jesus. The Lord has defined these two classes that they may be known by the messages they bear, and by the words inscribed on their banners.*11LtMs, Lt 87, 1896, par. 10*

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." [*Revelation 22:16.*] God would have the messages of Revelation presented before all. Let the students in our schools hear them. Teach them of the things which are shortly to come to pass. Do not let the teaching be done in a dry, abstract way, which has been the manner of teaching in too many cases, but present the truths of God's Word in a fresh, impressive way. And in all the instruction that is given, let Christ be uplifted as the "bright

and morning star.”*11LtMs, Lt 87, 1896, par. 11*

We have a most solemn, testing message to give to the world. But too much time has been given to those who already know the truth. In the place of spending time on those who have been given many opportunities to learning the truth, go to the people who have never heard your message. Hold your camp meetings in cities where the truth has not been proclaimed. Some will attend the meetings and receive the message.*11LtMs, Lt 87, 1896, par. 12*

The perils of the last days are upon us, and in our work we are to warn people of the danger they are in. Let not the solemn scenes which prophecy has revealed, be left untouched. If our people were half awake, if they realized the nearness of the events portrayed by John, such a reformation would be made in our churches, that many more would believe our message. We are God’s messengers, and we have not time to lose, for He calls upon us to watch for souls as they that must give account. Advance new principles, and crowd in the clear-cut truth. It will be as a sword working both ways. But do not be too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of the Lord. Present the truth as it is in Jesus. Let *Daniel* speak, let *Revelation* speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, “the root and the offspring of David, and the bright and morning star.” [*Revelation 22:16.*]*11LtMs, Lt 87, 1896, par. 13*

The words God has given His servants to proclaim are words of solemn import. We hear the voice of the angel of God as we listen to the message proclaimed by the servants of God, who are sounding the trumpet note of warning and giving the last message of mercy to a perishing world. God’s angels may not be visible, but the messengers through whom God works are visible; and those who reject their words, who strive to counteract the messages God sends, place themselves in a position similar to that of the Jews who rejected Christ.*11LtMs, Lt 87, 1896, par. 14*

In past ages there have been those who have exercised their capabilities and powers in doing a work, by the help of the Holy Spirit, which constituted them laborers together with God. But there

have also been those who have criticized their work, and rejected the messages which they bore. So it is today. There are those in responsible positions who, by their words and actions, sow seeds of doubt and unbelief. This seed is called tares by our Lord; and those who sow it are under the guidance of evil angels. They are at work both openly and secretly, seeking to counteract the work which God has appointed His divine agencies to perform through human agencies. All who do this work see with defective and perverted eyesight. Their imagination is inspired by satanic agencies, and they see many things in a false light. Unless they repent, they will soon, like Esau, find no place for repentance, though they seek it carefully with tears.*11LtMs, Lt 87, 1896, par. 15*

I would say to all those who by their attitude have stood for years in the way of the work of God, endeavoring to counteract it by hidden methods, God has seen your work. He sees every secret thing, and reads the thoughts of the heart as an open book. Could your eyes be opened, you would not triumph in your work of hindering the message which God has sent. You would be afraid, and terribly ashamed of the work you have been doing.*11LtMs, Lt 87, 1896, par. 16*

Could those who have for so long stood in opposition to the work of God, take a retrospective view, could they see the spirit that prompts them to action as God sees it, could they see the effect which their resistance to the Holy Spirit of God has had upon their religious life, they would tremble before the Lord.*11LtMs, Lt 87, 1896, par. 17*

Those who reject God's messengers reject Christ. They turn from the truth to a dish of fables, deception, and delusion. Some partake largely of infidelity, and instead of following Christ, the Lamb of God, they follow the great deceiver; and this works their eternal ruin. By their stubbornness, their unwillingness to change wrong for right, they sow seed which they will not care to harvest.*11LtMs, Lt 87, 1896, par. 18*

In the history of the children of Israel we see how often their march through the wilderness was hindered by their murmurings and disputings. God had appointed Moses to lead them through the

promised land, but often he was discouraged and disheartened by the envy and jealousy which they manifested. God Himself often displayed His glory in the tabernacle, but still the people murmured. Yet Moses did not lose his faith in the Lord, or his love for the people. Mark how earnestly he pleads for them. "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me." *11LtMs, Lt 87, 1896, par. 19*

"Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee If I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people." "And the Lord spake with Moses, face to face, as a man speaketh unto his friend." "And he said, My presence shall go with thee, and I will give thee rest." [*Exodus 33:12, 13, 11, 14.*]*11LtMs, Lt 87, 1896, par. 20*

Even so will the Lord honor His people in 1896 if they will honor Him as did Moses, and serve Him with a perfect heart. God does not require His servants to carry their burdens in their own strength.*11LtMs, Lt 87, 1896, par. 21*

Encouraged by the assurance of God's presence, Moses draws still nearer to him, and saith unto the Lord, "If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also thou hast spoken; for thou hast found grace in my sight, and I know thee by name." [*Verses 15-17.*]*11LtMs, Lt 87, 1896, par. 22*

Moses asked for an assurance that the Lord would go with him, saying, "So shall we be separated, I and thy people, (in practice) from all the people that are upon the face of the earth." [*Verse 16.*] Today this earth is as corrupt as it was in the days of Noah, and those who are faithful sentinels, will guard their charge as a shepherd guards his flock. As they earnestly seek the Lord with all their heart, they will find Him, and instead of leading those with

whom they are connected into close connection with the world, encouraging them to seek selfish gratification by practicing the customs of the world, they will educate them to render undivided service to God. No sacred trusts will be betrayed by them. The greatest care to practice right principles will be observed. No effort will be made to bring earthly and selfish principles into the work of God.*11LtMs, Lt 87, 1896, par. 23*

Encouraged by God's willingness to take him into favor, and to grant the requests he urges upon His notice, Moses draws still nearer to God, and ventures to ask for further blessings. "He said, I beseech thee, show me thy glory." [*Verse 18.*] Think you that God reproved His servant for his presumption? If so, you are mistaken. Moses did not make this request from idle curiosity. He had an object in view. His whole soul was drawn out after God; he longed to know more of Him, that he might commune with Him, and feel His presence near in every emergency.*11LtMs, Lt 87, 1896, par. 24*

He saw that ambition for worldly distinction could not be brought into the service of God; and he knew that if he could obtain a clear view of the glory of God, he could carry it with him on his important mission, which at times appeared so discouraging to him. It was not selfishness that led Moses to ask to be shown the glory of God. If God revealed His glory to him, he purposed to communicate this blessing to all with whom he came in contact. In this earnest supplication, his whole object was to honor and glorify God, and He who understands the intents of the heart knew the thoughts and motives of His faithful servant.*11LtMs, Lt 87, 1896, par. 25*

God answered Moses, saying, "I will make all my glory pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy." "And he said, Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away my hand, and thou shalt see my back parts; but my face shall not be seen." [*Verses 19-23.*] "And the Lord passed by before him, and proclaimed, The Lord, The Lord,

merciful and gracious, long-suffering, and abundant in goodness and truth.” [*Exodus 34:6.*]*11LtMs, Lt 87, 1896, par. 26*

By showing Moses special honor, by giving him a sight of His glory, the Lord designed to give him such views of God, that though elevated, he would still be humble, and though trustful, yet childlike in his faith.*11LtMs, Lt 87, 1896, par. 27*

“And the Lord spake unto Moses face to face, as a man speaketh unto his friend.” [*Exodus 33:11.*] What a lesson is given us in this experience! Is it not one of the most valuable and important lessons that we can study? It reveals a treasure of light and knowledge to every soul who values the favor of God. Let those who desire an education of the highest kind learn from this experience that God is nigh unto all who seek Him with the whole heart.*11LtMs, Lt 87, 1896, par. 28*

The more one sees of the character of God, the more humble he becomes, and the lower his estimation is of himself. This indeed is the evidence that he beholds God, that he is in union with Jesus Christ. Unless we are meek and lowly, we cannot in truth claim that we have any conception of the character of God. Men may think that they possess superior qualifications. Their splendid talents, great learning, eloquence, activity, and zeal, may dazzle the eye, delight the fancy, and awaken the admiration of those who cannot read beneath the surface; but unless humility and modesty is linked with these other gifts, self-glorification and self-exaltation will be seen. Unless each qualification is consecrated to the Lord, unless those to whom the Lord has entrusted gifts seek that grace which alone can make their qualifications acceptable to God, they are looked upon by the Lord as unprofitable servants.*11LtMs, Lt 87, 1896, par. 29*

“The sacrifices of God are a broken spirit; a broken and a contrite heart, O Lord, thou wilt not despise.” “Thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering.” [*Psalms 51:17, 16.*] “For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [*Isaiah*

57:15.] “To this man will I look,” declares the Lord, “even to him that is poor, and of a contrite spirit, and that trembleth at my word.” [Isaiah 66:2.] *11LtMs, Lt 87, 1896, par. 30*

Those whose hearts are melted and subdued, who have seen the glorious manifestation of God’s character, will show no heedless presumption. They will not exalt themselves, or mingle common fire with the fire of God’s own kindling. Self will be lost in the consciousness they have of God’s wonderful glory, and their own utter unworthiness. *11LtMs, Lt 87, 1896, par. 31*

All who value a happy and holy walk with God, and prize the comfort and the blessing that a knowledge of Him brings, will leave nothing undone if only they may gain a glimpse of His glory. In every place, and under every circumstance, they will pray to God that they may be allowed to see Him. They will cherish that meek and contrite spirit that trembles at the Word of God. *11LtMs, Lt 87, 1896, par. 32*

There is much spurious, fitful humility in this world. Some place themselves very low, determined to conquer self. But they try in their own strength, and the next wave carries them almost out of sight. Moses had genuine humility, and all who truly desire to see the manifestation of God’s glory, will cherish this grace. *11LtMs, Lt 87, 1896, par. 33*

Christ came to this world for no other purpose than to display the glory of God, that man might be uplifted by its restoring power. His whole life was one of pure, disinterested benevolence. His purposes were full of love and sympathy, and He rejoiced that He could do more for His chosen ones than they could ask or think. Yet He came in great humility, and when He was here upon the earth He pleased not Himself. And to those who reveal His meekness and lowliness, living lives of self-denial and self-sacrifice, and submitting themselves in humble obedience to His will, he will manifest the glory of God. *11LtMs, Lt 87, 1896, par. 34*

All power and grace was given unto Christ. His heart was a well-spring of living water, a never-failing fountain of love and compassion, ever ready to flow in a rich, clear stream. His constant prayer for His followers was that they might be sanctified through

the truth, and He prayed with assurance, knowing that an Almighty decree had been given before the world was made. He knew that the gospel of the kingdom would be preached in all nations for a witness. He knew that truth, armed with the omnipotence of the Holy Spirit, would conquer in the contest with evil. He knew that the bloodstained banner would one day wave triumphantly over His followers. With His prophetic eye, He saw the company of which John writes. *11LtMs, Lt 87, 1896, par. 35*

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.” “Blessed are they which are called unto the marriage supper of the Lamb.” *[Revelation 19:6-9.] 11LtMs, Lt 87, 1896, par. 36*

Lt 87a, 1896

Olsen, O. A.

“Sunnyside,” Cooranbong, Australia

May 25, 1896

Portions of this letter are published in *FBS 72, 12MR 57; 4Bio 254-255*.

Dear Brother Olsen:

Last October I wrote to you a long letter, which, with several other articles, was very hastily prepared for the mail, but which, on this ground, we finally thought best not to send at that time. My mind had been so wrought upon by the Spirit of God that the burden upon me was very great in regard to yourself and the work in Battle Creek. I felt that you were being bound hand and foot, and were tamely submitting to it. I was so troubled that in conversation with Brother Prescott I told him of my feelings. Both he and W. C. White tried to dissipate my fears; they presented everything in as favorable a light as possible. But instead of encouraging, their words alarmed me. If these men cannot see the outcome of affairs, I thought, how hopeless the task of making them see at Battle Creek. The thought struck to my heart like a knife. I said, I will not send the communication written to Elder Olsen.¹¹*LtMs, Lt 87a, 1896, par. 1*

Soon after this I became unconscious. I had gleams of recollection, but thought that death was upon me. The family became alarmed. As I slowly revived, they decided that a long sickness was before me, and W. C. White telegraphed for Sara McEnterfer to come to me on the next boat. For about two weeks I remained in utter feebleness. I was like a broken reed. I could not leave my room, could not converse with Brother and Sister Prescott. I did not expect to recover, and seemed unable to exercise faith for myself. But I was not left to myself. I had thought that I could not attend the camp meeting in Victoria, but I ventured out, and my strength gradually returned to me.¹¹*LtMs, Lt 87a, 1896, par. 2*

At Armadale the enemy came upon me like a lion from a source I did not expect. Again I was stricken and afflicted, but the Lord raised me up, and I bore my testimony to the people. The particulars of my trial in Armadale I have not opened to our people in America. I hope never to be compelled to do this. Had I dared to do so, I would have declined to attend the Tasmanian meeting, but I went, and the Lord sustained me. On my return to Sydney I could say, I am faint, but pursuing. *11LtMs, Lt 87a, 1896, par. 3*

Fannie Bolton has now left us. Sister Burnham and Marian are with me, also Sister Maggie Hare, whom we are entrusting with articles to prepare for the paper, and who gives promise of becoming a good worker. I have just engaged Minnie Hawkins, who has been long in the Echo office, who understands the typewriter, has some little knowledge of shorthand, and we hope may be able to assist in preparing copy. Like Maggie Hare she is young and healthy. They have not the nervous temperament like Fannie Bolton, but will bring a healthful current into the work. If sanctified to God, they will do good work. The atmosphere in my home is now good, better than it has been since coming to this country. If the Lord graciously spares to me my memory, and grant me His Holy Spirit, I can now do my duty better here than elsewhere in preparing articles for papers and issuing books. *11LtMs, Lt 87a, 1896, par. 4*

I do not propose to go to Battle Creek. The memory of the terrible siege I had there for two years, with so few to help me, remains with me as a warning. I prefer to remain in this far-off country. I have a large work yet to do in writing if I can possibly get the time. But one thing after another has crowded in, labor in speaking, and writing that had to be done for Battle Creek, and for churches in this country. But I hope now to accomplish a good work in book-making. *11LtMs, Lt 87a, 1896, par. 5*

In our home at Cooranbong, we are retired from the city. We shall not here be afflicted with holidays or with the amusements of city life. And we shall not keep a hotel. And indeed we could not, since our house is so small and our family is so large. We have twelve permanent members in the family, while Brethren Pocock and Parcels, who have been painting the house, have swelled the number to fourteen. You can see that it would be a great loss to me

to move, and then it would necessitate the scattering of the ones whom I hope to make useful to me in preparing matter for papers and books.¹¹*LtMs, Lt 87a, 1896, par. 6*

Willie has hired the convent building which has been left vacant, and has his family there. His May is the mother of twin boys, fine little fellows. Her sister Nora is staying with her. Her brother Herbert and his wife are with them at present, Father Tucker boards with them, and these, with Ella and Mabel, make up the family—ten in all. Brother Lacey Senior has purchased a place, a small house, and forty acres of land, paying for the same by installments. [Letter ends here.]¹¹*LtMs, Lt 87a, 1896, par. 7*

Lt 88, 1896

Prescott, Brother and Sister [W. W.]

“Sunnyside,” Cooranbong, Australia

September 1, 1896

This letter is published in entirety in *1888 1616-1620*.

Dear Brother and Sister Prescott:

Today I was informed that the paper states that the steamer for Africa leaves tomorrow. I shall send you some enclosures, but I am sorry that I did not learn sooner that the boat was to leave tomorrow.¹¹*LtMs, Lt 88, 1896, par. 1*

We have received two letters from you, and two from Elder Haskell. Before receiving these, I had begun a letter to you, expressing my surprise that we did not hear from you. I thought that if you were so busy that you could not write, Sister Prescott might communicate with us.¹¹*LtMs, Lt 88, 1896, par. 2*

Yesterday we sent off a large American mail. I did not think it prudent to write today, and will respond to your questions by sending you copies of letters which I have written upon the subject which you mention—the question of the inconsistency of sending to Battle Creek for counsel, leaving them to decide questions which concern far off parts of the world.¹¹*LtMs, Lt 88, 1896, par. 3*

The matter in regard to centralizing all the power in one body in Battle Creek has become serious. From the light given me, I see that this administration is embracing altogether too much, and is trying to carry burdens and interests which it has not strength or wisdom from heaven to bear, or to conduct successfully. The Lord is just as willing to impart wisdom and ability to men in distant fields as He is to impart wisdom and ability to the men in Battle Creek.¹¹*LtMs, Lt 88, 1896, par. 4*

There are general matters about which it will be necessary to consult the business men in Battle Creek, but a few men in that

place should not be depended upon to pass resolutions with reference to local affairs <in countries they know nothing of.> They are not on the ground, and they cannot take in the situation. The Lord is willing to lead the ministers and missionaries in distant countries. He is willing to guide them in the superintendence of their work.*11LtMs, Lt 88, 1896, par. 5*

If, after being tried, men prove to be failures, let them be relieved, and others chosen in their place, not ministers only, but men who can give counsel, and devise plans and methods which will be for the advancement of the work of God. Distant conferences should not be compelled to depend upon Battle Creek to manage for them. In every country men should be appointed to assist the presidents of the different conferences. The carrying forward of the message should be entrusted to willing men, men who, in the fear of God, will minister in His service. As these men do their best, according to their ability, working with a deep, earnest love for the souls for whom Christ has died, God will help them.*11LtMs, Lt 88, 1896, par. 6*

Separate councils of administration should be appointed. These councils should exercise supervision over the work where sanitariums and schools are being established, and wherever important interests are located. Those who are accepted as members of these councils, as being men capable of taking an active interest in the instrumentalities for the advancement of the work and cause of God, should be allowed to work. It is not in the order of God that men, supposed to be men of mind and judgment, should lay aside their privilege of acting for themselves to depend on the decisions of the councils at Battle Creek.*11LtMs, Lt 88, 1896, par. 7*

If the Lord has located His sanctuary at Battle Creek, and in no other place, it is right and sensible to refer all questions to that place. But we know that He presides over every portion of His moral vineyard. To every man, according to his ability, He has given work, and this work is to be done.*11LtMs, Lt 88, 1896, par. 8*

In order that the Lord's work be done, councils in different localities must decide important matters without waiting for the decisions of

the councils at Battle Creek. The men at Battle Creek are no more inspired to give unerring advice than are the men in other places, to whom the Lord has entrusted the work in their locality.*11LtMs, Lt 88, 1896, par. 9*

Let men seek the Lord for wisdom. Let Him be inquired of and depended on. Finite men must not be depended on to decide what shall be done and what shall not be done in far distant fields. All should remember that if the Lord has a special work in any vicinity, all heaven is interested in that work.*11LtMs, Lt 88, 1896, par. 10*

Those whom is entrusted the privilege of being laborers together with God must accept the invitation of Christ, "Come unto ME, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Why then do we carry our burdens to our fellow men, asking them to bear them for us? If the Lord has placed us in positions of responsibility, why do we, instead of asking Him for wisdom, go to our fellow men? In yoking up with Christ, we link ourselves with One who is mighty in counsel, One who never makes a mistake.*11LtMs, Lt 88, 1896, par. 11*

When power is exercised by men <over men,> they must give evidence that their power and their wisdom comes from the source of all power and wisdom. If men use their power to do strange deeds, and link themselves with men whose influence is not Christlike, it is dangerous to put confidence in them. "Learn of me," said Christ, "for I am meek and lowly in heart." [*Verse 29.*]*11LtMs, Lt 88, 1896, par. 12*

This self-sufficient, over-bearing spirit, which desires to rule others, is an element which men have received from beneath. "By their fruits ye shall know them." [*Matthew 7:20.*]*11LtMs, Lt 88, 1896, par. 13*

The church of Christ must depend on the source of all power for its efficiency. Christ is all and in all. The great sin which has been entering the ranks of Seventh-day Adventists is the sin of exalting man and placing him where God should be. This was demonstrated at Minneapolis. There are few who will be pleased to meet the

record of the transactions of that conference—how long and hard the battle was, before men could be led to see that they were only men, finite, erring men, and that God was dishonored by men making flesh their arm.*11LtMs, Lt 88, 1896, par. 14*

When Satan has found that men at the very heart of the work refuse to admit the truth for this time, he has worked upon these men, leading them to bring in principles and methods and plans which have clothed <that> acting power with robes of darkness and uncertainty. Conscience violated becomes a tyrant over other consciences.*11LtMs, Lt 88, 1896, par. 15*

It is not right that minds should be directed to look to Battle Creek for advice upon everything. In every place there are special interests which must be managed according to the circumstances which present themselves. At times there is necessity that action be taken at once. But if the people are educated to think that nothing can be done by local councils, unless the matter is referred to Battle Creek, the conferences are made weak, dependent, and one-sided.*11LtMs, Lt 88, 1896, par. 16*

God is the ruler of His people; and He will teach those who give their minds to Him how to use their brains. As they employ their executive ability, they will grow in efficiency. The Lord's heritage is made up of vessels large and small, but each one has his individual work. The mind of one man, or the minds of two or three men, are not to be depended on as certain to be safe for all to follow. Let all look to God, trust in Him, and believe fully in His power. Yoke up with Christ, and not with men, for men have no power to keep you from falling.*11LtMs, Lt 88, 1896, par. 17*

I want to say something in regard to the work here. Souls are coming into the truth. Last Sabbath several were present at the meeting who have been attending Bible readings <held in several localities.> Two young men by the name of Symons have taken their position for the truth. Others are interested. But I must write no more now. It is about seven o'clock, and Maggie must copy this tonight, ready for tomorrow morning's mail.*11LtMs, Lt 88, 1896, par. 18*

Love to your family and to your niece.*11LtMs, Lt 88, 1896, par. 19*

Lt 89, 1896

Prescott, W. W.

Sunnyside, Cooranbong, Australia

September 24, 1896

Portions of this letter are published in *9MR 165*.

Dear Brother Prescott:

I have risen early to add a few more words to a letter already written. You inquired in regard to whether you should accept responsibilities if they were urged upon you. You may have clear light for yourself upon this point when the time of action shall come. Times of necessity are God's opportunities. I know not what you will meet; I know not how the Lord will move upon His people. You must go forward in faith. *11LtMs, Lt 89, 1896, par. 1*

I am more than ever convinced that the same men should not be presidents of the same conferences year after year. They are to do their work after the divine similitude. And the same men should not be held year after year as advisors in committees or boards. Changes must be made, for these men come to think themselves a necessity; that the work will not prosper without their wisdom. There is great danger that their wisdom will become foolishness because they trust in themselves in the place of making God their trust. Rather than to hide in Jesus Christ and be worked by the Holy Spirit, they plan and devise methods to carry out the projects of their own minds, in order to make a show. Then the artful, deceptive working of Satan comes in, and men handling sacred responsibilities move in strange ways, and handle strange fire. They do not feel the sacredness of the work, and the importance of working in humility and contrition before God. Full of self-confidence, they devise and plan, but how little earnest desire they cherish that God shall lead and inspire their hearts, and give them His wisdom lest they shall voice resolutions that have never been thought of in the councils of heaven. *11LtMs, Lt 89, 1896, par. 2*

If these men would but consider that there is one Proprietor of the

universe, that man, with all his talents which God has given him to use for His name's glory, and all his resources, powers, and capability, belongs to God. His gifts are only lent him to be kept pure, clean, and holy, for the great end of magnifying his Creator. Man should inquire at every step, Is this the way of the Lord? All of God's gifts are lent on trial. If misused, if appropriated to selfish ends, as is so often done, or if used to place the brethren in hard places, or to lead any soul on to Satan's battleground to be tempted, Satan triumphs, because he can use the human agent to give him the very help he needs, to bring discouragement and confusion, and to cause many to stumble.*11LtMs, Lt 89, 1896, par. 3*

The truth that is to be promulgated is to fill the whole earth with its glory. Every thing done should magnify and exalt the God of truth. Let this fact be well considered by those who serve in any position of responsibility, that as Christ is magnified by the human agent, self, "I," decreases. God has given to every man his work. He has a righteous claim upon every human worker to devise and plan with him, to yoke up with him, and to co-operate with him.*11LtMs, Lt 89, 1896, par. 4*

The work and cause of God is to be handled as a sacred thing. It should engross every thought and energy, power and passion, of the human agent who wears Christ's yoke and lifts Christ's burdens. The heart which is consecrated to God will not be in haste to become rich, and will not sacrifice on the altar of mammon the powers lent him of God. The capabilities entrusted to him are sacred, and should be held sacred to God. Soul, body, and spirit are the Lord's. God has a claim upon the affections. All is His, for every human soul has been bought with a price, and should be consecrated to the service of Him whose we are by creation and redemption. God's will, not our pleasure, should be the controlling, governing power. Every blood-bought soul is to recognize divine authority.*11LtMs, Lt 89, 1896, par. 5*

The world is watching, and is criticizing us as professed Christians. "Thou shalt love thy neighbor as thyself." "Whatsoever ye would that men should do unto you, do ye even so to them." [*Leviticus 19:18; Matthew 7:12.*] This is the fruit that grows on the Christian

tree. The world will take knowledge of all who bear this kind of fruit, that they have been with Jesus and learned of Him. Their experience will be genuine.¹¹*LtMs, Lt 89, 1896, par. 6*

I add these words. Now, my brother and sister, give yourselves unreservedly to God, and He will be with you in power. God bless you, is my prayer.¹¹*LtMs, Lt 89, 1896, par. 7*

Lt 90, 1896

Palmer, W. O.

Avondale, Cooranbong, New South Wales, Australia

January 24, 1896

Portions of this letter are published in *PM* 217-218; *3SM* 118; *8MR* 349; *9MR* 268-269.

Mr. W. O. Palmer
Battle Creek, Michigan, U. S. A.

Dear Brother:

I received your letter, and thank you for writing in reference to Edson White. I have written to him, setting forth my great need of help in the book making line. I have solicited Dr. Kellogg to write to me if there was anyone he could recommend to help me in this work. I must have help. Fannie Bolton has failed me after causing me the most intense suffering of mind by her tragic attitudes and her exalted opinion of her superior qualifications. She no longer has any connection with me, and she never will have again. Marian Davis is the only one now left. Nothing can now take her attention from *The Life of Christ*, the first volume of which we are now reading for the press.¹¹*LtMs, Lt 90, 1896, par. 1*

When you and Edson were companions in labor, I felt that it was in the order of God; but as you have been placed in another position, I think it might be the Lord's will for Edson to come to me. Dr. Kellogg writes that he knows of no one who could help me as much as Edson. If anyone can give me help, I should have it without delay. I have but little time to work. I want to prepare several books at once. Several persons have spoken to me of Edson White, who, they say, is better able to assist me than any other person I know of, yet I do not wish to withdraw him from the field where he is unless someone shall take his place. If my children can help me, they are the ones I should have. If the Lord wills it thus, it will be brought around.¹¹*LtMs, Lt 90, 1896, par. 2*

I think no one has really taken in the difficulties under which I have labored, the peculiar elements with which I have been connected. Edson could be a great help to me. Elder Olsen and Willie have not felt it best to take him from the field where he seems to be doing so much good, but I think the Lord would have him with me unless some other one be provided. But how appropriate for my own son and daughter to be my helpers. Edson understands my reasons for desiring his help, for I have written to him. I cannot accept men as my co-workers, and I do not find women who can work as editors. I need help now, but I shall force nothing. Willie cannot possibly assist me, for the burdens he has to carry are more than enough for two men. He has not suitable help for himself.^{11LtMs, Lt 90, 1896, par. 3}

The dummy of *Thoughts From the Mount of Blessing* with the illustrations, I received. The illustrations I could not possibly accept under any consideration. Some of them look as if prepared for a comic almanac. That any one connected with the work in Battle Creek should think it possible for me to accept these cuts is most astonishing. I dare not trust the book *Life of Christ* for them to illustrate, for I think their wisdom has departed from them. God commanded Moses, "Make everything according to the pattern shown thee in the mount." [*Hebrews 8:5.*] Everything connected with the sanctuary was of the most perfect workmanship.^{11LtMs, Lt 90, 1896, par. 4}

If I wanted to belittle the work of God, I might accept such illustrations as those sent me. I must tell you I am thoroughly disgusted, and think the workers have lost sight of the elevated and noble in Bible characters and history. Pictures to represent Bible scenes must be no cheap designs. True science of all kinds is distinction and power. He who by painstaking effort ascends step by step the ladder of human progress must fix his eyes on the One above the ladder. The knowledge which God imparts is not of a character to belittle our ideas of sacred things. The glory of God must be kept before the mind's eye, not the cheap, earthly representations that imprint in the memory scenes which give a false conception of Christ and heavenly things. A proper illustration of Bible scenes requires talent of a superior quality. With these cheap, common productions, the sacred lessons of the Bible

disdain comparison. *11LtMs, Lt 90, 1896, par. 5*

That which is holy and elevated in heavenly things, I scarcely dare represent. Often I lay down my pen and say, Impossible, impossible for finite minds to grasp eternal truths and deep holy principles, and to express their living import. I stand ignorant and helpless. The rich current of thought takes possession of my whole being, and I lay down my pen, and say, O Lord, I am finite, I am weak and simple and ignorant; thy grand and holy revelations I can never find language to express. *11LtMs, Lt 90, 1896, par. 6*

My words seem inadequate, and I despair of clothing the truth God has made known concerning his great redemption, which engrossed to itself His undivided attention in the only begotten Son of the Infinite One. The truths that are to last through time and through eternity, the great plan of redemption, which cost so much for the salvation of the human race, presenting before them a life that measures with the life of God—these truths are too full, deep, and holy for human words, or human pen, to adequately express. *11LtMs, Lt 90, 1896, par. 7*

Knowledge concerning common, earthly things may be acquired by ordinary means, but the truths that fell from the hallowed lips of the only begotten Son of God, with the deep science of eternity in His mind, require wisdom from God to express. There is danger of degrading the high and pure and holy by representing it by common, cheap, earthly things. It is using the common fire in place of the sacred, bringing down eternal things to the level of that which is cheap and base. To substitute cheap, human conceptions for the true and elevated is not acceptable to God. Let the illustrations sent me to put by, never to be accepted as worthy to have the slightest connection with sacred themes. The talent that produces such illustrations might better be dispensed with altogether in this line of work. *11LtMs, Lt 90, 1896, par. 8*

The work before us is great, and cannot be done in any cheap style. I am at a loss to know just what to do with the books I am urged to write. May the Lord help me, is my prayer. God forbid that we should please the devil by lowering the standard of eternal truth by using illustrations that men, women, and children will make sport of.

The Lord would have our ideas more heavenly. We are not our own, but absolutely God's; our identity is connected with God. Our influence and all our capacity for usefulness are His. Our intellectual and moral powers, with all their capabilities for knowledge, belong to God. We are to behold in Jesus the chiefest among ten thousand, the One altogether lovely. We are His by creation, His by redemption.*11LtMs, Lt 90, 1896, par. 9*

We have endowments entrusted to us as free moral agents, with liberty to abuse or to improve. But God will call us to account for our use of His entrusted talents. No man or set of men is to take that responsibility out of our hands. The Lord has measured the extent of each man's obligation by the amount of the gift loaned. He who is on the Lord's side, constantly gaining higher, clearer views of heaven and eternal realities, will reveal the same. Our talents, few or many, are wholly the Lord's, to be devoted to His service. No man will be clear if he makes no improvement upon the gifts given. May the Lord help every soul to work for Him and for eternity.*11LtMs, Lt 90, 1896, par. 10*

With much love to yourself and family,*11LtMs, Lt 90, 1896, par. 11*

Your sister.*11LtMs, Lt 90, 1896, par. 12*

Lt 91, 1896

Brethren and Sisters on Pitcairn Island

“Sunnyside,” Cooranbong, New South Wales, Australia

May 12, 1896

This letter is published in entirety in *RH 08/04/1896*.

Dear Brethren and Sisters on Pitcairn Island:

I send you greeting. I have received from you letters and tokens of remembrance, which I value highly, because they speak to me of your love to one whom you have never seen. I have much love for you, and my heart goes out in prayer that you may grow in spiritual knowledge and understanding. Nothing would please me better than to spend some time with you on your island home, but we each have our corner in the Master's vineyard in which to work for Him. God has given to each man his work. Our part is to do this work faithfully and well.¹¹*LtMs, Lt 91, 1896, par. 1*

How glad I am that you may have with you the presence of the One who is all-sufficient and all-powerful. Although you are cut off from the world by the broad ocean, yet you are not alone. The apostle John, banished to the Isle of Patmos by men inspired of Satan to persecute those who bore faithful witness to God, was visited by the heavenly messenger.¹¹*LtMs, Lt 91, 1896, par. 2*

Writing of his experience, John says, “I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia, and I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.¹¹*LtMs, Lt 91, 1896, par. 3*

“His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire: and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.”
[*Revelation 1:9-19.*]11LtMs, Lt 91, 1896, par. 4

On this lonely island John received “the Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.” [*Verses 1-3.*]11LtMs, Lt 91, 1896, par. 5

That same Jesus who appeared to John on the Isle of Patmos will visit each one of you on your island home. He will be found of all who call upon Him, and will manifest unto them His love and the love of His Father. Light from the Son of God shone on the barren Isle of Patmos, making it a heaven to the lonely exile; and if you keep close to Jesus, your Elder Brother, your home will be honored by the divine presence. Keep your eyes uplifted to Jesus; feel that it is your privilege to come to him with all your griefs and troubles, be they large or small. Trust Him as implicitly as a child trusts its parents.11LtMs, Lt 91, 1896, par. 6

But though you are largely shut away from the temptations which assail those living in cities and villages, yet you are not out of the reach of the enemy. Satan is constantly plotting the ruin of men and women; he watches untiringly to see where he can introduce himself; and he will seek to turn you from your allegiance to God. But in God there is strength to overcome all temptations. When you are tempted, let your heart go out to God in prayer for strength to

resist the enemy. Learn to believe in Jesus, and to take Him at His word.¹¹*LtMs, Lt 91, 1896, par. 7*

Fasten the mind on His precious promises, that you may give help to those with whom you associate. The young, as well as the old, are to be workers together with God in the battle against evil. By faith in the blood of Christ they can keep their own souls in the love of God. Each morning let them say, I must live for Jesus today; I must love Him, and think of Him, and refuse to be led by the tempter to do a wrong action. Then they will be victors in the battle, and a victory gained today fortifies the soul against tomorrow's temptations. Ask God to show you what you should avoid, and what you should encourage. Parents and children, "Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of his good pleasure." [*Philippians 2:12, 13.*]¹¹*LtMs, Lt 91, 1896, par. 8*

God has given man a guide book, which shows him the way to heaven. The Bible is the voice of God to man, telling him what he must do to gain eternal life. "Search the Scriptures," said Christ, "for in them ye think ye have eternal life; and they are they which testify of me." [*John 5:39.*] If you would be successful students of this Word, ask God for the aid of His Holy Spirit, who will teach us all things. Carefully study the Bible verse by verse, praying that God will give you wisdom to understand His Word. Take one verse, and concentrate your mind on it, trying to ascertain the thought God has put in that verse for you. Dwell upon the thought until it becomes your own, and you know "what saith the Lord."¹¹*LtMs, Lt 91, 1896, par. 9*

It will not do merely to read God's Word, for the truth it contains is like treasure hid in a field; it does not lie upon the surface, and only the earnest, persevering searcher is rewarded by finding the jewels of priceless worth—the inexhaustible riches of Christ Jesus. Never, till I made a business of searching the Bible, did I know what treasures it contains.¹¹*LtMs, Lt 91, 1896, par. 10*

Few realize what they lose by not searching the Scriptures. All who search the inspired Word for themselves will gain a knowledge of a personal, abiding Saviour; and their Christian experience will not

depend upon feeling, but upon the Word of the living God. “The words I speak unto you,” said Jesus, “they are Spirit, and they are life.” [*John 6:63.*] And the more one studies the Word of God, the more that Word takes possession of his mind, and he sees deeper and deeper into the divine purpose.*11LtMs, Lt 91, 1896, par. 11*

Said the psalmist, “The entrance of thy words giveth light; it giveth understanding unto the simple,”—to all who, with the simplicity of a child, will search that Word. [*Psalms 119:130.*] “My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.” [*Proverbs 2:1-6.*]*11LtMs, Lt 91, 1896, par. 12*

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” [*2 Timothy 3:16, 17.*] The experience you gain by a study of God’s Word will enable you to be a help to others. As you appropriate the precious promises it contains, you will find help and assurance. Your light will shine brighter and brighter unto the perfect day, for you will know Him whose going forth is prepared as the morning.*11LtMs, Lt 91, 1896, par. 13*

The precious Saviour watches over each one of His little flock on your island. He gave His own precious life that you might not perish; and each one should bear in mind that his life is given him, not to be lightly esteemed, but to be used in God’s service. A life of faithful service to God is the only happy life. Living for Him, we may enjoy a sweet sense of peace and assurance.*11LtMs, Lt 91, 1896, par. 14*

Well may our hearts turn to our Redeemer with the most perfect trust when we think of what He has done for us, even when we were sinners. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] Through faith we may rest in

His love. "Whosoever cometh unto me," He says, "I will in no wise cast out." [*John 6:37.*] It would be a terrible thing to stand before God clothed in sinful garments, with His eye reading every secret of our lives. But through the efficacy of Christ's sacrifice we may stand before God pure and spotless, with our sins pardoned and atoned for. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [*1 John 1:9.*]*11LtMs, Lt 91, 1896, par. 15*

The redeemed sinner, clothed in the white robes of Christ's righteousness, may stand in the presence of a sin-hating God, made perfect by the virtue and merits of his Saviour. "As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name." [*John 1:12.*] Keep your eye fixed upon Jesus. Think of Him as your friend. Through His rich grace He can save to the uttermost all who come to Him. He tells us in His Word that He is the "living bread which came down from heaven. If any man eat of this bread he shall live for ever." [*John 6:51.*]*11LtMs, Lt 91, 1896, par. 16*

"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." [*Colossians 2:6-10.*] "Let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [*Colossians 3:15-17.*]*11LtMs, Lt 91, 1896, par. 17*

I am sending you a few things by Brother Young. I am so situated that I cannot get to a store, and so must send what I have. Please accept these. Brother Young will make such disposition of them as he sees fit. I assure you of my interest and my love.*11LtMs, Lt 91,*

1896, par. 18

Lt 92, 1896

Robinson, A. T.

“Sunnyside,” Cooranbong, New South Australia

September 2, 1896

Portions of this letter are published in *TSA 66-68*.

Dear Brother Robinson:

I address these letters to you, because I do not know that Professor Prescott will be in South Africa when this arrives. I am not sending anything to Elder Haskell in this mail, because I have reason to believe that he is on his way to Australia. If either of these brethren are there, please give them the letters addressed to Prescott. You may read them, and copy them if you wish. My time is so limited that I cannot write as I would.¹¹*LtMs, Lt 92, 1896, par. 1*

I would be pleased to see you and your family, but do not expect that I shall enjoy this privilege. May the Lord give you increased faith and courage in Him. Do not depend on any man to be brains for you. Think and put every God-given ability to the tax. Expect that the Lord will work in and by and through you. Do not lose your zeal. Do not submerge your identity in any human being. You may be safely one with God. You may hide your entire self in Him. Be no man's shadow. “Our gospel came not unto you in word only, but also in power, and in the Holy Ghost.” [*1 Thessalonians 1:5*.] The Word and the Spirit agree. The instrument and the agent co-operate together. The truth is represented as the sword of the Spirit. No tame message must come from our lips. “The word of God is quick, and powerful, and sharper than any twoedged sword.” [*Hebrews 4:12*.] This makes the Word a power.¹¹*LtMs, Lt 92, 1896, par. 2*

Do not, I beg of you, sink down into a faithless position. Arise and shine, for the glory of the Lord is risen upon you. Believe, believe without a doubt that God hears your prayers. If you feel weak and unworthy, He is your strength. The Word is abundant in promises from God to us, and the Spirit helps our infirmities to plead these promises. The Word shows the way, the Spirit helps us to walk in it.

You need to cling to the Lord with all your might. The Word is the seed of the Spirit, and the Spirit is the quickening power. Be firm, and full of faith and trust in God.*11LtMs, Lt 92, 1896, par. 3*

I feel deeply in regard to the missionary work in South Africa. I do hope you will not look to men, nor trust in men, but look to God and trust in God. We may expect large things, even the deep movings of the Spirit of God, if we have faith in His promises. Our greatest sin is unbelief in God. Has He not shown us how precious we are in His sight, and with what value He regards our souls, by giving us Jesus? We are required to unite our souls with Jesus Christ, that we may have no tame, commonplace experience.*11LtMs, Lt 92, 1896, par. 4*

Stand in God, work with full confidence in God. Daily a genuine conversion is needed. Unite your heart with God by clinging faith. He is the friend of sinners. You are invited to join your weakness to His strength, your ignorance to His wisdom, your nothingness to His merits, your frailty to His enduring might. Will you do this?*11LtMs, Lt 92, 1896, par. 5*

I beseech of you by the mercies of God that you lean wholly upon Jesus Christ. In the place of turning your eyes to Battle Creek, turn your eyes to heaven, and call upon God. It is a terrible education that our people have been receiving, to ask counsel of man instead of going to God, the Source of all wisdom, grace, and efficiency. His church is married to Him, and is to become a sharer in His kingdom, a joint heir with Jesus Christ. The joint heir has the assurance that he shall be loved as God loves His Son.*11LtMs, Lt 92, 1896, par. 6*

Seek for the indwelling of the Holy Spirit. You must stand in your God-given personality before heaven. Your heart must be united with Christ's heart, your life knit with hidden links to His life. Because He lives, you shall live also. Your interests must be bound up with the interests of Jesus Christ. Then you will be kept by faith in the power of God.*11LtMs, Lt 92, 1896, par. 7*

Talk faith. Sow the seeds of faith. Reach up your hands heavenward for help. Arm yourself with the mind that was in Christ Jesus. You can place far more confidence in God, who gave His only begotten Son to die for your sin, if you will only pray to God,

and not pray so much to Battle Creek, to human beings who are erring. Join yourself to the Lord in a perpetual covenant that will not be forgotten. The Lord is willing and anxious to teach you. Will you be taught by Him, or must your teaching come by the way of Battle Creek? You have the privilege of becoming strong in God, or you may choose to depend upon the powers in Battle Creek, and grow weak and uncertain.*11LtMs, Lt 92, 1896, par. 8*

Look to God, and expect Him to guide you, bless you, and help you. He has a heaven full of rich blessings for all who seek them in faith.*11LtMs, Lt 92, 1896, par. 9*

When you find yourself depressed, and you have a sinking time, pray. Hold on by prayer to that arm that was stretched out to hold up a sinking Peter. It will give you courage, vital energy, and pure, unadulterated wisdom. Our people generally are to understand from whence their strength comes. Our reinforcements come from God. In your weakness, lay hold of infinite strength, and the people will see that you have the solid rock of God's promises beneath your feet. Your heart must turn away from human supports. If your heart goes out to Jesus in loving trust, you will be strong. You will say, Brethren, have courage in the Lord. But if the people see that you have a hesitance to venture out and take responsibilities, they will think, Well, he is weak, and cannot advise and counsel us.*11LtMs, Lt 92, 1896, par. 10*

Be strong, and talk hope. Press your way through obstacles. You are in spiritual wedlock with Jesus Christ. The Word is your assurance. Approach your Saviour with the full assurance of faith, joining your hands with His. Follow God where He leads the way. Whatsoever He says to you, do it. He will teach, you must as willingly as He will teach somebody else <for you.>*11LtMs, Lt 92, 1896, par. 11*

My brother, your Christian experience has been too hesitating, too undecided. Change this attitude. Put on the Lord Jesus Christ. Talk as one who knows whereof he speaks, and you will have a testimony like Caleb's. We are well able to go up and possess the goodly land. Hold fast to Jesus, and offer your prayers to Him, and not to Battle Creek.*11LtMs, Lt 92, 1896, par. 12*

In love.¹¹*LtMs, Lt 92, 1896, par. 13*

Lt 93, 1896

Robinson, A. T.

“Sunnyside,” Cooranbong, Australia

September 30, 1896

Portions of this letter are published in *TSA 69-71*.

Dear Brother:

By this mail I send letters to Brother Prescott, not knowing as he will receive them. He may have left Africa before they reach him. I will therefore direct them to your care. If he is there, you may deliver them to him. Also read them yourself, and to those who are carrying the responsibilities in Cape Town. But let them not come before those who do not have judgment, and who will make a wrong use of them. If Elder Prescott has left, keep the communications yourself. *11LtMs, Lt 93, 1896, par. 1*

I sent you a letter by the last mail, and I have now a few words to say to you. From the light the Lord has given me, you greatly need the deep movings of the Spirit of God. Your testimony lacks the quickening power that would give it efficiency. Those who claim to believe the truth in Africa need to have decided, earnest efforts made in their behalf. The struggling little flock need a firm, decided testimony. Christ is the Way, the Truth, the Life. It is the power of the Holy Spirit that is needed. There is with you and with the flock of God a self-satisfied feeling that must be broken up. The Spirit of God is a convincing power. When this is breathed upon the church, there will be a decided change in their spiritual efficiency. The Lord God is ready to give, but many do not realize their necessity of receiving. They are weak, when they might be strong; powerless, where they might be powerful through receiving the efficiency of the Holy Spirit. Their light is dim. Arouse them from their self-satisfied, self-righteous condition. *11LtMs, Lt 93, 1896, par. 2*

From those who see the light and truth the message must go forth with a power that they do not have, and do not feel it essential that they should have. When they do take hold upon the mighty One by

living faith, when the truth is to them a living reality, then they will see a work done that at the present they do not dream of. There is a sleepy indifference upon the people who are right upon the borders of the eternal world. They have missionary work to do, decided testimonies to bear. The trumpet is to give a certain sound in warnings, in reproofs, in entreaties. All should put forth earnest labor in seeking to save perishing souls. *11LtMs, Lt 93, 1896, par. 3*

What means this deadness? What means this spirit of being self-centered? Time is passing! The end is near! Whom are you trying to save from the pit of destruction? O that God would breathe in these worldly-minded souls, O that they might feel to the very depths of their being that they must watch unto prayer, that they have entrusted talents to be used now, just now, whenever God calls for their gifts to advance his work in our world. Do they hear the voice of God saying, "Ye are the light of the world"? [*Matthew 5:14.*] Imaginations and dreams and a knowledge of the truth are not enough. Every believer is to kindle his taper from the divine altar. All are to shine, because the light of the truth has come upon them, and they cannot help shining amid the moral darkness of the world. *11LtMs, Lt 93, 1896, par. 4*

"Ye are the salt of the earth. But what if the salt have lost his savor, wherewith shall it be salted?" [*Verse 13.*] Read *Revelation*; read from the beginning to the close. Not only read, but study most earnestly, determined to understand. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." [*Revelation 1:3.*] Read *chapter 2:1-6*. There is to be a doing of the first work, "Nevertheless I have somewhat against thee because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent." [*Verses 4, 5.*] See also *chapter 3:1-8*. *11LtMs, Lt 93, 1896, par. 5*

I can write but little now. I have written so much for the last mail that I am too weary to write. In the night season I was speaking to you in the visions of my head upon my bed. I said that the company of believers were neglecting their God-given work. They have been in the condition which Christ represents by the salt without the savor.

They need the Holy Spirit, and they will not have it unless they arouse themselves and do the works of Christ. They are to give to the world the light the Lord has given them. Unless they shall practice the truth, the truth will not sanctify their own souls nor the souls of others. With hearts full of earnestness and light they are to communicate to others the light given them. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [*Revelation 22:16, 17.*]*11LtMs, Lt 93, 1896, par. 6*

Here is your work—leading souls to the fountain of the water of life. All who have the truth in their own hearts as a living principle, an all-pervading influence, will have a living testimony to bear to those who are in the darkness of error. There is, thank God, an ever living Spirit to guide us into all truth. But it is to be communicated, not shut up to our own individual selves. This Spirit, who will guide us into all truth, must be made known to others, and will guide them. The Word, the precious Word, is to be eaten as the flesh of the Son of God. Let there be no listless, sleepy testimonies.*11LtMs, Lt 93, 1896, par. 7*

Instead of stimulating doubt, strengthen faith by every word, attitude, and practice. Make known that we have a living Saviour, a real, spiritual life, to receive and to impart. Guide others to plant their feet on solid Rock, who are now on sliding sand. There are souls to be revived, many to receive the joy of salvation into their own souls. They have erred, they have not been building a right character; but God has joy to restore to them, even the joy of His anointed. This will give efficiency and happiness and sanctified assurance, a living testimony. Tell the poor desponding ones who have gone astray from straight paths, tell them that they need not despair. There is healing, cleansing, for every soul who will come to Christ. There is a balm in Gilead, there is a Physician there.*11LtMs, Lt 93, 1896, par. 8*

In hours when clouds encompass the soul, Christ is not far from every one of us. To whom shall we go if not to the Sin-bearer, the

great Healer of human woe? “Thou hast the words of eternal life.” [John 6:68.] There is joy for all who put their trust in him, and exercise the faith that works by love and purifies the soul. Jesus says, “My joy shall be in you, and your joy shall be full.” [John 15:11.] “Without faith it is impossible to please him.” [Hebrews 11:6.] A paralysis has stolen upon the spiritual nerve and muscle of the children of God. Arouse now, just now, without delay. “Seek ye the Lord while he may be found, call ye upon him while he is near.” [Isaiah 55:6.] *11LtMs, Lt 93, 1896, par. 9*

In love. *11LtMs, Lt 93, 1896, par. 10*

Lt 94, 1896

Starr, Brother and Sister

“Sunnyside,” Cooranbong, Australia

June 14, 1896

This letter is published in entirety in *TM 309-318*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Starr:

I have been passing through a severe time lately, with my head, and especially with my eyes.¹¹*LtMs, Lt 94, 1896, par. 1*

Last Friday night I was conversing with you, telling you something with reference to your methods of labor. The heavenly Watcher stood beside us, and I wish I could write every word he uttered; but I fear that I cannot. You said, “I wish I knew in regard to my duty. In some ways I do not feel satisfied with the results of my labor.” The voice of the One beside us was then heard saying, “Have faith in God; learn of Jesus Christ. When you handle the sacred truths of God’s Word, keep Christ uplifted. Your great need is to learn Christ’s manner of teaching. When you are teaching the people, present only a few vital points, and keep your mind concentrated on these points. You bring unimportant ideas into your discourses. These are not always a savor of life unto life, and have no real connection with your text. By wandering from straight lines, and bringing in that which calls the mind off the subject, you weaken all that you have previously said.”¹¹*LtMs, Lt 94, 1896, par. 2*

God would not have you think that you are impressed by His Spirit when you fly from your subject, bringing in foreign matters, which are designed as a reproof, and which should not be named in connection with the words of solemn and sacred truth. By doing this, you lose your bearings and weaken the affect of that which is profitable for doctrine, for reproof, for correction, for instruction in righteousness. You have made of none effect many precious ideas

by mixing them with other thoughts which have come to your mind, but which had no bearing upon the subject. That which is far from the subject under consideration should find no place in your discourses.*11LtMs, Lt 94, 1896, par. 3*

There are in this world hearts that are crying aloud for the living God. But helpless human nature has been fed with distasteful food; discourses dissatisfying to hungry, starving souls have been given in the churches. In these discourses there is not that divine manifestation that touches the mind and creates a glow in the soul. The hearers cannot say, "Did not our hearts burn within us while he talked with us by the way, and opened to us the Scriptures?" [*Luke 24:32.*] An abundance of chaff is given to the people, but this will not awaken the transgressor, or convict souls of sin. The souls who come to hear need a plain, straightforward presentation of truth. Those who have tasted of the Word of God have dwelt long in an atmosphere where there is no God, and they long for the divine presence.*11LtMs, Lt 94, 1896, par. 4*

Gird up the loins of your mind that you may present the truth of God acceptably. Preach the truth in its simplicity, but let your discourses be short. Dwell decidedly on a few important points. Realize every moment that you must have the presence of the Holy Spirit, for it can do a work that you cannot do of yourself. If you have any burden of a disagreeable character on your mind, get rid of it by personal labor or earnest prayer before you come before the people. Plead earnestly with God to remove that burden from your mind. Keep decidedly to a few points. Give the people pure wheat, thoroughly winnowed from all chaff. Do not let your discourses embrace so much that weakness shall be seen in the place of solid argument. Present the truth as it is in Jesus, that those who hear may receive the very best impression.*11LtMs, Lt 94, 1896, par. 5*

Speak short. Your discourses are generally double the length they should be. It is possible to handle a good thing in such a manner that it loses its flavor. When a discourse is too long, the last part of the teaching detracts from the force and interest of that which has preceded it. Do not wander, but come right to the point. Give the people manna from heaven, and the Spirit will bear witness with your spirit that it is not you that speaks, but that the Holy Spirit

speaks through you. The teacher of the Word of God must first talk with God, and then he can stand before the people with the Holy Spirit working upon his mind. If he faithfully co-operates with Christ, the promise will be fulfilled, "Lo, I am with you always." [*Matthew 28:20.*]11*LtMs, Lt 94, 1896, par. 6*

Be careful never to lose a sense of the presence of the Divine Watcher. Remember that you are speaking, not only to an unenlightened assembly, but to One whom you should ever recognize [as present]. Speak as though the whole universe of heaven were before you, as well as the hungry, starving company of God's sheep and lambs, which must be fed.11*LtMs, Lt 94, 1896, par. 7*

Those who claim to preach the Word should preach the Word, ever remembering that they are laborers together with God. He is their efficiency, and if He is given opportunity, He will work for them. If they are humble, if they do not rely upon their own supposed wisdom and ability, God will place arguments in their minds, and speak through their lips. He will also impress the minds of the hearers, preparing their hearts to receive the seed which is sown.11*LtMs, Lt 94, 1896, par. 8*

My brother, a daily work must be done for you by the power of God, or else, in stead of the Holy Spirit, the enemy of God and man will stand by your side. Under his influence weaknesses will appear in your work. The most precious points of faith relative to the salvation of the soul will be marred and mutilated in your hands.11*LtMs, Lt 94, 1896, par. 9*

Unless you change your manner of labor, you will give a faulty education to those who connect with you in the work. Let your heart struggle and break for the longing it has for God, the living God. Let nothing divert your mind from the work of God to unimportant matters. With all your God-given energies, work earnestly and prayerfully, calling upon the church to co-operate with you. Put no trust in yourself, but rest in the assurance that God is the Chief Worker. You are only His servant; and your work is to voice His words, "Ye are laborers together with God." [*1 Corinthians 3:9.*]11*LtMs, Lt 94, 1896, par. 10*

Take no glory whatever to yourself. Do not work with a divided mind, trying to serve self and God at the same time. Keep self out of sight. Let your words lead the weary and heavy-laden to carry their burdens to Jesus. Work as seeing Him who is at your right hand, ready to give you His efficiency and omnipotent power in any emergency.*11LtMs, Lt 94, 1896, par. 11*

The Lord God is your Counselor, your Guide, the Captain of your salvation. He goes before your face, conquering and to conquer. Dedicate yourself, soul and body, to Him, banishing all self-indulgence. Deny self; take up your cross, and work earnestly for the Master. Do not needlessly expend your strength by giving long discourses. This uses up the vitality, so that insufficient strength is left to devote to the most important part of the work—house to house ministry.*11LtMs, Lt 94, 1896, par. 12*

Teaching the Scriptures, praying in families—this is the work of an evangelist, and this work is to be mingled with your preaching. If it is omitted, preaching will be, to a great extent, a failure. You need to be jealous of yourself. You and your wife need to come close to the people by personal effort. Teach them that the love of God must come into the inner sanctuary of the home life. If you so desire, you may have the indwelling power of the Holy Spirit to help you in your work.*11LtMs, Lt 94, 1896, par. 13*

We are carrying the last message of mercy to a perishing world, and God calls upon us to bring freshness and power into our work. We can do this only by the aid of the Holy Spirit. Hereditary tendencies and wrong habits must be disciplined and oft crucified. Humble yourselves under the hand of God, for your ways are not God's ways, and you both have much to learn in the school of Christ.*11LtMs, Lt 94, 1896, par. 14*

I am hurrying to get this and other matters ready, that Willie may take them to you.*11LtMs, Lt 94, 1896, par. 15*

Last night these words of instruction were spoken to you: Counsel with your brethren. Your plans need the careful consideration of other minds. Warnings have been given in regard to depending upon men and trusting in their wisdom. The tempter aims to lead men astray by persuading them to cease looking to Jesus for

strength and efficiency, and make strength their arm. This has been done in many cases. Satan has laid his trap to catch men and win them to his side by trying to prevail upon them to depend upon their finite, erring fellow men. *11LtMs, Lt 94, 1896, par. 16*

But when a reproof is given on this point, the enemy takes the counsel given, and presents it in such a perverted light, that those who desire to follow their own judgment feel at liberty to plan and devise important measures without counselling with their brethren. Thus another error strives for recognition. Men go to an extreme in one direction, and if corrected, go to an extreme in the opposite direction. *11LtMs, Lt 94, 1896, par. 17*

You will be in danger of making mistakes if you move out in your own supposed wisdom. You need counsel. You have not the efficiency for all classes of labor, and you should not commence work in important places if there is danger that you will lay a foundation which you cannot complete. Light must be expressly given by God, and duty must be clear and unmistakable before one man or two men enter new and important fields. You need to counsel with your brethren, for there is danger that your mind will run too fast in devising plans and methods. *11LtMs, Lt 94, 1896, par. 18*

Words which never should have been uttered have been spoken to you with reference to your brethren. The misconceptions existing in other minds have been communicated to you, and your mind has been led in a train of speculative thought that is not safe or correct. Keep watch over your thoughts. Guard closely the impulses of your mind and heart. Words have been spoken that have led you to place more confidence in your own plans and methods than is right. Words slip from your lips unbidden and unsanctioned by God. Take heed lest, when the time come that you can prove yourself a friend and fill a friend's place by giving sound counsel, you are unprepared. *11LtMs, Lt 94, 1896, par. 19*

You must not walk independently of all counsel. It is your duty to counsel with your brethren. This may touch your pride, but the humility of a mind taught by the Holy Spirit will listen to counsel, and will banish all self-confidence. When counsel is given that conflicts

with your personal wishes, you are not to think that your own wisdom is sufficient for you to give counsel to others, or that you can afford to neglect the counsel given.*11LtMs, Lt 94, 1896, par. 20*

Wherever you may labor, there is need that you blend your efforts with those of other efficient laborers. You are not a complete whole; you cannot successfully complete a series of meetings by yourself, but you can do your part with other laborers. This may be humiliating to you; but it should not be, for God has given a variety of gifts, and He desires that these gifts blend in perfect harmony.*11LtMs, Lt 94, 1896, par. 21*

You need to realize the danger of viewing matters from your own standpoint and with your own eyes of discernment. It would be well for you to frankly state your plans to your brethren, that you may know how they appear to them when seen from their standpoint; for circumstances may be so vividly impressed upon your mind that it is impossible for you to give an all-sided judgment. Let your plans be closely investigated, and with earnest prayer commit your case to Him who knoweth all things. Counsel together. Let not the whisperings of your own mind or of other minds close the door of your heart against the counsel of the Lord's servants.*11LtMs, Lt 94, 1896, par. 22*

August 9, 1896

I have written this to you because it is a serious matter, involving serious consequences, which will affect future work in other localities. (Private. Brother Pallant needs no flattering words from you, for he has full estimation of his own abilities, and makes them appear by demeriting others. He does not realize that he is seeking to be first. He is not prepared to take upon him the responsibilities of a minister of the gospel, for he needs a humble heart and a contrite spirit. He needs to continue to give Bible readings, and when his brethren see that he is fitted to become a preacher of the gospel, this will be made manifest. You need caution.)*11LtMs, Lt 94, 1896, par. 23*

I cannot see why the canvassing work is not as good and successful a work as can be done for the Lord. Canvassers can become acquainted with the people, they can pray with them, and

can understand their true necessities. I have an article which was written some time ago in regard to canvassers, and if I can find it, I shall send it to you. From the light which God has given me, there is much responsibility resting upon the canvassers. They should go to their work prepared to explain the Scriptures, and nothing should be said or done to bind their hands. If they put their trust in the Lord as they travel from place to place, the angels of God will be round about them, giving them words to speak which will bring light and hope and courage to many souls. Were it not for the work of the canvasser, many would never hear the truth. *11LtMs, Lt 94, 1896, par. 24*

The canvasser should carry with him books and pamphlets and tracts to give away to those who cannot buy books from him. In this way the truth can be introduced into many homes. *11LtMs, Lt 94, 1896, par. 25*

Of all the gifts which God has given to man, none is more noble or a greater blessing than the gift of speech, if it is sanctified by the Holy Spirit. It is with the tongue we convince and persuade; with it we offer prayer and praise to God; and with it we convey rich thoughts of the Redeemer's love. By this work the canvasser can scatter the seeds of truth, causing the light from the Word of God to shine into many minds. *11LtMs, Lt 94, 1896, par. 26*

I sincerely hope that no mind will receive the impression that it belittles a minister of the gospel to canvass. Hear the apostle Paul's testimony: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." [Acts 20:18-21.] The eloquent Paul, to whom God manifested Himself in a wonderful manner, went from house to house, with all humility of mind, and with many tears and temptations. *11LtMs, Lt 94, 1896, par. 27*

I have been shown that the most precious ministry can be done by

canvassing, and that by ministers. By doing this work, they will obtain a varied experience, and will be doing the very work that the apostle Paul did.¹¹*LtMs, Lt 94, 1896, par. 28*

I copy an extract from an appeal made to our brethren in regard to canvassing for our periodicals and books: "The canvassing work is an important field for labor, and the intelligent, God-fearing, truth-loving canvasser occupies a position equal to that of the gospel minister. Then should the canvasser feel at liberty, and more than the ordained minister, to act from selfish motives? Should he be unfaithful to all the principles of missionary work, and sell only those books that are cheapest and easiest to handle, neglecting to place before the people the books which will give [the] most light, because by so doing, he can earn more money for himself? The canvassing work is a missionary work, and the field must be worked from a missionary standpoint. Selfish principles, love of dignity and position, should not be once named among us. The thought of seeking to become greatest should never come into our minds."¹¹*LtMs, Lt 94, 1896, par. 29*

Lt 95, 1896

Starr, G. B.

“Sunnyside,” Cooranbong, Australia

August 11, 1896

Portions of this letter are published in *Ev* 158-159, 445, 457-458, 463-464; *4MR* 36; *6MR* 194-195; *8MR* 196-197.

Elder G. B. Starr
Queensland, Australia

My Dear Brother:

I have some things to say to you. Do not exhaust your strength by giving long discourses. Search the Scriptures. Seek God in earnest prayer, that when you stand before the people, you may realize the solemn weight of the message which you are about to bear. Talk to the people in simplicity. Let your discourses be short. Handle only a few points, saving your vitality for the house to house work. Ministers too often stand before the people and deliver lengthy discourses, which in order to do good, need to be divided into three parts. The minds of the people are wearied by such discourses, and the truth loses its effect upon them. *11LtMs, Lt 95, 1896, par. 1*

Keep humble. In your ministry plead for the presence of the Holy Spirit, for nothing can be done without its aid. Never forget that you are a steward of the grace of God and a servant of the church for Christ's sake. Mingle no selfishness with your work; pray that self may be covered with the garment of Christ's righteousness. *11LtMs, Lt 95, 1896, par. 2*

Come close to the people in your work. If you can become better acquainted with them by canvassing, do that work. If you can bring the riches of the grace of Christ into their family circles; if, by simple, earnest prayer you can grasp the throne of the Infinite, and then flash the light you have received into the homes you enter, you are doing missionary work of the highest order. *11LtMs, Lt 95, 1896, par. 3*

I tell you in the name of the Lord that with your present force of workers, you are not prepared to engage in work in a hard place, where the prejudice is strong. If one half of the time usually spent in making a public effort were devoted to house to house teaching, till the people had become acquainted with the religious sincerity of the workers and with the reasons of their faith, it would be much better. After this work has been done, it could be decided whether a more expensive effort would be advisable. *11LtMs, Lt 95, 1896, par. 4*

Public efforts have been made which have accomplished good. Some have responded and received the truth, but oh, how few these have been. The Lord desires that the truth shall come close to the people, and this work can only be accomplished by personal labor. Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." [*Luke 14:23.*] There is a work to be done in this line that has not yet been done. Let God's workers labor for a time in the highways and hedges; let them teach the truth in families, drawing close to those for whom they labor. If they thus co-operate with God, He will clothe them with spiritual power. Christ will guide them in their work, entering the houses of the people with them, and giving them words to speak that will sink deep into the hearts of the listeners. The Holy Spirit will open hearts and minds to receive the rays coming from the Source of all light. *11LtMs, Lt 95, 1896, par. 5*

In God's service difficulties must be met and obstacles encountered. Events belong to God. His servants must meet with difficulties and opposition, for they are His chosen methods of discipline, and His appointed conditions of sure progress, advancement, and success. But I entreat the servants of the Lord Jesus to remember that here is a work which may be done quickly, without arousing that strong opposition which closes hearts to the truth. *11LtMs, Lt 95, 1896, par. 6*

If half the time now spent in preaching were given to house to house labor, favorable results would be seen. Much good would be accomplished, for the workers could come close to the people. The time spent in quietly visiting families, and when there speaking to God in prayer, singing His praise, and explaining His Word, will often do more good than a public effort. *11LtMs, Lt 95, 1896, par. 7*

Many times minds are impressed with tenfold [more] force by personal appeals than by any other kind of labor. The family that is visited in this way is spoken to personally. The members are not in a promiscuous assembly, where they can apply to their neighbors the truths they hear. They themselves are spoken to, earnestly, and with a kind-hearted solicitude. They are allowed to express their objections freely, and thus objections can be met with a "Thus saith the Lord." If this work is done in humility by those whose hearts are imbued with the love of God the words are fulfilled, "The entrance of thy words giveth light; it giveth understanding to the simple." [*Psalm 119:130.*]*11LtMs, Lt 95, 1896, par. 8*

There are numbers of families who will never be reached by the truth of God's Word unless the stewards of the manifold grace of Christ enter their homes and by earnest ministry, sanctified by the endorsement of the Holy Spirit, break down the barriers and enter the hearts of the people. As the people see that these workers are messengers of mercy, the ministers of grace, they are ready to listen to the words spoken by them. But the hearts of those who this work, must throb in unison with the heart of Christ. They must be wholly consecrated to the service of God, ready to do His bidding; ready to go wheresoever His providence leads them, and to speak the words He gives them. If they are what God desires, they shall be, if they are imbued with the Holy Spirit, they co-operate with heavenly agencies, and are indeed "laborers together with God." [*1 Corinthians 3:9.*]*11LtMs, Lt 95, 1896, par. 9*

When such a worker offers a prayer to God in the family where he is visiting, the hearts of the members are touched as they would not be by any prayer offered in a public assembly. Angels of God enter the family circle with him; and the minds of the hearers are prepared to receive the Word of God, for if the messenger is humble and contrite, if he has a living connection with God, the Holy Spirit takes the Word and shows it to those for whom he is laboring.*11LtMs, Lt 95, 1896, par. 10*

This work is just what is needed to soften and subdue hearts, but I have been shown that it is too sparingly done. I tell you in the fear of God that there is more sermonizing than ministering. The field is a large one, but the servants of God, by straining themselves

beyond their strength by their efforts to do much preaching, neglect the corners of the Lord's vineyard, and overlook the hundred weekly opportunities for doing good.*11LtMs, Lt 95, 1896, par. 11*

Light, light from the Word of God—this is what the people need. If the teachers of hHs word are willing, the Lord will lead them into close relation with the people. He will guide them into the homes of those who need and desire the truth, bringing them into the situations best suited to, their talents. And as the servants of God in the work of seeking the lost sheep, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit, they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development, for grace is given to answer to the demand, grace for grace.*11LtMs, Lt 95, 1896, par. 12*

I was once shown a place in which a tent effort had been made. Great preparations had been made, and the expense entailed was large. Enough was done to awaken the whole community, and in one sense it was awakened; but it was to warn of the dangerous errors held by those preaching the truth. An alarm was sounded, and falsehoods were repeated again and again. The stay-away argument was used with much effect. The laborers were much disappointed with their efforts; for only a few came to hear, and very few decided to obey the truth.*11LtMs, Lt 95, 1896, par. 13*

I was shown this same place at another time. I saw two Bible workers seated in a family, with the open Bible before them, they presented the Lord Jesus Christ as the sin-pardoning Saviour. Their words were spoken with freshness and power. Earnest prayer was offered to God, and hearts were softened and subdued by the softening influence of the Spirit of God. As the word of God was explained, I saw that a soft radiant light illuminated the Scriptures, and I said softly, "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled." [*Luke 14:23.*]*11LtMs, Lt 95, 1896, par. 14*

These workers were not boastful, but humble and contrite in heart, realizing always that the Holy Spirit was their efficiency. Under its

divine influence, indifference was dispelled, and an earnest interest was manifested. The precious light was communicated from neighbor to neighbor. Family altars which had been broken down were again erected, and many were converted to the truth.¹¹*LtMs, Lt 95, 1896, par. 15*

I saw that those who accepted the truth were represented as a little army, standing under the bloodstained banner of Prince Emmanuel. On this banner was inscribed, "The commandments of God and the faith of Jesus." [*Revelation 14:12.*] Their faces shone with a light expressive of inward joy, and in tones of gratitude they said, "Redeemed, redeemed by the blood of the Lamb." The words were then spoken by the heavenly messenger, "Search the Scriptures. Look as you have never looked before into the perfect law of liberty. It condemns every sin, and requires every virtue."¹¹*LtMs, Lt 95, 1896, par. 16*

God measures men by the light He has given them, by the opportunities which have been theirs. If those who have had great light do not consult their Guidebook at every step, inquiring, Is this the way of the Lord? Can I with safety walk in this path? their words and actions will be tainted with selfishness. They will forget God and walk in paths that God has not chosen for them. They will forget Christ; and they who do not receive Him as their personal Saviour will reveal hereditary and cultivated defects in their characters. Their conduct will be influenced by their own inclinations; their natural appetites will not be brought into subjection to the law of God. Selfishness will bind them hand and foot.¹¹*LtMs, Lt 95, 1896, par. 17*

The Word of God declares, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "On these two commandments hang all the law and the prophets." [*Luke 10:27; Matthew 22:40.*] The Lord has a controversy with his people, Many of them do not keep His commandments. As a people, we are far from being doers of the Word of God. Self, highly estimated, strives for recognition. We are told to love our neighbors as ourselves, but too often we disregard this command, walking far apart from those we should help, and cherishing self, calling for praise and

recognition. But unless we change this course, and diligently study and faithfully practice the word of God, we shall not be able to endure the perils of the last day. *11LtMs, Lt 95, 1896, par. 18*

“Wherefore lay aside all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.” *[James 1:21-25.] 11LtMs, Lt 95, 1896, par. 19*

“But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory (from character to character).” “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.” “Now thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.” *[2 Corinthians 3:18; 4:6, 7; 2:14.] 11LtMs, Lt 95, 1896, par. 20*

Lt 96, 1896

Smith, Uriah

“Sunnyside,” Cooranbong, New South Wales, Australia

June 6, 1896

This letter is published in entirety in *1SM 234-235*.

Dear Brother:

The enclosed pages present a few points which were opened to Sister White last night, and which she wished sent to you. She has for some days been suffering from the effects of cold and overwork, and is today unable to read or write. The matter was written out as she presented it. We sent some copies of articles and letters by the S. F. mail, which Sister White desired you to read; but as we were not certain that you were in Battle Creek, they were addressed to Elder Tenney, with directions that he read and forward to you.*11LtMs, Lt 96, 1896, par. 1*

Yours in the work, [(signed) M. Davis]*11LtMs, Lt 96, 1896, par. 2*

“The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” [*Galatians 3:24*.] In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.*11LtMs, Lt 96, 1896, par. 3*

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency

which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world. *11LtMs, Lt 96, 1896, par. 4*

The law of Ten Commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. *11LtMs, Lt 96, 1896, par. 5*

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. *11LtMs, Lt 96, 1896, par. 6*

The law is an expression of God's idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. "Great peace have they that love thy law; and nothing shall offend them,"—cause them to stumble. [*Psalm 119:165.*] *11LtMs, Lt 96, 1896, par. 7*

There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ is in harmony with heaven. "Mercy and truth are met together; righteousness and peace have kissed each other." [*Psalm 85:10.*] *11LtMs, Lt 96, 1896, par. 8*

Lt 97, 1896

Shannan, Brother

"Sunnyside," Cooranbong, Australia

December 26, 1896

Portions of this letter are published in *Ev 685*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother Shannan:

I am surprised and disappointed in you. I thought you to be a Christian, but I am compelled to ask, What does it mean when a man of your age and experience is led to pursue the course that you have followed? My brother, why should you and your wife express such bitterness against those whom I know to be conscientiously serving the Lord. During the little time that you were in Melbourne, how was it that you were drawn to those who were disaffected and in darkness? Your course has been laid out before me. Your course while you were in Melbourne was not right. You thought yourself able to discern aright, and you gave your opinions upon persons and things with all confidence and assurance, as if you knew that the statements you made were the decisions of a wise man who knew what he was talking about. But you were strengthening that which the Lord was condemning.¹¹*LtMs, Lt 97, 1896, par. 1*

You thought that the course of Brother Miller in separating from the office was all right, and pronounced it thus. But the Lord passed an altogether different decision. You did not look beneath the surface. You did not strengthen the things which God approves. You passed your human judgment, and thus sowed seeds which will produce a harvest of wrong.¹¹*LtMs, Lt 97, 1896, par. 2*

You heard something of the work of Brother John Bell. But you did not consider what you heard. You did not look into it closely. You did not pray most earnestly to God to enable you to understand that whether this was His Word or merely the words of a human agent.

With several others you gave your opinion that it was a good thing. But the Lord said not thus. Brother Bell used much Scripture, but it was misapplied and put in the wrong frame work. His theories would undermine the pillars of our faith, by destroying the proper order of the first, second, and third angel's messages. Your self-confidence led you to sanction that which you did not understand and had not investigated. *11LtMs, Lt 97, 1896, par. 3*

Brother Smith was in trial because he was not retained at the office. All respected this brother; but the expenses of the office were more than it could carry, and they must be limited. Temptation came to Brother Smith to misjudge and misconstrue the action of his brethren, and he has opened his heart to this temptation and misjudged his brethren. By thinking and speaking evil of his brethren, who moved according to the best light that they had, he has yielded to the enemy. Feelings have been created which should never have been strengthened by words. *11LtMs, Lt 97, 1896, par. 4*

Brother Muckersy also has opened his heart to temptation. Satan is vigilant and awake, ready to seize every opportunity. He has created thoughts and feelings which should never have been entertained, and has tempted Brother Muckersy to withdraw from his brethren. A very busy devil has been at work on this point, creating disaffection and disunion. Brother Shannan, you have acted on the enemy's side. You have strengthened his work. You did it ignorantly, but such ignorance is lamentable when it is acted out as wisdom. All the busy interested work you have done might better have been left undone. When your eyes are opened, you will wish that you had died rather than have been found working out and maturing the plans of the great adversary. *11LtMs, Lt 97, 1896, par. 5*

You came back to Cooranbong all prepared to look with suspicion upon the work, ready to misjudge and to take sides. You passed judgment which has led you to make the move of going to Africa. In this you did not seek wisdom of God, but of yourself. The Lord did not bid you go to Africa. *11LtMs, Lt 97, 1896, par. 6*

Under the temptations of the enemy, how could you unite with the family of Brother Hughes and do them harm by complaining to them

of your brethren and sisters, whose hearts you cannot read, and who you are liable to misjudge? By this means you instilled evil surmisings into their hearts. If your heart had been right with God, would you, in their state of spiritual weakness, have planted seeds in their hearts that will bear such a harvest? We have been hoping and praying for this family. God loves, and I love, every soul of them; but unless they are converted, they will lose heaven. Will you, then, place stumbling blocks before their feet?^{11LtMs, Lt 97, 1896, par. 7}

What harm you are doing your brethren. The Lord has opened this matter to me. If you knew what strangely crooked paths you are making for your feet, how many lame you are turning out of the way, you would be distressed and ashamed of your course. Have you thought this the way to show yourself approved unto God, a workman that needeth not to be ashamed?^{11LtMs, Lt 97, 1896, par. 8}

Have you thought of how far you are departing from the plain "Thus saith the Lord" in placing the Hughes family where no one can reach them? You discourage my soul. I have spoken to them in the name of the Lord. I bore a message to them from the Lord, which I have written out. I have been waiting for an opportunity to lay before them the light given me by the Lord. But by your indiscreet conduct you have closed the door of access to them. Did you not see a poor tempted soul, without moral courage to pray in the family, and without moral courage to give up the pipe? What have you done to help him? What have you done to encourage his family to consecrate themselves to God and to find solid foundation for their feet? You must give an account of your work to God. Will you wish to meet these souls in the judgment? Will you wish to hear them charge upon you the wrongs you have done them by fastening them in unbelief, by helping them to think and speak evil of their brethren?^{11LtMs, Lt 97, 1896, par. 9}

Why should you feel such bitterness? Why should you labor with all your entrusted capability to advocate that which the Lord has told you not to do? Have you thought that this was the way to secure the salvation of your soul? What have your brethren done to you that you should lose all love for them? Why should you hate them in

your heart? You have conversed with those who have not a vital connection with God, and have accepted their version of matters, as if they were walking in the light. You have united with disaffected elements, and have done your best to plant in their hearts the seeds of hatred for the men who are seeking to stand in their positions as stewards for the Master.*11LtMs, Lt 97, 1896, par. 10*

Your words have not been right words. You have done a work which is not a savor of life unto life, but of death unto death. It may be that this work has placed the Hughes family where we cannot reach them, where no human help can arrest their downward course.*11LtMs, Lt 97, 1896, par. 11*

How will you answer to God for this cruel work? The brethren toward whom you feel so bitterly are God's children. Their Master has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Matthew 25:40.*] These brethren feel that they have a duty to do by standing in their positions as faithful stewards. They are not working in their own interests. Had they stepped on one side, and given everything into your hands, these wicked, unchristian sentiments would not have come. But because your track has been crossed, you have acted in a way which shows that if your will and opinion is crossed in any way, you will depart from Bible principles, and your heart [will] be filled with hatred against those who have given no real cause for such feelings. You have not revealed a heart subdued and softened by the grace of Christ. With such a spirit as you have manifested, would it be safe for you to enter the family of God? Not as you are could you enter there. Unless you are converted, soul, body, and spirit, you will not compose part of the family of God.*11LtMs, Lt 97, 1896, par. 12*

"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterwards,

when he would have inherited the blessing, he was rejected; for he found no place for repentance, though he sought it carefully with tears.” [*Hebrews 12:12-17.*] *11LtMs, Lt 97, 1896, par. 13*

Consider these words, my brother and sister. Satan is an accuser of the brethren; Jesus Christ is a Restorer. Your influence, which has been so freely used against your brethren, is condemned by the Word of God. The Lord has shown pitying tenderness toward Brother Hughes. If he had obeyed the plain, simple Word of God, he would now have ranked under the bloodstained banner of Christ. His God-entrusted capabilities could have been exercised in behalf of the truth. Brother Hughes does not keep the commandments of God, and yet you have given him to understand that because he was willing to help and accommodate any one, he was nearer the kingdom than those brethren who were seeking to obey God. *11LtMs, Lt 97, 1896, par. 14*

Brother and Sister Shannan, you have been the human instrumentalities that Satan has effectually used to instill into the minds of this family sentiments which have confirmed them in their sinful course of action. You have been earnest co-workers with the adversary of God and the truth. Your words have stirred up the very worst feelings of the soul. This course of action does not reveal true love for these precious souls. Are they any happier since your connection with them? What have you done to restore in them the moral image of God? What have you done to draw them to Christ? What have you done to reveal in them the Christlikeness? *11LtMs, Lt 97, 1896, par. 15*

While you can appear to see and recognize all that is praise-worthy in those who will not obey God instead of their inclinations, so some one must reprove and exhort these erring ones, who greatly dishonor God by their unchristian example. “I charge thee therefore,” wrote Paul to Timothy, “before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word.” You are not to follow your own impulse. To every soul that lives and is in danger of losing eternal life by not giving his heart in obedience to Jesus Christ, “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.” [2 *Timothy 4:1, 2.*] *11LtMs, Lt*

Have you faithfully done your duty in this line, or have you failed to speak plainly of the errors and faults of those whom you pretended to respect? Apparently your course of action shows that you have more confidence in him than in your brethren; but do you tell him his faults, his dangers? Have you warned him that unless he changes his course, he cannot, will not, have the favor of God? Let me tell you, you have been, and are still, a deceived, deluded man in regard to a genuine Christian experience, and in regard to the performance of your duty without partiality and without hypocrisy.*11LtMs, Lt 97, 1896, par. 17*

You are prepared to yoke up with any one who will unite with you in your disaffection, to wound those who have not pleased you. What have your brethren done? They have tried to do their duty, and this is their offense. If you think that the course you have pursued is the course of a sincere Christian, if you think that you have loved God with all your heart, with all your mind, with all your soul, and with all your strength, and your neighbor as your self, you think wrongly. You have not demonstrated this love. You must yourself be converted and learn from Christ His meekness, His forbearance, His patience, and His love.*11LtMs, Lt 97, 1896, par. 18*

The Lord's people have always had trouble with different individuals. Many have brought with them into the church their own strong traits of character. They have not seen the necessity of subduing self, of overcoming their own strong passions. These persons cause much difficulty. Their own spirit wrestles for the preeminence. The enemy comes in and uses these elements to make trouble in the church and in the hearts of the people of God.*11LtMs, Lt 97, 1896, par. 19*

At the very time, Brother Shannan, when you should have stood shoulder to shoulder with your brethren, you and Brother Lawrence cherished your grievances and talked them over, meditating upon them and pouring over them. This is the very attitude you have placed yourselves in, tempting the devil to tempt you, that in your turn you might tempt others by thinking and speaking evil of their brethren. And while Brother Lawrence has been cherishing the root

of bitterness, whereby many have been defiled, he has been losing the love of God out of his heart. *11LtMs, Lt 97, 1896, par. 20*

“Wherefore lift up the hands which hang down, and the feeble knees.” [*Hebrews 12:12.*] Have you been doing this in the family of Brother Hughes? Have you given courage to these souls? Your principal missionary work has been to sympathize most unrighteously with yourself against those who were trying to do their duty in their position of trust. God does not accept such missionaries. *11LtMs, Lt 97, 1896, par. 21*

“And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.” “Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled.” [*Verses 13-15.*] Wherein were you diligent? Wherein were you watching unto prayer? You were full of fury because you thought you were not preferred before your brethren. This selfishness is abhorrent to God. You have made it hard as possible for those who were trying to do their work as well as they know how. *11LtMs, Lt 97, 1896, par. 22*

Brother Lawrence well knows, and Brother Shannan is not at all ignorant, of my mission and work in this country, my mission and work in Cooranbong, my efforts to help wherever I could. Both of you should have known that I was carrying a heavy load and was weighted down as a cart beneath sheaves. But in the place of trying to stand shoulder to shoulder as men of long experience in years and profession of godliness, bringing every entrusted talent to help in the work, self was your main center. You thought that you must be the ones specially favored. How does the Lord look upon you, who by your spirit and actions are scattering away from Christ instead of gathering with Him? *11LtMs, Lt 97, 1896, par. 23*

“Let your conversation be without covetousness,” the Word of God exhorts, “and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee; so that we may boldly say, The Lord is our helper. I will not fear what man shall do unto me.” [*Hebrews 13:5, 6.*] “Wherefore Jesus also, that he might

sanctify his people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing the reproach. For here we have no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good, and to communicate forget not; for with such sacrifice God is well pleased." [Verses 12-16.] "Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight." [Verses 20, 21.] *11LtMs, Lt 97, 1896, par. 24*

We had no surplus of means for the work here. Again and again I have been brought into strait places, where I could not pay my workers. For three months at a time we could not pay our store bills. Debts were accumulating. I hired a £1,000 at 5% interest that the work on the school ground might be kept moving. The workers received low wages, for all had to help to reduce expenses. May the Lord have compassion on those who at such a time, instead of doing what they could do, instead of looking unto Jesus, faithfully employing their time in the service of God, did nothing but talk over their supposed grievances, salting them down for food which could be given to others who should be tempted to think themselves hardly used. *11LtMs, Lt 97, 1896, par. 25*

If these men had looked away from self, and stopped thinking of self, if they had gone to work like men, putting heart and soul into the work, their temptations would have been scattered to the four winds. But when human beings set themselves as the judgment seat and pronounce sentence against their brethren, speaking evil of them, and working counter to them, thus laying stumbling blocks in the way of others whose hands hang down and whose knees are feeble, they do not the work of restoring, but of killing. They destroy in those who are feeble the only chance for their recovery from the snare of the enemy, and the blood of these souls will be upon their garments. *11LtMs, Lt 97, 1896, par. 26*

Brother Lawrence, you know not what manner of spirit ye are of. You have spoken of your grievances to each other. Your words

have been full of bitterness, and the Lord has written these words in His book, with all their results, the suspicion they will create, the distrust they will strengthen, the bitter, fibrous roots they will plant in the hearts of others, which will poison the faith and defile the souls of many. This is the way the matter in regard to your course of action has been presented to me. You have strengthened a spirit of evil speaking, of watching for evil, of creating unjust suspicion, of setting the thoughts and tongue on fire over trifling matters that will occur in any place where people are associated together. *11LtMs, Lt 97, 1896, par. 27*

The Lord designed to test and prove you. He designed to see whether you would make manifest that your hearts were drawing sap and nourishment from the True Vine, Jesus Christ, whether you would bear the genuine fruit of the parent stock, or the fruit of the natural, selfish heart. He watched to see whether you could be entrusted with the precious responsibilities which require men of sound, true, faith, men who can help those weak in the faith and strengthen those that are tempted, by making straight paths for their feet. The Lord will unite with His work only those who are willing to be crucified with Christ, who will make straight paths for their feet, lest the lame be turned out of the way. He would not entrust you with a position in His sacred work unless you were a daily converted man, under His special guidance. *11LtMs, Lt 97, 1896, par. 28*

You have been without charity. You have not tried to turn the thoughts of those with whom you talked into channels where they would feed upon the Word of God, which is Spirit and life, and which will cleanse their souls from all unjust suspicions. Have you entertained the idea that your course of action was perfect? As you caught at a supposed evil, talked it over, and fed upon it, rolling it, as a sweet morsel, under the tongue, presenting every act of your brethren in a distorted, perverted light, you were the enemy's very best agents. He is an accuser of the brethren. He accuses them day and night, and he has found allies in those who suppose themselves to be aggrieved. If these had been missionaries for God instead of being missionaries for Satan, creating differences and alienation, they would have done a work for God. *11LtMs, Lt 97, 1896, par. 29*

The One who was presenting these things before me, said to you, Read the seventh chapter of Matthew. Read the entire chapter solemnly. "Judge not that ye be not judged. For with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." [*Matthew 7:1-5.*]*11LtMs, Lt 97, 1896, par. 30*

This is the work that some who claim to be Christians have been doing. They have been helping Satan in his work of alienating brother from brother. In their hearts they have [been] cherishing roots of bitterness, whereby many have been defiled.*11LtMs, Lt 97, 1896, par. 31*

He who was presenting these things spoke with great solemnity: You have hindered the work which God desires to have accomplished in this locality. Your minds and hearts have been enlisted only so as to bring profit to your own individual selves. The Lord accepts no such service. Watch unto prayer. The Master has given you work in His service. He desires you to build up His kingdom by seeking to save perishing souls. But you have taken upon yourself a work which retards, which places God's own servants in the worst possible light. You have placed yourselves where you have advanced the work of the enemy. For this work, with all its consequences and results, God will bring you into judgment. God judges you, not by what you once were, but by what you are now. Had you heeded the Word of God, how different would have been your record.*11LtMs, Lt 97, 1896, par. 32*

Read carefully the *first chapter of James*. Do not turn away, saying, This has no reference to me, for it has special reference to you. Read (*verses 1-16*) slowly and prayerfully. Then read *verses 16-19*. Then spend a few minutes in silent prayer, asking the Lord to search your hearts as with a lighted candle, and reveal to you yourselves, for your words and actions testify against you before the whole heavenly universe. Read the verses one by one to the

close of the chapter, and then pray earnestly for the spiritual eye salve, that the heavenly anointing may cleanse you from the perverted ideas which are born of selfishness. Read the *third chapter of James*. This entire chapter should be read and studied. God help you to see. Let the words of *chapter four* be eaten. By practicing these words, create a different atmosphere about your souls. "Wherefore, my beloved brethren, be swift to hear, slow to speak, slow to wrath." [*James 1:19.*] *11LtMs, Lt 97, 1896, par. 33*

I have a message for Brother Shannan and Brother Lawrence. You have both revealed a spirit that God will not approve. The Lord will not bless you while you work counter to His Holy Spirit. Men of grey hairs should walk circumspectly and should give the young men, who are seeking to grow, every opportunity to come to the front. The older men should not feel it any dishonor to them for younger men, who must use their capabilities and who must fill their individual places and become men to be relied on, to come to the front. Those who are older should encourage the young to develop their talents. *11LtMs, Lt 97, 1896, par. 34*

We need men who will take hold of the work as if they meant it. The younger men must be given opportunities to develop. This settlement has been made in Cooranbong that talent may be recognized and developed. We have labored and prayed that the Lord would give us means that we might carry out His revealed plans; but because of unbelief we are behind. We feel keenly the necessity of workers who can be relied upon. But we have not means enough to pay workers unless they are willing to sacrifice. *11LtMs, Lt 97, 1896, par. 35*

I ventured to send to Africa for £1,000 that a start might be made on our buildings. If all are willing to engage in the work in faith, and will try to do their best with little means, saving every jot and tittle, in order that the money may go as far as possible to advance the work which God has said should be done, if the older men will work in harmony with the younger men, who need to have men of experience connected with them, all will move forward as the Lord would have the work move. The Lord knows every stroke that is made to advance His work. He is true, and will never disappoint those who put their trust in Him, and who are willing to be led and

guided by Him.*11LtMs, Lt 97, 1896, par. 36*

It is the duty of God's servants to work constantly with an eye single to His honor and glory. No man's person is to be respected or looked upon with admiration if his heart and soul is not enlisted in the work of God, unless he seeks to carry forward that work with self-sacrificing efforts. There are those who think more highly of themselves than they ought to think. They speak evil of their brethren because after a thing is done, they can look back and tell how differently they would have done it. But their forethought would not have been any better than that of their brethren had they been in their place. God sees that faults and imperfections have characterized the lives of the very ones who speak evil of their brethren.*11LtMs, Lt 97, 1896, par. 37*

Keep yourselves off the judgment seat. All judgment is committed unto the Son of God. Your words and your works will not be judged according to the light in which you view them, but according to God's unerring standard. By uniting and talking with those who have grievances, by emptying your heart of all the hard feelings and wounds and bruises you have sustained, you have made great blunders. God will hold you accountable for every seed of that kind which you have sown in human hearts. Satan will water the seed, and will inspire you with all bitterness and evil speaking and wrath and malice.*11LtMs, Lt 97, 1896, par. 38*

O, how could you suppose that you could be in harmony with Christ and do as you have done? You are departing from the Word of God, disregarding that Word, failing to act out the lessons of Jesus Christ. Talking with a solemn earnestness, the Counselor said, There are many who, when their own ideas and wills are crossed reveal a bitterness of spirit. They cherish the same feelings as an unconverted man. They watch for an opportunity to complain, and thus set a wrong example for others. "In that day," declares the Word of God, "shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one that is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a

word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.” [Isaiah 29:18-21.] *11LtMs, Lt 97, 1896, par. 39*

Here is one man professing to be a Bible Christian. But if everything does not harmonize with his ideas, he looks upon himself as abused. He feels justified in making a great fire out of a spark. Another brother in connection with the work of God thinks that he has been treated unjustly. What if they have? Does not the Lord know all about that? It would not be surprising if the human agent did not know himself, for the heart is deceitful above all things, and desperately wicked, who can know it? *11LtMs, Lt 97, 1896, par. 40*

A condition of things has been coming into existence that is not after the order of Christ. Those who look for evil, who are ready to charge with evil those who do not meet all their expectations by accommodating them and carrying out their ideas, who feel at liberty to judge their brethren and misconstrue their motives, are not Christians. Those who encourage and sustain persons who are not walking in the ways of the Lord are aiding Satan by doing his work. They are not feeding on Christ, the bread from heaven. They have ever lived for self. Self has been their center. As long as they can be first, all goes well. *11LtMs, Lt 97, 1896, par. 41*

I wish my brethren who shall read the words I am placing on paper to carefully consider that which I present before them. No man liveth to himself. Whatever course of action the human agent may pursue, others are influenced. God alone knows the extent of this individual responsibility. Apparent influence may be deceiving; real influence requires all that there is of a man. Whatever the position of surroundings of old or young, they carry with them an influence. Their responsibility is great. No one can be lax, self-indulgent, self-serving, and be counted worthy of eternal life. *11LtMs, Lt 97, 1896, par. 42*

God has given to each man his work, according to his several ability. All are to work to the same end. All have the same account to render to God. The general commander is over others. This position does not make him trustworthy, able to be depended on. His principles testify to the value of his services. If he is united by a

vital connection with God, then he can be trusted, because he knows how to obey God in all things, and therefore will feel the necessity of giving discreet and Christlike orders. The general is in a position where his influence is of the highest consequence; but the private soldier may be and should be just as careful as the commander of armies. The responsibility of each is great. *11LtMs, Lt 97, 1896, par. 43*

God requires that each one shall do his best, trading diligently and carefully on the talents given him. Because one is not in the highest place, it is not for him to say, My responsibility is small. I may be lax and self-indulgent. Some act in this way. They never increase in knowledge, but plod alone in an inferior line all their days, not because the Lord willed it thus; the Lord has not willed it thus, for He has said, “Be ye therefore perfect even as your Father which is in heaven is perfect.” [*Matthew 5:48.*] The defection of individual workers may be overcome if they have a will to grow out of childhood into youth and manhood. The mind is to be taxed and strengthened by a determination to know how to use all capabilities to the best advantage. *11LtMs, Lt 97, 1896, par. 44*

Never let your tongue and voice be employed in discovering and dilating upon the defects of your brethren, for the record of heaven identifies Christ’s interests with those whom He has purchased with His own blood. “Inasmuch much as ye have done it unto one of the least of these my brethren,” he says, “ye have done it unto me.” [*Matthew 25:40.*] We are to learn to be loyal to one another, to be true as steel in the defense of our brethren. Look to your own defects. You had better discover one of your own faults than ten of your brother’s. Remember that Christ has prayed, for these, His brethren, that they all might be one as He is one with the Father. Seek to the uttermost of your capabilities to be in harmony with your brethren to the extent of Christ’s measurement—as He is one with the Father. Then your evil thinking and evil speaking will cease. You will not become bitter and hard against them because they do not make enough of your merits and show special partiality to you. Those who are missionaries for the Master will have the spirit of truth and righteousness. *11LtMs, Lt 97, 1896, par. 45*

“Love as brethren, be pitiful, be courteous.” [*1 Peter 3:8.*] True

moral worth does not seek to make a place for itself by evil thinking and evil speaking, by demeriting others. All envy, all jealousy, all evil speaking, with all unbelief, must be put away from God's children.^{11LtMs, Lt 97, 1896, par. 46}

Satan works zealously to cause men to offend on this point. Those whose tongues are so free to utter words of criticism, the adroit questioner, who draws out expressions and opinions, which have been put into the minds by sowing seeds of alienation, are his missionaries. They may repeat the expressions they draw from others as originating with the ones they so slyly led on to forbidden ground. These persons seem always to see something to criticize and to condemn. They treasure up everything of a disagreeable nature, and then leaven others. Their tongues are ready to exaggerate everything evil. What a great matter a little fire kindleth! They scatter their fire brands, putting doubts and mistrust into other minds, falsifying because they view everything in a false light. Thus neighborhoods and churches are leavened.^{11LtMs, Lt 97, 1896, par. 47}

Jesus said to His disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." [*Matthew 16:6.*] His voice comes sounding down the lines to our time, "Beware of that misrepresenting tongue, which is not content unless leagued with the disaffected, with those who are tempted to think that they have been misused." Self, self, self, is their theme. They have become envious and jealous, and Satan has helped them, putting his magnifying glass before their eyes, until a mote looks to them like a mountain, and they think themselves the most abused persons in the world. With a beam in their own eye, they are very much interested in pulling the mote out of their brother's eye.^{11LtMs, Lt 97, 1896, par. 48}

It is satanic to be an accuser of the brethren, to delight to tell of the imperfections and wrongs of others. Those who suppose themselves to be God's missionaries, and yet work upon the minds of those who are weak and inexperienced in the faith, may see the time, if they are converted, when they will wish to counteract their past work. But it is not an easy matter to do this. Eternity alone will reveal on whose side everyone has been working, and the good or

ill they have wrought.*11LtMs, Lt 97, 1896, par. 49*

Shall the attributes of the enemy be revealed in the life-practice of professed Christians? Shall men who put on the armor, and stand as faithful sentinels for God, refusing to favor any man, and seeking to do the work God has given them to do with humble faith and sincerity, be despised by men who know not that they have given themselves to do the work of Satan? O, how much better it would be if those who thus judge others would themselves feed on the flesh and blood of the Son of God, studying and practicing the Word of God.*11LtMs, Lt 97, 1896, par. 50*

God works through those who see and understand the scarcity of means, and who seek to bind about every unnecessary expenditure by practicing the strictest economy, in order that the means shall go as far as possible. But there are those who seek their own advantage, who keep themselves foremost, who serve themselves always. These cannot understand the earnest efforts made by others to economize and advance the work. But the work done here on the school ground must be done by those who can do the work faithfully and with the least money, be they believers or unbelievers.*11LtMs, Lt 97, 1896, par. 51*

If those who claim to be believers in the truth for this time will not open or shut the doors for nought, if they have not the spirit of self-denial and self-sacrifice, if they regard self as their center, looking upon themselves as of such value that every little of their entrusted ability must command the highest wages or they will do nothing, not caring whether the work shall advance and strengthen or languish, God cannot be with them. They will do nothing unless they can say how it shall be done. If they are not accepted on their own terms, they make it as hard as possible for those who are trying to do their best. They take their talents and bury them in the world. They should give all their capabilities to the Lord, even though they may not receive the highest honor and remuneration, knowing that the reward for fidelity is not received in this life, but in the future immortal life. Then every man will be rewarded according to his work.*11LtMs, Lt 97, 1896, par. 52*

Men who have a large opinion of themselves are frequently in error,

but they will not confess this. Envy and jealousy are diseases which disorder all the faculties of the being. They originated with Satan in Paradise. After he had started on the track of apostasy, he could see many things that were objectionable. After he fell, he envied Adam and Eve in their innocency. He tempted them to sin and to become like himself, disloyal to God. Those who accept of his attributes will demerit others, misrepresent and falsify in order to build up themselves. These persons generally are incurable, and as nothing that defileth can enter into heaven, they will not be there. They would criticize the angels. They would covet another's crown. They would not know what to do, or what subjects to converse upon, unless they could be finding some errors, some imperfections, in others. *11LtMs, Lt 97, 1896, par. 53*

O that such ones would become changed by following Christ! O that they would become meek and lowly of heart by learning in the school of Christ! Then they would go forth, not as missionaries for Satan, to cause disunion or alienation, but as missionaries for Christ, to be peacemakers, to work with Christ in restoring, not to bruise and wound and mangle character. Let the Holy Spirit of God come in and expel this unholy passion, which cannot in the slightest degree survive in heaven. Let it die. Let it be crucified. Open the heart to the attributes of Christ, who was pure, holy, undefiled, without guilt. *11LtMs, Lt 97, 1896, par. 54*

“Keep thy heart with all diligence; for out of it are the issues of life.” [*Proverbs 4:23.*] The Word of God tells us that the heart is to be kept as a temple holy unto God. The unconverted heart is represented as a habitation for the evil one, who brings in a whole brood of unholy thoughts, and stirs up the natural passions. But the Spirit of God must cleanse the soul from its defilement. Every room must be purified. The conscience must be quickened by the Holy Spirit. Truth must take hold of the thoughts and the actions. Holy vigilance must keep guard, to spy out the approach of the enemy. Woe unto that man who falls asleep and lets the enemy take possession of his house. *11LtMs, Lt 97, 1896, par. 55*

Genuine conversion is needed, not once in years, but daily. This conversion brings a man into new relation to God. Old things, his natural temper, natural passions, and hereditary traits of character

pass away, and the man is renewed, converted, sanctified. But this work needs to be continued, or else the heart will become estranged from God, for just as long as Satan lives, he will make an effort to carry out his will. The human agent will constantly encounter a strong undercurrent. His heart needs to be barricaded by faithful watchfulness and unceasing prayer, else the embankment will give way, and like a mill stream, the undercurrent of natural and cultivated tendencies will sweep away the safeguard. Then the old objectionable traits of character will assert their sway. No renewed heart can keep in a condition of sweetness and grace without the application of the salt of the Word. Divine grace must be applied daily, else no man will stay converted. *11LtMs, Lt 97, 1896, par. 56*

It is the sufferings of our Redeemer in His life and death that makes it possible for fallen man [to] become refined and elevated. As the divine Substitute and Surety, He elevates the fallen race in character, and brings their minds into healthful sympathy with the divine mind. Those who are partakers of the divine nature see that true greatness means continual humiliation, self-denial, self-sacrifice. Those who have spiritual eyesight will discern that God does not honor those who are honored by the world, but those who are true to principle. *11LtMs, Lt 97, 1896, par. 57*

Ability and talents are God's entrusted gifts. They are to be given back to Him. They are to be improved to such a degree that they will not only bless the one who possesses these qualifications, but all within the reach of his influence. This position of responsibility it is not in his power to control. His influence is of value with God just according as he exercises his heaven-entrusted capabilities in the service of God, doing good at every turn, as if the whole heavenly universe were looking with interested eyes upon him, and deciding the quality of his course. *11LtMs, Lt 97, 1896, par. 58*

Well-doing is the only title to office. It is the living principles of the character of God revealed in the life that make men of value in God's sight. Those only should be retained in office, in places of authority, whose characters and influence show them to have an adaptation to the whole interests of the work. The person is nothing to be accounted of if he is not true as steel to maintaining in his own

life the principles of the character of God. That experience which builds man up, and glorifies him as sufficient to shine the highest, places him in the decisions of the heavenly councils as the lowest in the ranks. Self intercepts between the true education man must receive from the Great Teacher. We must learn Christ's lowliness and meekness in order to understand the requirements of God, in order to know what loyalty to God means, in order to represent God in character. *11LtMs, Lt 97, 1896, par. 59*

A man that has not a high and elevated idea of the sacred claims of God upon the human agent will always be in danger. If convenient, he will serve himself, betraying sacred trusts to do this. By education and practice, he will do this without compunction. His feet have stepped away from the straightforward path of principle and loyalty to God. That which is done once to serve self will be easier to do again. All the time, the one who serves self will become less and less susceptible to the Holy influence of the Spirit of God. *11LtMs, Lt 97, 1896, par. 60*

The principles of righteousness need to be cherished and cultivated. The redeemed are called, "The Order of the King of Righteousness." What is righteousness? The doing of the commandments of God, under all circumstances. Principles are everything in God's sight. Christ redeemed the fallen race, which was under forfeiture. He paid the ransom for men, and they are granted a probation, a test, to see if they will become loyal. Christ has purchased all the race. If they will not represent the character of God, if they choose to follow the impulse of their natural hearts, they will be treated the same as was Satan, because they have practiced his attributes. They have linked themselves with their own defective natures, and have followed the dictates of their unconverted hearts. *11LtMs, Lt 97, 1896, par. 61*

Through faith, that faith that works by love (to Jesus Christ,) and purifies the soul of its moral defilement, all have the privilege of being overcomers over every sinful trait of [character]. Through the provision that has been made for them, they may represent the character of Christ. All who are converted in mind and heart can do this through Christ Jesus. They are identified with the divine Son of God, one with Him as He is one with the Father. God would have all

understand that persons are nothing without principle.¹¹*LtMs, Lt 97, 1896, par. 62*

Principles after the divine similitude are everything, all and in all. Individually we are deciding our eternal destiny, whether we shall enjoy the highest honor, even an eternal weight of glory, or be ranked with Satan by possessing his character and dishonoring God by professing to be Christians when we are misrepresenting Christ. Those who choose to reveal the character of the arch deceiver identify themselves with the prince of darkness beyond the possibility of a change, because they choose not to see themselves as being wrong. This is the course Satan pursued.¹¹*LtMs, Lt 97, 1896, par. 63*

Lt 98, 1896

Shannan, Brother and Sister

"Sunnyside," Cooranbong, Australia

December 26, 1896

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother and Sister Shannan:

Wherein did you practice the Word of God when you made your home with Brother Prismall? Poor man, he has turned his face from Jesus Christ. The Lord has sent reproofs, warning him not to pursue the course he has followed. His only hope is to come off the devil's ground, and cease to be an accuser of the brethren. He thinks he has something to question and find fault with in everything, and in every man's teaching. In his eyes, no one is perfect. But he could give no greater evidence of his own imperfection of character. Read carefully the *third chapter of James*, and criticize yourself severely. *11LtMs, Lt 98, 1896, par. 1*

"Do you think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgeth another?" [*James 4:5-12*]. *11LtMs, Lt 98, 1896, par. 2*

“Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness.” [2 *Timothy* 2:14-16.] “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves in obedience to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy; for I am holy.” [1 *Peter* 1:13-16.] *11LtMs, Lt 98, 1896, par. 3*

Brother Prismall was given the privilege of building for time and for eternity upon the right foundation, the one sure foundation. Had he built upon this foundation laying stone upon stone in its proper place, the structure would have risen every day, growing in symmetry and beauty until the purposes of God were fully accomplished, and the top stone brought forth with shoutings of grace. “We are laborers together with God: ye are God’s husbandry, ye are God’s building.” [1 *Corinthians* 3:9.] Thus it is said of all who build on Christ Jesus. Let all who have been given the opportunity and privilege of being living stones in the spiritual house, depart from all evil, and let them reveal to the world that perfection of character which they expect others to reveal. Let them show that they are living stones, emitting light to all with whom they come in contact. *11LtMs, Lt 98, 1896, par. 4*

God has invited Brother Prismall to look upon Christ’s perfection of character, and by beholding become changed into His divine similitude, as all will be who are built upon Him. Being built upon Christ implies actual, personal contact with the Lord Jesus. This makes the human agent a living stone, and imparts to it a lustre which has the power of emitting light and attracting others to the great center. “Ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood.” [1 *Peter* 2:5.] *11LtMs, Lt 98, 1896, par. 5*

The Lord has pointed out the perils in the life of Brother Prismall,

and his defective character. But Brother and Sister Shannan poured out to him their grievances, and stated falsely that matters were all wrong on the school ground. They said that those who had been at work were doing everything wrong, and that they had no confidence in them. Thus the seeds of bitterness were planted, because Brother and Sister Shannan did not practice the Word of God. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail from the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled." [*Hebrews 12:12-15.*]*11LtMs, Lt 98, 1896, par. 6*

Brother Shannan, in Brother Prissall you saw a man who had not accepted the light, who did not heed the warnings given. As a faithful agent, he has been working out the will of the enemy. He has not a vital connection with God, and he has refused everything that in his estimation was not perfect. By his actions he has showed that were he in the place of God, he would have blotted from the universe all men as imperfect as himself, all men defective in doing that work for which they were appointed—to love God supremely and their neighbor as themselves.*11LtMs, Lt 98, 1896, par. 7*

A lawyer came to Christ, asking, "What shall I do to inherit eternal life?" The scribes and Pharisees were listening as spies and critics, seeking to catch some word from the lips of Him whose appointed work was to bring life and immortality to light. Christ reads every heart as an open book, and knows every thought lurking therein. He gave the lawyer the privilege of answering his own question. "What is written in the law? how readest thou?" He said. The scribes and Pharisees who were laying a trap for Christ were great sticklers for the letter of the law, although they did not keep it, either in spirit or letter. The lawyer answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." These words were spoken by one who had been put forward by the scribes and Pharisees to tempt Christ to speak words which they could use against Him. The greatest Teacher the world ever knew said in response, "Thou hast answered right: this

do, and thou shalt live.” [Luke 10:25-28.]11LtMs, Lt 98, 1896, par. 8

The lawyer, willing to justify himself, said to Jesus, “And who is my neighbor?” Jesus then related an incident which had recently taken place. A certain man, going from Jerusalem to Jericho had fallen among thieves, who had stripped him of his raiment, and wounded him, “and departed, leaving him half dead.” A priest passing by saw this man in distressing need of a friend, but he did not desire the trouble of caring for him. A Levite also came and looked on him, but the care of the sick man was too much trouble for him to undertake, and he “passed by on the other side.” [Verses 29-32.] But a Samaritan found the wounded man, and he had compassion on him. He did not pass by, and leave him in his helpless misery. He did the work which the others were unwilling to undertake. Yet the Samaritans were excommunicated by the Jews, and were made a byword; yet one of this class did the work which the priest and Levite refused to do.11LtMs, Lt 98, 1896, par. 9

The lawyer had asked, “And who is my neighbor?” [Verse 29.] Again Jesus arranged matters so that the decision should come from the lips of the lawyer. “Which <one> of these three thinkest thou was neighbor to him that fell among thieves?” He asked. And the answer came from the lawyer, “He that showed mercy on him.” By this answer the lawyer condemned, not only the course of the scribes and Pharisees, but his own practice. In order to be truthful, he condemned himself. He would not say, “The Samaritan,” but “He that showed mercy on him.” Christ said, “Go thou and do likewise.” [Verses 36, 37.]11LtMs, Lt 98, 1896, par. 10

O what principles are here laid down! What matchless teaching is given. What lessons are here given and immortalized. These words have opened rivers in the wilderness and streams in the desert. This is the work we are appointed to do. These words acted upon have laid the foundation for hospitals, for sanitariums. This teaching defines the true spirit that magnifies the law and fulfills it by perfect obedience. It shows that the law of God is a law of love.11LtMs, Lt 98, 1896, par. 11

The selfish priest and Levite represent a class who disobey the law of God, who do not love God supremely, or their neighbors as

themselves. “The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought again, that which was lost; but with force and cruelty have ye ruled them.” [*Ezekiel 34:4.*] This answers to the work that some in their blindness and selfishness have been doing. *11LtMs, Lt 98, 1896, par. 12*

The lesson that the Lord would have His people learn is that they must do the work appointed them of God. They must keep His commandments. The Lord gave Brother Shannan an opportunity to do the work appointed him, to overcome his own hereditary and cultivated tendencies; but he exalted himself as superior, as did the scribes and Pharisees. He demerited others, who were doing the work, not always, it may be, perfectly, but whose desire and aim it was to do service for God. *11LtMs, Lt 98, 1896, par. 13*

Brother Shannan could have done the work appointed him, as an intelligent Christian gentleman. He could have shown himself interested in the Lord’s work. He could have put himself on an equality with his brethren, counselling with them, exercising all his God-given wisdom and ability, speaking wise words, in season and out of season, to those that needed them. The Lord gave Brother Shannan this chance, but he did not do the work to which he was appointed. He let jealousy and suspicious thoughts come in. Thus he showed that he did not love God with all his heart and strength and mind, and therefore did not love his neighbor as himself. *11LtMs, Lt 98, 1896, par. 14*

No human being on the school ground in Cooranbong is faultless and incapable of making mistakes. No one is unerring in judgment. For this reason each one needs to talk less and pray a great deal more. Any who come here to locate or to engage in the work essential to be done, who will be so unkind and unchristian as to allow their self-esteem and self-sufficiency to lead them to criticize their brethren, and the work that others have been appointed to do, when, had they been in their place, they would not have done the work that has been done any more perfectly, might better go away. *11LtMs, Lt 98, 1896, par. 15*

It is much easier to tear the work of others to pieces than to show that had you occupied their place, you would have done any better, or even as well. The men working on the school ground have had to move under straitened circumstances. They have been almost destitute of means which they so much needed. They have tried to save money. Had they had the means, they could have taken advantage of circumstances, and saved something. Then they would have had more to show than they now have. But it is impossible for critics to tell justly what might have been done, and how much better it would have been had certain things been left undone.¹¹*LtMs, Lt 98, 1896, par. 16*

Aftersight will sometime reveal the mistakes of foresight. This has frequently been the case in the experience of those considered to be men of wise judgment. But the aftersight has the advantage of an experience which the foresight cannot have; and who shall be censured? Who shall tear to pieces another man's work? Since the workmen have finished the building on my place, I have not allowed myself to complain to this one and the other one, notwithstanding my aftersight has given me an experience which I would repeat should I have another building put up. Old as I am, I have learned lessons that I would not again repeat. Do you think, Brother Shannan, that no criticism could be made of the work appointed you to do? Do you think that all your management was without a flaw? But shall we spend our time and strength trying to hunt up every little thing that we think might be improved, and expatiate upon them? No; were I to do this I should not improve the matter, but would hurt my own soul.¹¹*LtMs, Lt 98, 1896, par. 17*

Brother Shannan, you have done a work in Cooranbong and Melbourne which, when your eyes shall be anointed with the heavenly eyesalve, you will wish you had never done. You have felt at liberty to carry to Melbourne salted down grievances, your evil thinking and evil speaking; and because you have not been favored as you thought you should be, you have criticized your brethren unmercifully, and in a most unchristian, unbrotherly manner. Read *Hebrews 12:12-15*.¹¹*LtMs, Lt 98, 1896, par. 18*

You have been counterworking the work of God. I am sorry that while on this ground you were not the right kind of a brother or

neighbor. The same unkind work of criticizing and accusing that you set in active operation in Hobart, and which the Lord revealed to me had done great injury to His work there, has been repeated here. You have made sharp criticisms and overbearing denunciations, so that the lame have been turned out of the way, and souls that can never be recovered have been driven onto the enemy's battleground.*11LtMs, Lt 98, 1896, par. 19*

I had so hoped that the rich opportunities of light and knowledge which were granted you here in Cooranbong would have helped you to do the work appointed you of God. But the condition of some souls in Melbourne at the present time is most lamentable. There are scavengers in the church who gather up little things, talking of them, and feeding on them. The leaven of criticism has been introduced by you, and unrighteous denunciations have been pronounced against God's people because you were not favored as you thought you ought to be. Your representations have been received by prejudiced minds. What a work will have to be done to correct this work of unrighteousness, to destroy the leaven of evil which you have put into the minds and hearts of others. In doing this work, you have hurt yourself, and have hurt poor, weak, spiritually crippled souls.*11LtMs, Lt 98, 1896, par. 20*

The Lord did not inspire you to do the work which you did in Melbourne. You worked directly contrary to the Word of God. You counteracted the work the Lord has given me to do—to set things in order. The influence of your misrepresentation of men and things in Cooranbong has been positively working in an opposite direction to the work which we have been called upon to do. Why did you do this? Because your natural feelings obtained the supremacy, irrespective of a plain "Thus saith the Lord." O how sorry I am for you, and for Jesus Christ, who has purchased at an infinite cost the human agents he has appointed to do the work in Cooranbong. How sorry I am for those into whose minds you have introduced the leaven of evil. This leaven has worked, absorbing to itself the sentiments upheld by you, and these sentiments have been passed on to others.*11LtMs, Lt 98, 1896, par. 21*

No man, high or low, experienced or inexperienced, can steadily maintain before his fellow men a pure, forceful life unless his life is

hid with Christ in God. The fruit borne by a tree testifies to the character of the tree. The greater the activity among men, closer should be the communion intercourse of the heart with God. When men fall into sin, it is commonly because of unsuspected weakness. When they stand in humility, in constant distrust of <self, and making God their trust,> grace and strength is given them by God.*11LtMs, Lt 98, 1896, par. 22*

Brother and Sister Shannan, the Lord is grieved with you. You could have done good missionary work in Melbourne had you gone from Cooranbong with the right spirit. But your words of evil, your expressions of distrust, your sweeping assertions against Cooranbong, were unjust and false. How much hard labor will be required to counteract the evil you have done. Should others criticize your course and magnify and talk over your actions, they would have fully as much justice on their side as you have had on yours when you have accused them. God alone reads the intents and the purpose of the heart.*11LtMs, Lt 98, 1896, par. 23*

In locating the school buildings in Cooranbong, we have moved under the leading of God. Had those who have come here had more earnest love for Jesus, they would have shown love one for another, that the world might have had the infallible evidence that God had sent His Son into the world. "By this shall all men know that ye are my disciples," Christ says. "If ye have love one to another." [*John 13:35.*] Until Christ's representatives are imbued with the Spirit of the Great Teacher, there will be an abundance of that inner, secret skepticism, which shuts the human heart against truth and against God. This is the leaven hidden in the meal, which permeates the whole mass.*11LtMs, Lt 98, 1896, par. 24*

My brother, your inconsistent course of action in Cooranbong and Melbourne, which has counteracted the work that has been done with painful, self-sacrificing effort, will bear its testimony in the judgment. God will never honor the church with complete success until its members shall come into conformity to His will.*11LtMs, Lt 98, 1896, par. 25*

Brother Prismall has virtually said, I am prevented from being a Christian by seeing so many faults in the church members with

whom I come in contact. My standard of Christian character is high, very high, and I cannot see any one who reaches it. My brother, who has given you the right to measure the characters of your fellow men? Judgment has been given only to Christ. He has lived humanity, and He alone can understand human weakness, and human striving to attain to Christian perfection. We must admit that there are counterfeit Christians in every church. But the tares and the wheat must grow together until the harvest. *11LtMs, Lt 98, 1896, par. 26*

“The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.” [*Matthew 13:24-30.*]*11LtMs, Lt 98, 1896, par. 27*

“His disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered, and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels and they shall gather out of his kingdom all things that do offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.” [*Verses 36-43.*]*11LtMs, Lt 98, 1896, par. 28*

Here we see that the church of Christ militant is not the church

triumphant. The church today is composed of wheat and tares. Not all who claim to be sons and daughters of God are this in truth. But the work of judgment has not been committed into our hands. Read carefully *Romans 2:1-11*. *11LtMs, Lt 98, 1896, par. 29*

The Lord has presented the spiritual condition of certain individuals before me. He has presented general principles, that all the church might be benefited. But to some He has come personally, seeking to bring them into a vital connection with Himself. He has given them reproofs and warnings, mercifully presenting before them their individual defects of character, telling them what they must do, and what they must be in order to be saved. Some have taken heed. They have made every effort to obey, and the Lord has blessed and honored them. But the spirit of criticism has been the meat and drink of some souls. The defective members of the church has been their theme of conversation. It has become habitual for them to see evil and to talk of evil. *11LtMs, Lt 98, 1896, par. 30*

It is a lamentable truth that there are tares, counterfeit Christians, in the church. But because of this will you look at them, and feed on their defective character? If you do, you too will be ranked among the tares. Christ is the only perfect pattern of Christianity. Let us hear what He says. "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." [*John 6:35, 51, 53-55.*] The same principles are found in *John 15*. The explanation of this is given, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [*John 6:63.*] *11LtMs, Lt 98, 1896, par. 31*

It is the privilege of all to feed on Christ. They need not feed on the real or supposed faults of their brethren. If they do, they will have a false Christian experience themselves, because they will be contentious, and will not obey the truth, but will obey

unrighteousness. Jesus Christ is to be your theme of conversation. He is the Sin-bearer. The Lord has not made Brother or Sister Shannan, or Brother Muckersy, or Brother Smith, or any of the brothers or sisters in the North Fitzroy church, sin-bearers. Christ, the Sin-bearer, must take away their sins, or they will perish miserably.*11LtMs, Lt 98, 1896, par. 32*

Christ never ordained that man should look to man, and make the defective characters of man a cause of stumbling or an excuse for imperfection. God commands every soul to repent of his own sins, confess his own sins, and be contrite in heart because of his own weakness of character. Christianity is a divine system of religion. The Bible is the code of conduct for every one.*11LtMs, Lt 98, 1896, par. 33*

No one can come to God through any other man. God commands men to repent of their sins, and come to Him just as they are, all covered with sin and pollution. They are to receive His crucified, only begotten Son into their hearts, and be one with Him as He is one with the Father. It is the privilege of all that are weary and heavy laden to come to Christ. "Take my yoke upon you," He says, "and learn of me; ... for my yoke is easy, and my burden is light."*[Matthew 11:29, 30.]11LtMs, Lt 98, 1896, par. 34*

When Brother Prismall shall fall upon the Rock Christ Jesus, and be broken, then the Lord can restore the moral image of God in him. But, my brother, you have an unsubdued heart. You have practically said, I will not perform my duty to God and to my fellow men until the weeds are rooted out of the church. Because of counterfeit professors, you refuse allegiance to God and to His commandments. But will another man's disloyalty to God help your soul, if you refuse to be loyal to God? The defections of professed Christians are no excuse for you to sin, and they will be no protection to you. O how foolish are men's subterfuges to screen themselves.*11LtMs, Lt 98, 1896, par. 35*

Christ's invitation is made to you personally. You must take Him as your personal Saviour, or you are lost, eternally lost. God has claims upon you, and these claims are made without consideration of any other person's perfections or imperfections. Brother Prismall,

you have a soul to save, or a soul to lose, just as though you were the only person in existence. The question of the salvation of your soul is a matter between you and your God. Turn away from the shortcomings of your brethren and sisters. You have an individual case pending in the courts of heaven. Have you secured the Advocate to plead for you?*11LtMs, Lt 98, 1896, par. 36*

The arch adversary is cheating your soul out of peace and hope and faith and joy in Jesus Christ. If you lose heaven it will be because you have been determined to have your own way at all hazards. If you would look at yourself with one half the keenness that you look at the motives and mistakes of others, you would be filled with terror, and would cry out, "What must I do to be saved?" [*Acts 16:30.*] Cast your helpless soul on Christ, and become, as it were, a little child. When tempted to criticize, seal your lips. Utter not a word before you ask God to help you and strengthen you by His grace. O, it is such a terrible thing to use the tongue and voice wrongly. These talents are given us by God to be used only to His glory.*11LtMs, Lt 98, 1896, par. 37*

In your family you need to cultivate patience. Put yourself under the control of God; submit your will to the will of God, and then you will live to do God's service. Commence now. Fall on the rock, and be broken. Let Jesus put His signature upon you. Then you will rejoice in the Lord always. "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing, but in everything, with prayer and supplication with thanksgiving let your requests be known unto God." [*Philippians 4:5, 6.*]*11LtMs, Lt 98, 1896, par. 38*

Tell all your troubles to the One who best understands how to help you. Rest your case in His hands, and believe that He hears your simple, heartfelt prayers. "And the peace of God, which passeth all understanding shall keep your hearts and minds through Jesus Christ." [*Verse 7.*] You need this peace, for you are very easily disturbed. You are educating yourself in this direction. But the peace of God, which comes through entire service to Him, will give you strength of nerve and brain. You will no longer be as you have been represented to me—taking no genuine comfort in yourself, and giving no comfort to those around you.*11LtMs, Lt 98, 1896, par. 39*

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be in you.” [Verses 8, 9.] Take heed to these words. *11LtMs, Lt 98, 1896, par. 40*

I do not want you to put this aside. I will again send you the communication which I sent you more than a year ago, and will ask if you received it. I dreamed that I asked you if you had received this letter, and you were very positive that you had not. This leads me to send it to you again, hoping that you will receive it. *11LtMs, Lt 98, 1896, par. 41*

I have been commissioned to write to you, since it has been shown me that you have <had> Brother Shannan’s <influence> united in the work which you have been doing for a long time; yes, during the whole of your life time. My brother, the humanity shown in Christ’s life must be shown in your life. Yield up your will to God, and He will deliver you from the thralldom of sin. He will arouse the spiritual nature, which you have neglected to keep alive. He will quicken your conscience, and bring you under the control of Christ. Living by faith and hope in Christ will satisfy the demands of a genuine humanity. Human nature can only be perfected by education, and this education can be obtained in the school of Christ. He is the greatest Teacher the world has ever known. *11LtMs, Lt 98, 1896, par. 42*

You have lost time, you have lost moral power, because the food you have given your mind has been the criticism of others. Be more concerned about your own personal relation to the kingdom of God than about expressing your disgust at other persons. Many are just as much disgusted with you as you are with those who criticize, accuse, condemn. Have you not served the enemy long enough in this line? Christ calls to you, Follow Me, and you shall not walk in darkness. [John 8:12.] *11LtMs, Lt 98, 1896, par. 43*

Christ not only uttered precepts, but He illuminated these precepts

by His life. He has been in humanity that which He enjoins every individual to be. This they can and will be if they join themselves to Christ. We are not to demand that we be ministered unto, but we are to minister. See what you can do to make others happy. Lighten the sorrows and relieve the distress of others. We are under obligation to do this. God demands it, and you cannot be loyal to Christ unless you discharge your duties by ministering to others. Let not your eager, watchful eye be ever looking for something to charge against others.*11LtMs, Lt 98, 1896, par. 44*

Our love toward men is to be like the Lord's. You can carry the needs and sorrows of men in your minds. When you have the mind of Christ, you will not feed upon the garbage of their faults and mistakes, but you will seek to help them. God would awaken in you a desire to think of others without despising their ways and manners. You are very far from perfect, but does God despise you? No; He is grieved with your course of action, yet He invites you as a sinner to come to Him and let Him take away your sins, your harshness, your exaggerated expressions, your accusing power.*11LtMs, Lt 98, 1896, par. 45*

Satan has used you a long time as his agent in this line, and will you not now step close to the bleeding side of Jesus? I tell you that you have no time to lose. Christ sets before you a perfect example. Will you consider this? Will you behold this? Will you talk of the perfection of Jesus Christ? On our behalf He surrendered ease, supremacy, honor, riches. For our sakes He became poor, that we through His poverty might be made rich. He submitted to suffering, even after He had accepted humanity; He bore insult, mockery, and the most cruel death [to] save you and me. "Let this mind be in you which was also in Christ Jesus." [*Philippians 2:5*.] Use your voice and tongue for the rest of your life to talk of the matchless depths of a Saviour's love.*11LtMs, Lt 98, 1896, par. 46*

Let not one word of evil speaking be expressed toward your brethren. God has not given you this work to do. You may feel all the disgust you please at the way you have employed your tongue in the past, for you have dishonored God and the truth. Give expression to the love you have for the perfect character of Christ. All His teachings are invested with a beauty that charms the mind.

His words breathe the inspiration of truth, and are weighted with eternal wisdom. Talk of the perfection of Christ until you become inspired with His loveliness of character. To see Christ is to see the Father.*11LtMs, Lt 98, 1896, par. 47*

The more you dwell upon Christ, and the less you exalt self, the more you will see to love and admire in Christ. He took our infirmities and carried our sicknesses. He was the Majesty of heaven, the high and exalted One; but He came to earth in human disguise. He never shrank from actual contact with man, nor required others to do the work from which His taste revolted. He never made the ignorance of human beings a subject of conversation. He went about doing good. His life was spent in purposes of holiness. His refinement never shut Him away from the lowly or the ignorant. He was not the one to tear to pieces and destroy, but He sought to restore the moral image of God in man.*11LtMs, Lt 98, 1896, par. 48*

This is your work. Do, I beseech of you, change square about. In view of the love of Christ for humanity, take up the cross, deny self, live the life of a Christian. Then you will strive for a pure and holy heaven. Let it be your highest aim to become Christlike. When any one comes to you with their burden of criticism, refuse to take up a reproach against your neighbor. Tell them that your eyes are fixed upon the Author and Finisher of your faith. If you love pure and perfect things, seek for them where they can be found. Manifest refinement in words, in spirit, and in character. Love all men as brethren. Christ's character formed within you will incline you to aim for sanctified humanity.*11LtMs, Lt 98, 1896, par. 49*

Our education is incomplete, whatever ideas we may have of grace and refinement, unless we are learning to be complete in Christ. God has not given us any sinful human being as our model. He has given His only begotten Son as our sample of character. And when we have the perfect Pattern to follow, if we do not represent Christ, we do our heavenly Father great dishonor. By devoting our thoughts and our tongue to the defects of professed Christians, we manifest the attributes of Satan.*11LtMs, Lt 98, 1896, par. 50*

Christ has specified what kind of fruit will always grow on the

Christian tree. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. (They surmise evil; they tear character in pieces.) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [*Matthew 7:15-20.*]*11LtMs, Lt 98, 1896, par. 51*

What kind of fruit is brought forth from the mind and heart that takes the supposed evil deeds on his neighbors for the subject of his meditation and his conversation? Evil speaking is condemned by the Lord Jesus. To unsettle the confidence of brother in brother is a most contemptible work, and should not be tolerated in those who claim to be Christians any more than taking the Lord's name in vain, for every word of accusing is as the sin of swearing,*11LtMs, Lt 98, 1896, par. 52*

"If any man among you seem to be religious, and bridle not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [*James 1:26, 27.*] "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [*Ephesians 4:29-32.*]*11LtMs, Lt 98, 1896, par. 53*

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." [*Galatians 5:22-26.*] "Be not

deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Let us not be weary in well doing; for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith." [Galatians 6:7-10.]*11LtMs, Lt 98, 1896, par. 54*

Here is a specification traced by the pen of inspiration of the character which every follower of Christ will reveal. It denotes not simply a character which centers and terminates in ourselves, but a loving, unselfish, generous regard for others. There are those who live and breathe and act for self. Such will never perfect a character after the divine similitude. Grace and refinement after Christ's order will never be revealed in the character as long as self is considered as the supreme object. Humanity after the divine Pattern will renew the spirit which renders us human in all our life practice. The man that studies Jesus and aims to reach His faultless character, will not ignore his relationship to humanity, for humanity, in the full acceptance of the term, will regard all men as brethren, with similar God-given abilities, aspirations, capacities, and similar need of help. Minister to one another, for happiness brought into the lives of others brings happiness to every soul that does this loving, unselfish work.*11LtMs, Lt 98, 1896, par. 55*

Inhumanity is the opposite of this. Man may have grand notions and wonderful ideas. He may have knowledge, but without love to his fellow man, he is as a sounding brass and a tinkling cymbal. Any harshness, injustice, or cruelty manifested in spirit or in words; any commands or injunctions savoring of an overbearing and dictatorial spirit, is sinful man's inhumanity. All who are imbued with the Spirit of Christ will build on Christ, the only true foundation of righteous humanity. And a righteous humanity will communicate with humanity, having a true sense of human brotherhood, a true love for man. God has paid an infinite price for man, in that while he was dead in trespasses and sins, He gave His life a ransom for his redemption, without distinction of rank, relationship, race, or knowledge. And man must show respect, not merely for his fellow man, but for the One who has shown His estimate of man.*11LtMs,*

The Lord God made man capable, giving him all the qualifications, that through the merits of Jesus Christ, he could obtain victories which would exalt him as a child of God, to win the immortal crown that fadeth not away. Any man that shall demerit his fellow man, and place himself as a hindrance to his winning the immortal crown, will receive according to his work. The outward appearance may be forbidding, but if with one hand he reaches forth to grasp his fellow brother's hand, while by faith he lays hold of Christ, what may he not accomplish?¹¹*LtMs, Lt 98, 1896, par. 57*

The one who sees the value of Christ's character is to reveal that character. Husband and wife each have a personality, as far as the salvation of their souls is concerned. The individuality of the husband cannot be submerged in the wife, or the individuality of the wife in the husband. Each individual life is God's personal property, and while they labor to do their utmost to help one another heavenward, not one principle in the lessons and teachings of Christ should be ignored. We are Christ's purchased possession, to do His work on the earth.¹¹*LtMs, Lt 98, 1896, par. 58*

Christ was the greatest Teacher the world has ever known. Was there ever a man that could find any defect, in speech or in character, in Him? And if not, it is safe to practice that humanity which you know to be perfect. Then you will sympathize with the One who desires to make you a partaker of His divine nature, to clothe you with His power. No man is to be permitted to interpose between Christ and our souls.¹¹*LtMs, Lt 98, 1896, par. 59*

The spell of a stronger and a perfect mind will be over us if we have a living connection with the Source of all-enduring strength. And gratitude must need be expressed for these continued mercies. In our divine life we shall be brought into captivity to Jesus Christ. We no longer live the common life of selfishness, but Christ lives in us. His character is reproduced in our human nature. Then the bitter, poisonous root of selfishness will be uprooted. Tender feelings, full of sympathy for the erring, take possession of the man or woman who has fallen on the Rock and been broken. It becomes a delight to do all His commandments. The tree must be made good in order

that the fruit may be good.*11LtMs, Lt 98, 1896, par. 60*

Man is of more value in the sight of heaven than he realizes. A sense of his responsibility as a possessor of humanity after the perfection of the similitude of Christ in human nature will make man understand as he has not before done, "Ye are not your own; for ye are bought with a price; therefore glorify God (not yourself) in your body and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] "I will make a man (if he will use the talents entrusted to him by God) more precious than fine gold; even a man than the golden wedge of Ophir." [*Isaiah 13:12.*]*11LtMs, Lt 98, 1896, par. 61*

Here, my brother, you can see your accountability and responsibility. You cannot be a Christian and despise one of those with whom Christ associated. Your fellow man may be weak in knowledge, he may be sinful, but by association with Christ, even though poor and degraded, he may be uplifted. Christ was divinity in human form. He assumed humanity that He might uplift man. Did He not love man in that He gave Himself to ransom him? Then shall man speak of his fellow man with scorn? Shall he lift up his soul unto vanity?*11LtMs, Lt 98, 1896, par. 62*

You could have been a real blessing, my brother, in the church, if you had placed yourself under the control of God. The cross of Calvary reveals Christ's redeeming work, and this has invested humanity with great possibilities, even eternal life in the kingdom of God, if they will eat of the flesh and drink the blood of the Son of God. The infinite sacrifice made for you and for me should call us to our duty.*11LtMs, Lt 98, 1896, par. 63*

The incarnation of Christ, His death, and His resurrection, are subjects upon which you should converse. They will close your lips, so that you will not help Satan in his work as an accuser of the brethren. The Lord's estimate of man, shown by the price He has paid for him, warns every one off the accuser's ground. Christ was not ashamed to assume our nature, and to submit to its liabilities. Then let each appreciate himself. I call upon you in the name of Jesus Christ of Nazareth to come out from the world and be separate. Now is the time for you to make your calling and your election sure. May the Lord bless you, and incline your heart to

honor Him by true service, is my prayer.¹¹*LtMs, Lt 98, 1896, par.*
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Lt 98a, 1896

Semmens, Brother

“Sunnyside,” Cooranbong, Australia

December 29, 1896

Previously unpublished.

Dear Brother Semmens:

I received your letter yesterday, and this morning we are sending you £10 that we happen to have on hand. Please let me know the amount that you wish to use at once, and I will try to get it for you. I wish you had stated the sum in your letter of yesterday, for we might have provided you with it. *11LtMs, Lt 98a, 1896, par. 1*

Enclosed you will find a letter that I have written to Sister Blombery. If you see no objections to it going, you may send it along. I am sure your wife will need help as she is not in a condition to give treatment at present. Your wife's sister is inexperienced, and it would not be safe to trust to her judgment. You need a woman that will do honor to the character of the work, one who feels that she is willing to work in any line, for we must have helpers who will be able to stand in any place that the situation demands. The cooking must not be left entirely with the matron. *11LtMs, Lt 98a, 1896, par. 2*

Sister Semmens will have her hands full, and should not be expected, with the care of her children, to give treatment for quite a while, if you expect her to preserve her health and to do a mother's duty to her children. I am sure she does need to understand that the babe in her arms needs to understand who is to rule. Your little boy needs altogether a different kind of training from what he has had. If children are brought into the world, they must be given the right kind of education from their babyhood. *11LtMs, Lt 98a, 1896, par. 3*

They must be taught to be in subjection to their parents. The first few months is the most important period, and to let the little one hold the lines in his tiny hands is giving up the control to Satan. He understands the situation perfectly. He knows that he can work his

will and take possession of the temper and disposition of the child. You must not allow your child to make you bend to its freaks and whims. You must bring it under the control of the will and mind of both father and mother. Take heed how you treat the little ones, Christ's own inheritance. Require obedience always, but more of this again. *11LtMs, Lt 98a, 1896, par. 4*

This Sister Blombery I wrote to some time ago, inquiring if she were prepared to help us when we needed help. She wrote me that she was ready to come, but must have £1 per week. At that time you were all broken up, so I did not answer. The next letter I got from her stated that she was waiting to hear what my decision was, also saying that she would work for 18/-. But I did not answer at once. Now something must be said, so I have written the enclosed letter. Is it not sufficiently guarded? I know that you must have someone besides your wife's sister, some woman of experience, and Sister Blombery is the only one I could think of. May the Lord direct. Willie and I have talked this matter over and decided that it would be well to correspond with this sister. I should like to hear from you right away. *11LtMs, Lt 98a, 1896, par. 5*

Lt 98b, 1896

Sister [Israel?]

“Sunnyside,” Cooranbong, New South Wales, Australia

May 21, 1896

Portions of this letter are published in *SD 53; ML 100; HP 116; 2MR 98*.

My Very Dear Sister:

I am much pained to hear of your affliction. The Lord has given me a message for you. His word to you is, “Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee. ... Since thou wast precious in My sight, thou hast been honorable: therefore will I give men for thee, and people for thy life. ... I will say to the North, Give up; and to the South, Keep not back: bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name: for I have created him for My glory, I have formed, yea, I have made him.” [*Isaiah 43:1, 2, 4, 6, 7.*]¹¹*LtMs, Lt 98b, 1896, par. 1*

My sister, you desire to please the Lord Jesus, and you can do this by believing that He has forgiven your sins. Will you not look to the Lord, and commit the keeping of your soul to Him as unto a faithful Creator? He loves you, and He does not want you to spend your days in mourning over your sins. Everything that God could do, He has done to manifest His great love and mercy to you. He “so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [*John 3:16.*] Then rest in the assurance of the love of God. Open the door of your heart, and let the sunbeams of Christ’s righteousness drive away the shadow of sadness and grief.¹¹*LtMs, Lt 98b, 1896, par. 2*

Not because we first loved Him did God love us; but “while we were yet sinners,” Christ died for us, making full and abundant provision

for our redemption. [*Romans 5:8.*] Although by our disobedience we have merited God's displeasure and condemnation, yet He has not forsaken us, leaving us to grapple with the power of the enemy in our own finite strength. Heavenly angels fight our battles for us, and co-operating with them, we may be victorious over the powers of evil. Trusting in Christ as our personal Saviour, we may be more than conquerors. *11LtMs, Lt 98b, 1896, par. 3*

"Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." [*Isaiah 42:5-7.*] This precious assurance of God to His Son, His anointed, embraces all who receive Jesus Christ, for John says, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." [*John 1:12.*] To every one the Lord presents terms of mercy. As we draw nigh to Him by faith, He draws nigh to us, adopting us into His family, and making us His sons and daughters. *11LtMs, Lt 98b, 1896, par. 4*

By disobeying the commands of God, man fell under the condemnation of the law. This fall called for the grace of God to appear in behalf of sinners. We would never have learned the meaning of this word "grace" had we not fallen. God loves the sinless angels who do His service and are obedient to all His commands; but He does not give them grace. These heavenly beings know naught of grace; they have never needed it, for they have never sinned. Grace is an attribute of God shown to undeserving human beings. We did not seek after it, but it was sent in search of us. God rejoices to bestow this grace on everyone who hungers for it, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we will receive this gift. *11LtMs, Lt 98b, 1896, par. 5*

But God does not use this grace to make His law of none effect, or to take the place of His law. "The Lord is well pleased for His

righteousness' sake; He will magnify the law, and make it honorable." His law is truth. "He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles will wait for His law." [*Isaiah 42:21, 4.*] God gave to man a perfect law. An imperfect law would have perpetuated sin, made God the author of sin. Jesus came to condemn sin in the flesh, to bear the curse of sin for us; and He took the law from beneath the feet of those that were trampling upon it, and made it honorable. He kept His Father's commandments, and only by being a partaker of the divine nature can man keep them.*11LtMs, Lt 98b, 1896, par. 6*

God's grace and the law of His kingdom are in perfect harmony; they walk hand in hand. His grace makes it possible for us to draw nigh to Him by faith. By receiving it, and letting it work in our lives, we testify to the validity of the law; we exalt the law and make it honorable by carrying out its living principles.*11LtMs, Lt 98b, 1896, par. 7*

"Ye are My witnesses, saith the Lord, and My servants whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord, and beside Me there is no Saviour. I have declared, and have saved, and have showed that there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God." [*Isaiah 43:10-12.*] How may we witness for God? By continuing in disobedience and transgression? No; by rendering pure, whole-hearted obedience to God's law. If we will let Him, He will manifest Himself in us, and we shall be witnesses, before the universe of heaven and before an apostate world who are making void the law of God, to the power of redemption.*11LtMs, Lt 98b, 1896, par. 8*

My sister, do not try to carry your own sins, because they have been borne by the great Sin-bearer. The only begotten Son of God voluntarily met the claims of God's violated law. Being one with the Father, He was able to bear the penalty of our disobedience. His divinity, connected with humanity, bore the sins of the whole world. By taking humanity, Christ has exalted the human family. His divinity grasps the throne of the Infinite in behalf of man. As our substitute, He took our sins upon Himself, and now intercedes

before the Father in our behalf. *11LtMs, Lt 98b, 1896, par. 9*

“Not by works of righteousness, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour.” [*Titus 3:5, 6.*] Christ was stricken of God and afflicted on our behalf. “In all things it behoved Him to be made like unto His brethren that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of His people.” “For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.” [*Hebrews 2:17, 18.*] Poor, tried, suffering soul, Jesus loves you. “A bruised reed shall He not break, and smoking flax shall He not quench.” [*Matthew 12:20.*] He died on Calvary’s cross for you. His sacrifice is all-sufficient and you may be complete in Him. *11LtMs, Lt 98b, 1896, par. 10*

But you cannot possibly save your own soul. Only by the efficacy of the blood of Jesus Christ can you be saved. Why keep your eyes fastened on yourself when your Saviour stands beside you, saying, “Come unto Me, all ye that labor, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [*Matthew 11:28-30.*] “Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” [*Isaiah 41:10.*] Lay your sins on Me. *11LtMs, Lt 98b, 1896, par. 11*

Jesus has sent us a letter from heaven, which gives us an account of the love He has bestowed upon us. If studied, this letter will bring comfort to the distressed and hope to the perishing. My sister, will you not read this letter from God, and try to comprehend the love He has for you? Cease thinking and talking of yourself, let your mind dwell on Jesus and His love, and let that love abide in your soul. *11LtMs, Lt 98b, 1896, par. 12*

Satan will come to you saying, You are a sinner. But do not let him fill your mind with the thought that because you are sinful, God has cast you off. Say to him, Yes; I am a sinner, and for that reason I need a Saviour. I need forgiveness and pardon, and Christ says

that if I come to Him I shall not perish. In His letter to me I read, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [1 *John* 1:9.] I will believe the word He has left for me. I will obey His commands. When Satan tell you that you are lost, answer, Yes; but Jesus came to seek and to save that which was lost. The greater my sin, the greater my need of a Saviour. *11LtMs, Lt 98b, 1896, par. 13*

The moment you grasp God’s promises by faith, and say, I am the lost sheep that Jesus came to save, a new life will take possession of you, and you will receive strength to resist the tempter. But faith to grasp the promises does not come by feeling. “Faith cometh by hearing, and hearing by the word of God.” [*Romans* 10:17.] You must not look for some great change to take place; you must not expect to feel some wonderful emotion. The Spirit of God must make an impression on your mind. *11LtMs, Lt 98b, 1896, par. 14*

My sister, will you not take God’s word on trust, saying, He loves me; He gave His life for me; and He will save me. O that the Lord would work in your behalf! Look away from yourself to Jesus. Embrace Him as your Saviour. Cease to bemoan your helpless condition. Looking to Jesus, the Author and Finisher of your faith, you will be inspired with hope, and will see the salvation of God. When you feel tempted to mourn, force your lips to utter the praises of God. “Rejoice in the Lord alway.” [*Philippians* 4:4.] Is He not worthy of praise? Then educate your lips to talk of His glory and to magnify His name. *11LtMs, Lt 98b, 1896, par. 15*

Christ longs to see you resist the adversary of souls. Lift your heart to the Lord, for He is waiting to comfort and strengthen you. Repeat over and over again, Christ will do all for me. When accused by the ruler of the synagogue for healing a woman on the Sabbath day, Jesus answered, “Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond?” [*Luke* 13:16.] And today, my sister, the Lord says to you, Be not discouraged, but cast your burdens upon Me. You cannot carry your own sins. I will take them all, and will bring to pass that which is good for My people and My servants, and good for thine own soul. *11LtMs, Lt 98b, 1896, par. 16*

Your loved ones may be buried in the grave, but I am the resurrection and the life. I was dead, but I am alive forevermore. Your friends may be estranged from you, and you may obtain from them no encouragement or solace. They may speak words to you which do not heal the bruises of sin and bereavement. But if you will trust in Me, you will not want any good thing. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." "Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength." [*Isaiah 26:3, 4.*]*11LtMs, Lt 98b, 1896, par. 17*

Never has a soul that trust in Jesus been left to perish. "I, even I, am He;" the Lord declares, "that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together: declare thou, that thou mayest be justified." [*Isaiah 43:25, 26.*] "I have not spoken in secret, in a dark place of the earth. I said not unto the seed of Jacob, Seek ye Me in vain: I the Lord speak righteousness, I declare things that are right." "Look unto Me, and be ye saved, all the ends of the earth: for I am the Lord, and there is none else." [*Isaiah 45:19, 22.*] Respond to the calls of God's mercy, my sister, and say, I will trust in the Lord and be comforted; for Thou hast loved me. I will praise the Lord; for His anger is turned away.*11LtMs, Lt 98b, 1896, par. 18*

Lt 98c, 1896

Sister [Israel?]

“Sunnyside,” Cooranbong, Australia

May 20, 1896

Previously unpublished.

My Dear Sister:

I have a word for you this morning. “Because Thy lovingkindness is better than life my lips shall praise Thee.” [*Psalm 63:3.*] “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice, inasmuch as ye are partakers of Christ’s sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy.” [*1 Peter 4:12, 13.*] Let us be thankful and praise the Lord. Let your heart receive the rich current of His love. As Jesus prayed for His disciples on the earth that they might be kept from evil, be sanctified through the truth, and be with Him where He is in the Father’s house, so He prays for us. He lives to make intercession for us. He alone can give us [a] supply of His Spirit.*11LtMs, Lt 98c, 1896, par.*

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The Spirit was given at first to set us right, and the supply of the Spirit is constant to keep us right. Then let your heart be at peace in Jesus Christ. Do not worry, do not be continually fearful that you will lose His grace. Just quietly trust yourself in the hands of Jesus, who loves you and will bless you. The immutability of His divine nature prevents any change in His love. Day after day show your trust in Jesus. You have a perfect right to let your heart be free in His love, and without one fear or questioning doubt praise Him, for it is your privilege. Whoso offereth praise glorifieth God. He has united you to Himself in a love firm and strong and sure.*11LtMs, Lt 98c, 1896, par. 2*

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” [*Romans 8:35.*] Thus writes the beloved apostle Paul. Do

not worry. "Be still and know that I am God." [*Psalm 46:10.*] This is a great and very precious privilege. You love Jesus, and Jesus loves you. Your love to Jesus may oft appear feeble and fluctuating, yet is never failing, being supplied with His fulness, which is never failing. No one can separate a believer from Christ, or Christ from a believer. The apostle refers not to our love to Jesus, but the love of Jesus to us. You are beloved of Jesus. He died for you, and ever liveth to make intercession for us. Sweet and precious truth. He loves us in truth! He loves us as His sheep.¹¹*LtMs, Lt 98c, 1896, par. 3*

Christ is represented as the shepherd, and highly values His sheep. He loves every sheep of His flock, and He loves every lamb, and calls each one by name. He loves to care for them, and show them the uttermost kindness. You are His sheep, under His tender watchcare. No amount of tribulation shall separate you from Christ. However much a shepherd may love his sheep, he loves his sons and daughters more. Because they are the gift of His Father, and the reward of His work, He loves them. Not only for His Father's sake, but for their own sake He loves them. He loves them as His children. He loves you. Therefore trust.¹¹*LtMs, Lt 98c, 1896, par. 4*

Lt 98d, 1896

Sister [Israel?]

“Sunnyside,” Cooranbong, Australia

May 12, 1896

Previously unpublished.

Dear Sister:

Will you not bring all your troubles to Jesus? I have these words for you this morning, “Sufficient unto the day is the evil thereof.” [*Matthew 6:34.*]^{11LtMs, Lt 98d, 1896, par. 1}

“Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [*Matthew 11:28-30.*] He lays no galling yoke upon your shoulders. Whatever care we may have, the Lord Jesus says if we bring that to Him, He will give us rest. He says, Lay your burdens upon Me.^{11LtMs, Lt 98d, 1896, par. 2}

We shall never know until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens He has borne for us, and how many burdens He would have been glad to have borne if His children would only bring them to Him, and let Him take them and carry them for them. He is our burden-bearer. He hath carried our griefs, and sympathized with our sorrows. If we will only let Him, He will take away our sins. He came to call sinners to repentance. He wants to remove every sin from our souls and bury them in the depths of the sea. He is your sin-pardoner. He loves you.^{11LtMs, Lt 98d, 1896, par. 3}

He, our precious Saviour, is called our everlasting Father, and each believing child is loved by Him with a peculiar love. We have no certain abiding place here, for we are pilgrims and strangers, seeking for that better country, whose builder and maker is God. We are to travel on by faith, believing in Him at every step, for He

carries our burdens as we journey along; and it is God's will we should trust in His love who has given us His only begotten Son, that all who believe in Him should not perish, but have everlasting life. The Lord Jehovah has given us Jesus to make an atonement for our sins, then do not let us bind the harrowing remembrance of all the evils and sins of which we have been guilty in our past life.¹¹*LtMs, Lt 98d, 1896, par. 4*

The Lord Jesus assures us by asking, "Who can bring a charge against God's elect?" [*Romans 8:33.*] It is Christ that died to atone for our sins, to become our surety. No one of the host of Satan can pass condemnation upon a child of God who believes in Him as his personal Saviour, because God justifies him.¹¹*LtMs, Lt 98d, 1896, par. 5*

No power of evil angels can separate you from Christ if you believe and trust in Him as your Sin-bearer, for He identifies His interest with you. He will carry your individual sorrows. He says, Bring them all to Me, I will carry them for you. He holds out to you the strongest consolation. He challenges the whole force of Satan's accusing power, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" [*Verse 35.*] He loves His children as Himself, and the Father loves all who believe in Jesus as He loves His Son. They are as Himself, for their life is hid with Christ in God.¹¹*LtMs, Lt 98d, 1896, par. 6*

Lt 98e, 1896

Sister [Israel?]

“Sunnyside,” Cooranbong, Australia

May 7, 1896

Previously unpublished.

Dear Sister:

We have a precious Saviour. Before Christ left His disciples He made them the promise, “And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments.” [*John 14:13-15.*] Here is a test for your love. You are to express to the world that love by obedience. “And I will pray the Father, and He will give you another comforter, that He may abide with you forever, even the Spirit of truth, which the world cannot receive, because it seeth Him not, neither knoweth Him; for He dwelleth with you, and shall be in you.” “I will not leave you comfortless, I will come to you.” [*Verses 16-18.*]*11LtMs, Lt 98e, 1896, par. 1*

How can you or I doubt these words so full of assurance, so big with promise? “Without faith it is impossible to please God.” [*Hebrews 11:6.*] Then cherish faith. You please the Lord Jesus when you show your love for Him by believing His words. If you doubt the words of Jesus Christ in His promises given you, it is impossible for you to live a useful life, blessing others with your cheerfulness and hopefulness. Unbelief acts like a paralysis upon the spiritual energies. It causes mourning and weeping and sadness. Your own soul cannot reflect the bright beams of the Sun of Righteousness, and you will become as the shadow of death. But this need not be.*11LtMs, Lt 98e, 1896, par. 2*

The Lord wants you, my sister, to have the joy of faith. Cheerfulness is to be cherished, encouraged, and it will grow by expressing hope and talking faith. Bring cheerfulness and hope into the home. Delight your soul in the Lord by communing with Him.

How high and pure and satisfying is the healing joy that abides in the soul after the dark brooding of despairing hope has been eclipsed. Then comes the presence of the sunbeams of the righteousness of Christ, an experimental knowledge of the love of Jesus dwelling in the soul.¹¹*LtMs, Lt 98e, 1896, par. 3*

Let your own words stimulate your faith. "If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you that My joy might remain in you, and that your joy might be full." [*John 15:10, 11.*] Think and constantly dwell on the precious love of God. Jesus is the wellspring of life. He ever liveth to make intercession for us. He can and will guide us into all truth. He Himself has announced that He came to heal the broken-hearted, to set the captive free. Then receive for your individual self all that Christ is willing to do and longs to do for you. He will bring gladness to your heart, that has been so long depressed. Be of good cheer, because Jesus Christ is your Healer. Say over and over, Lord, to whom shall we go? Thou hast the words of eternal life.¹¹*LtMs, Lt 98e, 1896, par. 4*

Lt 99, 1896

n.a. [Sister]

Duplicate of *Lt 49, 1896*.

Lt 100, 1896

Tait, A. O.

“Sunnyside,” Cooranbong, Australia

August 27, 1896

This letter is published in entirety in *1888 1607-1615*.

Elder A. O. Tait
Battle Creek, Michigan

Dear Brother:

I have not written you much because I knew that that which I should write you would only increase your burden and intensify the painful feelings you must have, while there is no hope that you can in any way relieve the situation. *11LtMs, Lt 100, 1896, par. 1*

I feel very sorry for Brother Olsen. I have written him much in regard to the situation. He has written back to me, thanking me for the timely letters, but he has not acted upon the light given. The case is a mysterious one. While traveling from place to place he has linked with him as companions men whose spirit and influence should not be sanctioned, and the people who repose confidence in them will be misled. But notwithstanding the light which has been placed before him for years in regard to this matter, he has ventured on, directly contrary to the light which the Lord has been giving him. All this confuses his spiritual discernment, and places him in a relation to the general interest, and wholesome, healthy advancement of the work, as an unfaithful watchman. *11LtMs, Lt 100, 1896, par. 2*

He is pursuing a course which is detrimental to his spiritual discernment, and he is leading other minds to view matters in a perverted light. He has given unmistakable evidence that he does not regard the testimonies which the Lord has seen fit to give His people as worthy of respect or as of sufficient weight to influence his course of action. *11LtMs, Lt 100, 1896, par. 3*

I am distressed beyond any words my pen can trace. Unmistakably,

Elder Olsen has acted, as did Aaron, in regard to these men who have been opposed to the work of God ever since the Minneapolis meeting. They have not repented of their course of action in resisting light and evidence. Long ago I wrote to A. R. Henry, but not a word of response has come from him to me. I have recently written to Harmon Lindsay and his wife, but I suppose he will not respect the matter sufficiently to reply.*11LtMs, Lt 100, 1896, par. 4*

From the light God has been pleased to give me, until the home field shows more healthful heart beats, the fewer long journeys Elder Olsen shall make with his selected helpers, A. R. Henry and Harmon Lindsay, the better it will be for the cause of God. The far away fields will be just as well off without these visits. The disease at the heart of the work poisons the blood, and thus the disease is communicated to the bodies they visit. Yet, notwithstanding the sickly, diseased state of things at home, some have felt a great burden to take the whole of believing bodies under their parental wings. But if the institutions which God has established have spiritual discernment, they will not concede to these paternal propositions. It is not in the order of God that a few men shall manage the great interests throughout the field.*11LtMs, Lt 100, 1896, par. 5*

Many of the men who have acted as counsellors in board and council meetings need to be weeded out. Other men should take their places, for their voice is not the voice of God. Their plans and devisings are not after the order of God. The same men have been kept in office as directors of boards until, under their own management and their own opinions, common fire is used in the place of sacred fire of God's own kindling. These men are no more called Israel, but supplanters. They have worked themselves so long, instead of being worked by the Holy Spirit, that they know not what spirit impels them to action.*11LtMs, Lt 100, 1896, par. 6*

The college at Battle Creek would be better if it had been only one half as large, and if the other half had been located far from Battle Creek.*11LtMs, Lt 100, 1896, par. 7*

The spiritual blindness which rests upon human minds seems to be deepening. There are men handling sacred things who are

unconverted. All such should be replaced by men who not only have a knowledge of the truth, but who practice the truth, and have respect enough for the Bible to obey a "Thus saith the Lord." Many of the men who have long been connected with the Office and with other important lines of work are really ignorant of the influence of the decisions they make. If they had a sense of the importance of these decisions, and comprehended what they mean with reference to the work, they would be far more modest in advancing ideas and voicing by their vote the propositions others make.*11LtMs, Lt 100, 1896, par. 8*

Piety is needed. Less self-confidence and far more humility must be seen. The work of God has come to be looked upon a common thing. It would have been much better to have changed the men on boards and committees than to have retained the very same men for years, until they supposed that their propositions were to be adopted without a question; and generally no voice has been lifted in an opposite direction. There are men who sit in counsel who have not the discernment that they should have. Their comprehension is narrow and egotistical. A change is needed. It will not be wise to carry out one half or one quarter of the enterprises which have been planned.*11LtMs, Lt 100, 1896, par. 9*

Let all who sit in council and in committee meetings write in his heart the words, I am working for time and for eternity. I must give an account to God for all the motives which prompt me to action. Let this be his motto. Let the prayer of the psalmist go up to God, "Set a watch, O Lord, before my mouth; keep the doors of my lips. Incline not my hand to any evil thing, to practice wicked works with men that work iniquity, and let me not eat of their dainties." [*Psalm 141:3, 4.*]*11LtMs, Lt 100, 1896, par. 10*

I have been led to see that too much confidence is placed in the men in Battle Creek who are in positions of trust. Those living in distant countries will not do that which their judgment tells them is right unless they first send for permission to Battle Creek. Before they will advance, they await yes or no, from that place.*11LtMs, Lt 100, 1896, par. 11*

This condition of things is brought about by the finite wisdom of

man. God did not inspire any such dependence upon a few finite minds. God is to be inquired of; God is to be sought in humble prayer by men living in Australia, in Africa, in any distant land. Who alone can give mind and judgment to the men in Battle Creek? If they possess judgment of any value, that judgment is found in God. Is He any nearer to the men in Battle Creek than to the workers who are laboring in His service in far off lands? Has the Lord to go to Battle Creek, and tell men there what the men working in distant countries must do?*11LtMs, Lt 100, 1896, par. 12*

Those working in places far off from Battle Creek have made a mistake by depending on a few minds in that place. These men do not know the situation of the cause and work in different localities. Let those who are on the ground in these countries remember that God has given them brains and intelligence to use their talents. If they err in some things as they work in their own borders, they are not to be blamed. Those who would blame them have perhaps committed greater errors. Let these men put their trust in God, asking of Him who has promised to give to all who ask Him, and upbraid not. God is a God at hand, not afar off. "Come unto me," said Christ, "all ye who are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls." [*Matthew 11:28, 29.*] O, how differently from this have the men in Battle Creek felt and acted when consulted. They did not show the meekness and lowliness of heart manifested by the great Teacher and Saviour of men, but have shown instead a selfish superiority, an overbearing spirit. By this they showed that Jesus did not abide in their hearts. Thank the Lord, all are not of this spirit; but the conferences are fast being leavened with this self-righteous sense of superiority.*11LtMs, Lt 100, 1896, par. 13*

Let those in different countries walk by faith. Let them inquire, Am I serving the men at Battle Creek, or am I serving the Lord? They are to feel their individual accountability to God, not to men who give evidence that they themselves need to seek the Lord for wisdom. As the Lord's delegated servants seek Him for wisdom, He will answer their prayers. Those in distant countries who are on the ground should consult together, pray together, opening the Word of God for counsel.*11LtMs, Lt 100, 1896, par. 14*

“Where two or three are agreed together,” this Word declares, “as touching anything they shall ask in the name of Jesus, it shall be done for them.” [*Matthew 18:19, 20.*] “Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.” [*Matthew 7:7.*] Bow down before God. With reverential awe approach the throne of grace. Present the Word of God which is not Yea and Nay, but Yea and Amen in Christ Jesus. *11LtMs, Lt 100, 1896, par. 15*

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways.” “Do not err, my beloved brethren, Every good gift and every perfect gift lies from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning.” [*James 1:5-8, 16, 17.*] “Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your minds and hearts through Christ Jesus.” [*Philippians 4:5-7.*] *11LtMs, Lt 100, 1896, par. 16*

Brethren, shall we educate ourselves to depend upon men rather than to make God our trust and dependence in every emergency? Whatever work is attempted with reference to the cause and work of God, we are under Christian obligations to God. Let Him be consulted. A few men, whatever their position, whatever office they may hold, should not be mind and judgment for the wide-spreading work all over the large vineyard, which is the world. *11LtMs, Lt 100, 1896, par. 17*

Let those in every far off country work unselfishly in the fear and love of God to advance the work. As missionaries for God, they can do much for <the Master> if they are connected with Him. They should draw nigh to God with full assurance of faith, lifting up holy hands, without wrath or doubting. God will make known unto them His pleasure; but all who do not work with a eye single to the glory

of God, making Him their dependence and trust, who lean rather upon human wisdom, will make blunders. It is in doing the work of God that the richest experience is to be gained. Here is where you get wisdom and find the promises of God verified.¹¹*LtMs, Lt 100, 1896, par. 18*

It is a mistake to encourage the separate conferences to place everything before the finite minds of those at Battle Creek, asking them what they shall do. Men will never develop wisdom in management, either in business matters or in spiritual things, if they are educated to depend upon other men's brains to think and plan for them. If they make mistakes, these very mistakes may be permitted by the Lord, to be turned into victory if they will learn to improve in these things. Do men want always to remain shadows of other men's minds? God has made no exception in His promise. "If any one lack wisdom, let him ask of God." [*James 1:5.*]¹¹*LtMs, Lt 100, 1896, par. 19*

O how little men, even presidents of conferences, know of the power and helpful strength that God gives to the earnest, humble seeker who puts His trust in God and does not place men as counsellors, in this place where God alone should be. There are thousands upon thousands and ten thousand times ten thousand angels that minister unto those who shall be heirs of salvation. God is waiting to help all who look unto Him. But what opinion can the angels, who wait to do the will and command of God to come to the help of His work in every place, have when they see that the faces that should be uplifted to God, and the voices that should be heard in supplication with thanksgiving to God, are turned away from God, and sending their petitions to Battle Creek, asking counsel of human, erring men? Shall we not have a change in these things? Verily, there must be a decided change. God's servants are amenable to Him. No man is to be conscience for them. The Lord wants men who know how to do the work of God to labor in His vineyard.¹¹*LtMs, Lt 100, 1896, par. 20*

When the president of the General Conference is standing overloaded with work, let some young men, or some men of age and experience, come close to the weary man and lift the burdens, sustaining him with encouraging words, standing in his place, and

doing the work he would have done, even though he fell under the burden which was disproportionate to his strength.¹¹*LtMs, Lt 100, 1896, par. 21*

In time of pressure there are spiritual forces to be called in which should always share the burdens; but more than this, the field should be apportioned off in sections to men who will stand as burden-bearers. There must be a number of forces which may be relied upon, but men must not be held in one position of responsibility year after year. The field is too large for this. Men have learned to send every petty request to Battle Creek, until the elevated, sacred work has passed through so many human elements that it has become contaminated. The tainted influence of unsanctified human nature has been brought in, so that nothing is sure, sacred, and holy. But it is little use to make appeals to the men who have held their superior position until in their mind the sacred is blended with the common.¹¹*LtMs, Lt 100, 1896, par. 22*

I have just touched upon these important matters. More yet to come.¹¹*LtMs, Lt 100, 1896, par. 23*

Lt 101, 1896

Tait, A. O.

Avondale, Cooranbong, New South Wales, Australia

February 17, 1896

Previously unpublished.

Elder A. O. Tait
Battle Creek, Michigan

Dear Brother:

Your letter was received in due time. I thank you very much for the interest you have taken in Edson White. Nothing is so injurious to him as to know his brethren have no confidence in him. If he is treated with kindness, no one in the world would appreciate the blessing more. I know the whole history of his life, for I am his mother. He is full of ardor. When he was misjudged in Battle Creek, and treated as not one of the purchase of the blood of Christ ought to be have been treated, he became desperate, feeling himself condemned by all without a candid, kindly interested investigation. It would have had no special weight, I knew, upon the minds of those with whom he had been connected, for me to tell them that which after a time in my great bodily suffering, the Lord had presented before me. He was wrong, but those who should have helped him and so tried to save a soul from death drove him to pursue a course which he would not have done had they not driven him upon Satan's battleground, and then left him to die.^{11LtMs, Lt 101, 1896, par. 1}

But the Lord gave me light in regard to this case. His own arms were open to receive the one who had lost all confidence in men, and had no hope in God. The word to me was, My loving kindness shall be toward him; I will seek and I will bring back the lost sheep. I, his Redeemer, will take him into favor and comfort him; for he has been driven away from the fold. I will lay open before him the treasures of My grace.^{11LtMs, Lt 101, 1896, par. 2}

Those who have manifested unkindness, who have been unmerciful, ready to destroy and not restore, have lost their own love for God, lost the attributes of the character of Jesus Christ, and are in no sense merciful, compassionate shepherds, seeking to save that which was lost. *11LtMs, Lt 101, 1896, par. 3*

The terrible denunciations against the Jewish priesthood and the rabbis was on account of their disregard of the sufferings of humanity. Suffering souls were all about them, but they denounced as sinners those who did not please them, and the very ones who needed their help as priests of the Most High God, because they were sinners, they turned from them, gathering their Pharisaical garments about them, and leaving the sinners in their great need. *11LtMs, Lt 101, 1896, par. 4*

No man or woman can grieve the heart of God more deeply than to help Satan in his work by making souls unhappy and wretched and hopeless, and then leave them to perish. Christ was accused of eating with publicans and sinners. He turned toward them, while divinity flashed through humanity, and with a voice of authority, said, "I came not to call the righteous" (those who feel whole), "but sinners to repentance." [*Mark 2:17.*] As one who has a right, He encircles the erring and lost with His human arm, while with His divine arm He firmly lays hold of the throne of the Infinite. The radiant glory above the mercy seat is approachable unto Him whose attributes and mercy in behalf of man placed it there. It will never dim; it will shine as long as there is a soul to look and live. *11LtMs, Lt 101, 1896, par. 5*

Christ came in human form, the express image of the Father's character, to restore the moral image of God in man; and yet poor, fallen humanity exhibits the spirit of the fallen order to oppress and to destroy. Christ came to work as a restorer. He is the Desire of all nations, the Wonderful, Counsellor, the Prince of Peace, the glory of the world, yet He speaks, and let every finite man listen to His voice. *Isaiah 55:6-9; 57:15. 11LtMs, Lt 101, 1896, par. 6*

I feel every day of my life so thankful that we can have the Word of God to encourage us. *Isaiah 50:10, 11; 51:7-16.* Christ is the desire of all nations, but men do not look to Him and trust in Him, but look

to the human for help. Christ is the star that should arise out of Jacob, and the one in whom all the nations of the earth should be blessed, as the first born of heaven, and the only begotten of the Father, filled with all the treasures of eternity. He assumed humanity, and impressed upon it the glorious image of the everlasting God. Then how dare men, who are brotherhood with humanity, act with so little tenderness toward the purchase of the blood of Christ? How dare they do what many have done—be unkind, unfeeling, cold, harsh, criticizing, accusing, revealing themselves to be imbued with altogether another spirit than that which dwelt in our Redeemer?*11LtMs, Lt 101, 1896, par. 7*

The life of Jesus, from its commencement to its close, was a glorious track of light for all humanity. That light shines for all benighted souls in order that they shall not be led into dark paths by their fellow men, whom Satan works through as his agents to darken and discourage. Oh, my heart burns within me as I think how many souls have been left to die that might have lived if men would be as they profess to be—Christians, pointing every tempest-tossed soul to the Lamb of God, who is able to save to the uttermost all who come unto Him. Jesus is our example. If men would but follow Him, no one would walk in darkness because they carry no light.*11LtMs, Lt 101, 1896, par. 8*

The great end of Christ's mission was to be a sin offering for the world, that by the shedding of His blood an atonement might be made for the whole race of man. With a heart ever touched with the feelings of our infirmities, an ear ever open to the cry of suffering humanity, a hand ever ready to save the discouraged, despairing soul, Jesus is our Saviour. He was their Saviour. He went about doing good. His words ever inspired hope, His precepts awakened men to faith, and caused them to put their trust in Him, and never to give up in despair.*11LtMs, Lt 101, 1896, par. 9*

Who are co-workers with God? Who are imbued with His Spirit? Who are working out in their lives the mission of Jesus Christ? All such will sit with Christ on His throne as overcomers. But all who exalt themselves, all who oppress their fellow men in any wise, do this to Jesus Christ, for every soul has been purchased with an infinite price, and through faith in Jesus Christ is capable of

receiving immortality, to live through eternal ages. How long will God bear with heartless indifference in the treatment of men toward their fellow men? We cannot determine; but that which every man sows, he will reap a harvest of the same kind. But if men sow deeds of love and compassion, words of comfort, hope, and encouragement, he will reap that which he has sown. Every deed is passing in review before God, every action is being weighed in the balances of the sanctuary. *11LtMs, Lt 101, 1896, par. 10*

“And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the book, according to their works.” [*Revelation 20:12.*] “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.” [*Daniel 7:9, 10.*] *11LtMs, Lt 101, 1896, par. 11*

These things are soon to come to pass. When? When? “He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” [*Revelation 22:11.*] This decision is passed in heaven before Christ shall come. “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” “I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [*Verses 12-14.*] *11LtMs, Lt 101, 1896, par. 12*

P.S. Brother Tait, I have written as I had no idea of writing when I began, but the Spirit of the Lord has been moving me to write. I send to Edson in this mail a large package of matter. I shall write to him to read it and send you a copy if he pleases. I cannot send off so much matter in the mails without large postage bills. We must save every penny we can. Times are hard and money scarce, and

we seem to be tied up for want of means. *11LtMs, Lt 101, 1896, par. 13*

In love. *11LtMs, Lt 101, 1896, par. 14*

P.S. I [am] not sending this letter to Edson. You may send it to him; it may be a help to him. *11LtMs, Lt 101, 1896, par. 15*

Lt 102, 1896

Tait, A. O.

“Sunnyside,” Cooranbong, Australia

March 1896

This letter is published in entirety in *7MR 420-424; CD 462*.

Dear Brother:

There is much that can be said on the question of health reform, and some persons are always ready to catch up the most objectionable features, and urge them upon the attention of those who are not properly enlightened in regard to the subject. But this course is not wise. At our camp meetings, all classes of people are represented, and we need to guard every expression that bears upon any question of reform, else someone will catch at our words, and use them unwisely. The temperance question should be handled carefully.*11LtMs, Lt 102, 1896, par. 1*

The large gatherings of our people afford us an excellent opportunity to illustrate our principles, to educate the people, not only by our words, but by our practice. Some years ago at these gatherings there was much said upon health reform, and the benefits of a vegetarian diet, but at the same time meat was furnished upon the tables at the dining tent. Faith without works is dead; and the instruction upon health reform, denied by the practice, did not make the deepest impression.*11LtMs, Lt 102, 1896, par. 2*

At the camp meetings in Victoria and New South Wales, those in charge, educated by practice as well as by precept. Although it has been but a few years since they received the truth, they took a noble stand for health principles. No meat was furnished at the dining tent, but fruits, grains, and vegetables, were supplied in abundance. I could not but be pleased, for precept and practice combined have a telling influence. Both believers and unbelievers asked questions in reference to the absence of meat, and then the reason was plainly stated, that meat is not the most healthful

food.*11LtMs, Lt 102, 1896, par. 3*

In this country there is an organized vegetarian society, but its numbers are comparatively few. Among the people in general, meat is largely used by all classes. It is the cheapest article of food, and even where poverty abounds, meat is usually found upon the table. Therefore there is the more need of handling wisely the question of meat-eating. In regard to this matter there should be no rash movements. We should consider the situation of the people, and the power of life-long habits and practices, and should be careful not to urge our ideas upon others, as if this question were a test, and those who eat largely of meat were the greatest of sinners.*11LtMs, Lt 102, 1896, par. 4*

All should have the light on this question, but let it be carefully presented. Habits that have been thought right for a lifetime are not to be changed by harsh or hasty measures. We should dedicate the people at our camp meetings and other large gatherings. While the principles of health reform should be presented, let the teaching be backed by example. Let no meat be found at our restaurants or dining tents, but let its place be supplied with fruits, grains, and vegetables. We must practice what we teach. When sitting at a table where meat is provided, we are not to make a raid upon those who use it, but we should let it alone ourselves, and when asked our reasons for doing this, we should in a kindly manner explain why we do not use it.*11LtMs, Lt 102, 1896, par. 5*

A very serious objection to the practice of meat-eating is found in the fact that disease is becoming more and more widespread among the animal creation. The curse because of sin causes the earth to groan under the inhabitants thereof, and every living thing is subject to disease and death. Cancers, tumors, diseases of the lungs, the liver, the kidneys, all exist among the animals that are used for food. Until late years we have never heard of anything approaching to the variety of diseases now apparent in the animal creation. It is stated that out of a herd of twenty cattle, the inspectors accepted only two; from another herd of one hundred, only twenty five were accepted as having no apparent disease. The only way to avoid contracting disease from the use of flesh meats is to discard them altogether. Persons will do this much more readily if

they have an intelligent knowledge of the dangers that attend the eating of the flesh of dead animals.*11LtMs, Lt 102, 1896, par. 6*

While living in Granville, New South Wales, we were obliged to pass large stockyards on our way to Sydney. To these yards thousands and thousands of sheep and cattle were driven, to be purchased and killed by the butchers for consumption in the cities and towns. The sights I have witnessed in passing to and from Sydney have been heart-sickening. I read in our daily paper that in one locality three thousand sheep were killed daily, and as many as six thousand have been killed in a day. Large canneries are erected, in which the meat is canned to be sent to Europe. Meat is frozen also, and sent to distant markets.*11LtMs, Lt 102, 1896, par. 7*

As Brother Belden, my secretary, and myself were returning from Ashfield camp-ground to our home in Granville, we saw a large herd of cattle in the road ahead of us. One animal, an enormous ox, was standing, sullen and defiant, in the middle of the street in advance of the herd. A man on horseback, having in his hand a danger signal, halted near this animal's head, and called out to Brother Belden, "Keep to the right, and drive as quickly as possible, and he may not make a charge." We followed directions, and went on our way safely. This poor beast had travelled, oppressed with heat and thirst, until his nature was wrought up to a determined resistance to the will of men, and he had become unmanageable. So it was necessary for a signal flag of danger to be constantly exhibited, as a warning to the people, lest the beast should make a charge upon travellers.*11LtMs, Lt 102, 1896, par. 8*

In the same herd some animals had been wounded; some were limping along. One poor suffering creature had both horns broken off close to his head, and the blood was flowing from the wound. Some were very lame, and were pictures of brute misery. Taken from the green paddocks, and traveling for weary miles over the hot, dusty road, these poor creatures are driven to their death, that human beings may feast on the miserable dead carcasses.*11LtMs, Lt 102, 1896, par. 9*

I have seen large flocks of sheep, hundreds and even thousands in

a flock. Some of these flocks followed the shepherd, and seemed to understand where he desired them to go. He had no whip, no dog, as we generally see, but whenever a sheep strayed, he made a peculiar noise with his mouth. Every sheep seemed to understand it, and all pressed close together, following the shepherd. This reminded us of the sheep following the true Shepherd. The affection of animals for man seems to approach so closely to human intelligence that it is a mystery. We need to consider these things. The animals were created by God. They see, they hear, they use their organs as faithfully as human beings use theirs. They are the Lord's creatures. And His Word declares, "A righteous man regardeth the life of his beast." [*Proverbs 12:10.*]*11LtMs, Lt 102, 1896, par. 10*

I might fill pages with descriptions of the sights I have seen, the suffering among the animals that are to be used for food. When a sheep in a flock lies down and cannot rise, the others leap over or upon it as they proceed. A large box wagon follows the flock, and I have seen the drivers take up the heavy sheep, when unable to travel farther, and bounce them into the wagon, right upon their backs. And, during one ride, I have counted no less than eight sheep, some already dead, and others in the agonies of death, lying by the roadside, after the flock had passed. But I will not go on to describe these sickening sights. If I had not, prior to this time, discarded the use of the flesh of dead animals, I should now take the pledge to eat no more meat as long as fruits and vegetables can be obtained.*11LtMs, Lt 102, 1896, par. 11*

We are living in critical times. Disease of every stripe and type is afflicting the human family, and it is largely the result of subsisting upon the diseased flesh of dead animals. Some who have had the consequences of a meat diet set before them do not change. Why? Because they have educated their tastes to enjoy the flesh of dead animals, and that taste must be indulged at any cost. And instead of preparing the meat in the least objectionable way, many choose the way that is most objectionable. The meat is served, reeking with fat, because it suits the perverted taste. Both the blood and the fat of animals are consumed as a luxury. But the Lord gave special directions that these should not be eaten. Why? Because their use would make a diseased current of blood in the human system. The

disregard of the Lord's special directions has brought a variety of difficulties and diseases upon human beings.¹¹*LtMs, Lt 102, 1896, par. 12*

Jesus, speaking from the cloudy pillar, gave special directions to the children of Israel, saying, "It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood." [Leviticus 3:17.] "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, of sheep, or of goat." "For whosoever eateth the fat of the beasts, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people. Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people." [Leviticus 3:17; 7:22, 23, 25-27.]¹¹*LtMs, Lt 102, 1896, par. 13*

Many Bible readers and professed Bible believers do the very thing that the Lord has told them not to do, and then they suffer the result of their disobedience. God does not work a miracle to prevent the consequences of their folly. If they introduce into their systems that which cannot make good flesh and blood, they must endure the result of their disregard of God's Word. All who claim to love and serve the Lord Jesus should feel it their solemn duty to search the Scriptures, to see how they can be doers of His Word. Christ gave His own life for a perishing world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] God is good to His children, and they do not begin to understand His mercy, and His gracious care for them.¹¹*LtMs, Lt 102, 1896, par. 14*

<I have written this in response to your letter requesting me to give you some light on some points of health reform.>¹¹*LtMs, Lt 102, 1896, par. 15*

Lt 102a, 1896

Tait, A. O.

“Sunnyside,” Cooranbong, Australia

March 9, 1896

Portions of this letter are published in *PM 218*; *UL 82*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

We have received the book, *Thoughts From the Mount of Blessing* and are much disappointed in its general appearance. The cover and chapter headings, except the first, are passably good. The reading we know to be good. But most of the full page illustrations I cannot accept. Had they been printed on separate pages, we would have disposed of them in short order, and would have given you directions to dispose of them by pulling them out of the book. But as they are part and parcel of the book, we cannot do this. Would it not be best to submit anything so important as illustrations to the writer before publishing?¹¹*LtMs, Lt 102a, 1896, par. 1*

It seems unexplainable to me that not one of you on the spot where these things are transacted, could see any defect, or if you did, that you let the matter pass. As members of the book committee, should you not have spoken and acted? It would be better not to have illustrations than to have such figures. Two are much better than the rest—“The Mount of Blessing” and “The Sea of Galilee.” Some of the illustrations in the book, *Christ Our Saviour*, are certainly much better than those in *Thoughts From the Mount of Blessing*. Yet in the former book “The Birth of Jesus” might be improved, and several others do not present the scene as it is.¹¹*LtMs, Lt 102a, 1896, par. 2*

In the cut, “Before Pilate,” the representation of Pilate is not in any wise such as we should expect. “Art thou the King of the Jews?” “Christ or Barabbas,” is good. Although the illustrations in this book

are not just as we wish, we will not criticize and demerit the book. I am pleased with it, it is of a character to do good. But the contrast between the two books, as far as the illustrations go, is far from pleasing. *Thoughts* has been many months before you in Battle Creek; certainly in that time better illustrations might have been made or purchased. I do not feel clear in regard to withholding the book from the people so long; it might better have been published without illustrations. *11LtMs, Lt 102a, 1896, par. 3*

I have much written upon education, true and false, that I wish I could send to you in this mail. Sunday night, March 8, I was awakened to write matters that were presented to me in regard to individual cases. My usual hour of rising is 3 a.m., but sometimes I awake at 12 or 1, and write as fast as my pen can trace upon paper. But it is difficult to get any one who can edit these articles as fast as I need them. Work goes slowly at times. *11LtMs, Lt 102a, 1896, par. 4*

You spoke of the matter I mentioned as written before my husband's death. I have one article, "The Two Orders of Things," representing the state of things in the office during my husband's illness. The condition then was similar to that which exists now. But there are a large number of pages written before his death that I cannot find. I think the matter must be in Healdsburg or Battle Creek. I am at a loss to know just where. I expected to be absent only two years, but it has now been more than double that time. We know not when we shall return. I will try to have some things copied; but again I question, What is the use? That which I now speak to our people has no special influence with some, and I might resurrect all the manuscript yet unpublished, but it would not increase faith one whit. The royalty question has been fully set before you in Battle Creek. I have no more to say on that matter, but shall in every instance follow the light given me of God. *11LtMs, Lt 102a, 1896, par. 5*

Edson has been charged with writing to me and complaining of Brother Henry. This is a mistake. Edson has not done this. The light which has been given me has been sent to Edson, only when I felt his danger, and presented to him that he was not to let his feelings control him. The thought that he was dealt with unkindly by any one

in the office should not lead him to commit sin against his precious Saviour, or to let his mind be soured in any way. I assured him that the Lord was looking upon every unjust act; every hard-hearted and unjust decision is known to Him. I wrote this to him, not because Edson had written to me of these things, for he had not; but because matters had been presented before me, and I could not rest until I sent my warnings over the broad Pacific to save him from another utter discouragement. I have obeyed the voice of the Lord. I have spoken to hard, unthankful, unsubdued hearts, because I was commissioned to set the warnings before them whether they would hear or whether they would forbear. See *Ezekiel 3:4-7, 16-21; 9; 18.11LtMs, Lt 102a, 1896, par. 6*

I will not now hold my peace. I will not say to those who are going contrary to the light God has given, who follow the imagination of their own hearts, It shall be well with thee. If I should hold my peace, the blood of souls would be on my garments. I must speak the words of the Lord. The Lord cannot justify those who have been and are still following a course of oppression. They are not doing His will. In their speech and their dealing they are not following the example of Christ; they do not bear in mind, "All ye are brethren." [*Matthew 23:8.*] I had hoped that the old harsh, unchristian manner of dealing with the workmen would never be practiced again, but my heart trembles today for the workers in high and low position. These things are an offence to God, and He will not pass them by. He will surely judge for these things; for men are made to err from the Lord.*11LtMs, Lt 102a, 1896, par. 7*

Every one will be tested through temptation. One thing I am sure I cannot do, and that is to expel unbelief, to make those believe who have had evidence piled upon evidence. They are now less inclined to believe; there are reasons, they think, for the position they take. Their minds are given to unbelief and doubt; none can change the impressions made upon them by the sowing of the seeds of unbelief, if they want the thing to be so. If they lay their plans, work to them, suppose them all right, and then their imaginings are reproved as unwise, Satan steps in, and says, even to those who have met the same things in others, "Somebody has told her." All that these leading men have to do to place themselves in the channel of unbelief is to say, "Somebody has told her." Little did we

suppose that individuals who have seemed to be firmly established would go over the ground which others have travelled to their own backsliding and ruin.¹¹*LtMs, Lt 102a, 1896, par. 8*

When even the strongest men link up with counsellors who have no living connection with God, and they have evidence of the fact, the Lord will not work a miracle daily to keep them from being contaminated with the same spirit, for they are breathing the same atmosphere. Those who are in position as office bearers, should drink of the pure streams of the waters of Lebanon. I have no call to refute every surmising of evil; I must speak the truth. I have no call to ask men, whoever they may be, what testimony would suit their ambitious devising. When the word of the Lord comes to me, I shall speak decidedly, firmly, with the authority that God gives. Let men walk softly before God. Let them walk humbly, and not lean upon men who do not lean upon God and do not make Him their trust. In the name of the Lord I lift the danger signal. Beware of men, put not your trust in princes, make not flesh your arm. This I have repeated to Edson White over and over. Cause will be followed by sure results.¹¹*LtMs, Lt 102a, 1896, par. 9*

Whatever men or women may say, I shall work on just the same, speaking the words the Lord has given me to speak. If called to point out a wrong course of action toward my own children, toward my brethren, or toward my nephew, I shall not hold my peace. Those who are connected with me by relationship are as dear to me as those who have no connection with me. I shall not withhold one jot or tittle because of their connection with me. If wrong has been done them, and it was necessary to mention their names, I shall not forbear. If persons appeal to me for counsel that I can give them, I always try to help them. If my own son asks counsel of his mother, he will receive it just the same as do those who have no relationship with me, for I am glad to give a word in season.¹¹*LtMs, Lt 102a, 1896, par. 10*

I am the Lord's servant, to speak the words which He gives me. I have at times been inclined to say nothing because Edson is my son, but I have given him cautions, warnings, reproof as the Lord has given me. I have also given him words of encouragement which the Lord has given me for him, which others would have done had

they been doers of the Word. *11LtMs, Lt 102a, 1896, par. 11*

Because men who ought to know their duty have not done it toward him; because men who ought to deal justly, love mercy, and walk humbly with God have followed their imagination and their uncontrollable will and passion that have worked harm, I have been instructed to work in an opposite direction; my son is the purchase of the blood of Christ, and I have told him that he must not trust in men, nor allow their words, their spirit, or their business transactions to confuse his senses, to discourage him, or to cause him to do evil. He should consider that by the Lord actions are weighed. We are to leave matters with Him, He knows, and patiently wait for Him. The words and cautions of God may not appear to have any immediate influence to correct the evil, but we are to leave everything in His hands. Every transaction which I know that God condemns I hope and pray that He will give me strength to refuse to participate in or to sustain, whether it is against the weak, the poor and needy, or against my own relatives. *11LtMs, Lt 102a, 1896, par. 12*

If, because of this, doubts and unbelief are entertained by my professed brethren who have had all the evidence God will ever give them in regard to the character of the work committed to His humble servant to do in His name, I cannot stop my work because of this. I have no words to speak to those who will open their minds and hearts to evil surmisings because I am trying, by the words given me of God, to counsel and warn my own son, and save him from ruin. The spirit that has taken possession of human minds, and has led to some of their conclusions, is contemptible in the sight of God. *11LtMs, Lt 102a, 1896, par. 13*

Our heavenly Father is presented to us in the character of Christ; in Him the veil is drawn aside which conceals the glory of God from our eyes. The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousands, and thousands of thousands of holy intelligences, every one waiting to do His bidding, and taking cognizance of every wrong action against those who are the property of God. He stands, not in indifference, but in active communication with every part of His dominion. Through channels

which men cannot see or appreciate, He is actually speaking from His throne, bending earthward, listening to every sound coming from the lips of the oppressed, observing the movements of every human being the world contains, approving or condemning every action toward His own majesty or toward His heritage, raising up the afflicted and unfortunate ones whom Satan is seeking to humiliate and destroy. *11LtMs, Lt 102a, 1896, par. 14*

Let those who manifest so little unselfish interest in the purchase of the blood of Christ remember that the Lord will treat them as indifferently as they have treated their fellow men in their trouble. Every act of injustice and robbery and oppression is written in the books. Every one who takes advantage of human beings formed in God's image is co-operating with the great enemy of God and man, and he shall receive at the hand of God double for all these works. The work of Satan is continually driven on with terrible vindictiveness, and men participate with evil angels in wounding and bruising the souls of God's people. The Lord sees, the Lord hears the cries of His children. *11LtMs, Lt 102a, 1896, par. 15*

The Lord has not concealed from His followers the plan of the battle. He has presented before His people the great conflict, and He has given them words of encouragement. He charges them not to enter into the battle without counting the cost, while He assures them that they do not fight alone, but that supernatural agencies will enable the weak, if they trust in Him, to become strong against the vast confederacy of evil arrayed against them. He points them to the universe of heaven, and assures them that holy beings are wrestling against principalities and powers and the rulers of the darkness of this world, and against spiritual wickedness in high places. *11LtMs, Lt 102a, 1896, par. 16*

The children of God are co-operating with the invisible host of light. And more than angels are in their ranks; the Holy Spirit, the representative of the Captain of the Lord's Host, comes down to direct the battle. Our infirmities may be many, our mistakes and sins numerous, but forgiveness is for all who, with contrition of heart, will confess and forsake their sins. Angels of light are sent to render them all the help that is required. *11LtMs, Lt 102a, 1896, par. 17*

I have a message for the people of God: Look to God for your individual selves in every movement you make. Trust not in any man's wisdom. Jesus raises His voice with clear and distinct instruction: "Come unto Me, all ye that labor and are heavy laden: and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and my burden is light." [*Matthew 11:28-30.*] "If any man thirst, let him come unto Me." "Him that cometh unto Me, I will in no wise cast out." [*John 7:37; 6:37.*] Coming to Christ you are not repulsed, you are not humiliated with censures, or met with distrust, suspicions, and heartless denunciations.*11LtMs, Lt 102a, 1896, par. 18*

The people need to realize the spirituality of the law of God and its eternal obligation resting upon men. They need to realize the worthlessness of formal, ceremonial obedience. "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy strength, and thy neighbor as thyself." To the lawyer who gave this interpretation of the law, Christ said, "Thou hast answered right, this do, and thou shalt live." [*Luke 10:27, 28.*] In all our institutions, in all our churches, in all our homes, there is need of a decided awakening in regard to the paternal character of God, His holiness and benevolence, and the relation which the human agents sustain to God and to one another.*11LtMs, Lt 102a, 1896, par. 19*

The infinite love of God is expressed by the cross of Calvary. Will the Lord pass over any wrong committed in dealing with the human agents for whom He has given His life? By His own divine appointment, God is the Saviour of men; He is not the destroyer, but the restorer, to renew His own image in men, to encourage, to enlighten, to sanctify, to elevate, to ennoble. Those who do not, with all their powers, cooperate with Christ in this work, will never see the kingdom of heaven. Christ is the Judge of the world.*11LtMs, Lt 102a, 1896, par. 20*

Lt 103, 1896

To the Workers in Sydney

“Sunnyside,” Cooranbong, Australia

July 17, 1896

See also *Ms 47, 1896*. Portions of this letter are published in *CD 310; 4MR 385; 5MR 220*.

To the Workers in Sydney:

Why has the money expended and the labor put forth in Sydney brought such limited results? There is a solution to this problem. The Lord has been pleased to reveal to me that the same efforts put forth in a different place, by the same people and in the same spirit, would have brought the same results. The Lord could not give victory while those who brought the truth to unbelievers did not themselves practice that Word. The Spirit of God was not cherished, and that union which should exist among God's workmen was not seen. Disaffection existed, and criticism was heard. The workers got in each other's way. Some earnestly desired to tell what "I did," and how "I labored," but said nothing which would show what their fellow workmen had done.¹¹*LtMs, Lt 103, 1896, par. 1*

By standing apart and yielding to suspicions of evil, by cherishing feelings of envy and jealousy, the workers have opened a door through which Satan entered. God's holy name has been greatly dishonored, and the work that needed to be done for the people could not go forward because of the spirit which was manifested.¹¹*LtMs, Lt 103, 1896, par. 2*

Those who are engaged in the sacred work of opening the Word of God to others, must be sure that they themselves are eating and digesting that Word. They must keep watch over themselves, weeding from heart and character the fungus growth which causes deformity and weakness. "Wherefore laying aside all malice, and all guile, and all evil speaking, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." [*1 Peter 2:1, 2.*] Have

you done this, or have you thought that you had no battles to fight with self, and so allowed your unsanctified impulses to control mind and judgment?*11LtMs, Lt 103, 1896, par. 3*

All that is enumerated in this verse—the products of the carnal mind and unsanctified heart—have influenced the workers more or less, and the work which cost so much money, so much weary anxiety, so much hard work, has been made of little effect because the workers did not eat the flesh and drink the blood of the Son of Man. Self was mingled with nearly everything, and the wrong influence of this has been far-reaching.*11LtMs, Lt 103, 1896, par. 4*

We are fellow pilgrims, seeking a better country, even an heavenly. Will God say to us “Well done, good and faithful servant,” at the end of our journey, if we now cherish a spirit which craves to crowd out and supplant others? [*Matthew 25:23.*] Malice, guile, hypocrisy, envy, and evil speaking are things which God abhors, and no one who reveals these fruits in their lives will enter the kingdom of heaven.*11LtMs, Lt 103, 1896, par. 5*

In the hearts of all those who desire to follow Christ, there is natural depravity which must be uprooted lest the representation of Christ be marred. Even at our camp meetings and special gatherings, selfishness is manifested by those in attendance. Covetousness, vanity, hastiness of temper, is cherished. An inclination to pick at straws, to think and speak evil of others, is too plainly manifested. This is a work which is in direct opposition to the work of God. Sister M., you know not the harm you have done by following this course of action.*11LtMs, Lt 103, 1896, par. 6*

Those who make faultfinding their first work may appear to be constantly anxious and interested in regard to the welfare of others. They may seem to be actively engaged in good work. But their work does harm, and by the Lord it is not regarded as of any value. “They say,” is whispered here and there; other minds are filled with suspicion and distrust; uneasiness is created. Those who have listened to the “They say,” call to mind something they have observed in their brethren which might have been wrong, and much is made of that which is worthy of but little notice. These apparently innocent words strike long, fibrous roots into the minds of those that

hear them, and untold harm is done. Seeds of bitterness are planted—seeds which rankle in human breasts, and spring up to bear an abundant harvest. *11LtMs, Lt 103, 1896, par. 7*

The enemy of all righteousness sets in operation missionary work of this kind. One who is professedly working for Christ is tempted by him to probe the minds of others, and ask their opinion of words which have been spoken. In this way suspicion and envy are planted in many breasts. If those who carry on this missionary work could see it as it is regarded by the Lord of heaven, if for one day they could trace the course of their work, and see its baleful results, they would repent of their actions. To do good to all, to faithfully perform our home duties, to devote our time to comparing our lives with the life of Christ, praying for an humble, sanctified mind—this is the missionary work which the Lord requires us to do. Angels of heaven cannot work with the human agent who loves to sow the seeds of dissension and strife, but evil angels attend him wherever he goes. *11LtMs, Lt 103, 1896, par. 8*

“I say unto you, through the grace given unto me,” writes Paul, “to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” [*Romans 12:3.*] “Be kindly affectioned one to another, with brotherly love; in honor preferring one another.” There is need for all to learn lessons of humility and thoughtfulness in the school of Christ. If this is neglected, a harshness and roughness, which misrepresent Christ, will be revealed. “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.” *Romans 12:9, 10.* This whole chapter should be an eye opener to all who accept the statement, “Ye are laborers together with God.” [*1 Corinthians 3:9.*] *11LtMs, Lt 103, 1896, par. 9*

Had the ministers and workers in Sydney heeded this Word, and brought these principles into their daily life experience, had they given evidence by their unity that God had sent His Son into the world, God would have given them special victories. But did you in honor prefer one another? Was your love without dissimulation? These injunctions have been disobeyed, and had God blessed you while you were manifestly disregarding His Word, it would have

been to His own name's dishonor, and it would have ruined the workers.*11LtMs, Lt 103, 1896, par. 10*

"Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers but with the precious blood of Christ, as of a lamb without blemish and without spot." [*1 Peter 1:13-19.*]*11LtMs, Lt 103, 1896, par. 11*

The forms of unbelief are varied; for Satan watches every opportunity to crowd in some of his attributes. There is in the natural heart a tendency to be exalted or puffed up if success attends the efforts put forth. But self-exaltation can find no place in the work of God. Whatever your intelligence, however earnestly and zealously you may labor, unless you put away your own tendencies to pride, and submit to be guided by the Spirit of God, you will be on losing ground. Spiritual death in the soul is evidenced by spiritual pride and a crippled experience, which seldom makes straight paths for its feet.*11LtMs, Lt 103, 1896, par. 12*

If pride is nourished, the very qualities of the mind which grace, if received, would make a blessing, become contaminated. The very victories which would have been a savor of life unto life, if the glory had been given to God, become tarnished by self-glory. These may seem to be little things, unworthy of notice, but the seed thus scattered brings forth a sure harvest. It is these little sins, so common that they are often unnoticed, that Satan uses in his service.*11LtMs, Lt 103, 1896, par. 13*

Men will never be prepared to do the work of God acceptably unless they take themselves in hand, and endeavor, firmly and constantly, to correct their own errors. No one is to take the position

that his own way is perfect, that he has no need to reach a higher standard. "Seeing that ye have purified your hearts in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [Verse 22.] This work is too often left undone. Many are working in an entirely different manner from that which is given to them as a standard of perfect service.*11LtMs, Lt 103, 1896, par. 14*

If you would engage in the work of saving souls, that knowledge of God and of His Word must circulate in your heart, as the vital current of life circulates through your body. Jesus Christ must be studied; His Spirit must pervade your work. Self must die. Otherwise you might better choose some other work, for your service will not honor God.*11LtMs, Lt 103, 1896, par. 15*

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." For "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:11, 12, 9.]*11LtMs, Lt 103, 1896, par. 16*

Every Christian should understand that there is a decided warfare going on between the chosen people of God and the powers of darkness. Before the truth of heavenly origin is accepted by man, there is no conflict between good and evil. The inclination of the heart unites with the suggestions of the enemy, and his bidding is done. But when men leave the black banner of the power of darkness, and range themselves under the bloodstained banner of Prince Emmanuel, the struggle begins, and the warfare is carried on in sight of the universe of heaven.*11LtMs, Lt 103, 1896, par. 17*

Every one who fights on the side of right, must fight hand to hand with the enemy. He must put on the whole armor of God, that he may be able to stand against the wiles of the enemy.*11LtMs, Lt 103, 1896, par. 18*

Our foes are within and without. We are assailed by temptations which are numerous and deceiving, the more perilous because not always clearly discerned. Often Satan conquers us by our natural inclinations and appetites. These were divinely appointed, and when given to man, were pure and holy. It was God's design that reason should rule the appetites, and that they should minister to our happiness. And when they are regulated and controlled by a sanctified reason, they are holiness unto the Lord.*11LtMs, Lt 103, 1896, par. 19*

But men's natural appetites have been perverted by indulgence. Through unholy gratification they have become "fleshly lusts, which war against the soul." [*Verse 11.*] Unless the Christian watches unto prayer, he gives loose reign to habits which should be overcome. Unless he feels the need of constant watching and ceaseless vigilance, his inclinations, abused and misguided, will be the means of his backsliding from God.*11LtMs, Lt 103, 1896, par. 20*

Jesus Christ gave His life in order to save us, soul and body. He desires to restore the moral image of God in man. In order that this [might] be accomplished, we must co-operate with Him. The very flesh of our bodies must be consecrated to His service. But can this be done while we place in our stomachs that food which will strengthen feelings which war against holiness and purity?*11LtMs, Lt 103, 1896, par. 21*

A healthy experience demands growth, and growth demands that careful attention be paid to the laws of nature, that the organs of the body may be kept in a sound state, untrammelled in their action. There is great need that temperance in all things be both taught and practiced. Liquors of all kinds and tobacco becloud man's reason and place him below the brute creation. These things must be strictly avoided. And only food of the most wholesome quality should be taken into the system, for we are composed of the food we eat. That which we place in the stomach becomes flesh and blood, and we can make our blood impure by eating meat and other injurious articles.*11LtMs, Lt 103, 1896, par. 22*

God has given great light in regard to the subject of health reform, and important changes have been made by many. Wrong habits

have been conscientiously corrected; injurious practices and customs have been given up. Light which God has given has been received and acted upon, and lessons which are right to the point have been given.*11LtMs, Lt 103, 1896, par. 23*

The Word of God is very clear in regard to these things. It tells us that our appetites must be closely guarded, and that by eating the flesh, and drinking the blood of the Son of man, our minds are to be kept pure and free to do His will. Among the workers in Sydney there were some who saw the importance of these things, who were God-fearing, temperate, and economical. As these men saw the disposition to gratify appetite, and the selfishness which was revealed, they felt fearful for the progress of the work. Their faith was dampened. Brother S. labored to bring in health reform, but the example of Brother M. and Brother C. was in harmony with those who have just embraced the truth, and who had not received the light in regard to healthful living. Thus the work of Brother S. was made hard by those who ought to have been converted by the light which God has given on this point.*11LtMs, Lt 103, 1896, par. 24*

Brother C. has made meat his staple article of diet. He loves meat, and has established himself in the practice of eating it, discarding all the light which God has caused to shine for the benefit of himself and his family. He opens the Word of God to others, but he himself does not carry out its principles. He may be strong enough to stand a meat diet, but it is not so with his wife and family, who are not strong and well. His wife suffers, and cannot explain why, but gratification of appetite is the greatest cause of her ill-health. Brother C. knows what the Word of God teaches in this matter, but he does not practice it. This is not pleasing to God.*11LtMs, Lt 103, 1896, par. 25*

“Whether therefore ye eat or drink, or whatsoever ye do,” the Word of God declares, “do all to the glory of God.” [*1 Corinthians 10:31.*] Those who neglect to walk in the light, in order that they may gratify their appetites, bring mischief to themselves, and to others. The Lord cannot manifest His glory through men who disregard His Word.*11LtMs, Lt 103, 1896, par. 26*

You know not the danger of eating meat merely because your

appetite craves it. By partaking of this diet man places in his mouth that which stimulates unholy passions. Unhallowed emotions fill the mind, and the spiritual eyesight is beclouded, for the tendency of self-gratification is to corrupt the taste and the judgment. By furnishing your table with this class of food, you go counter to the will of God. A condition of things is brought about which will lead to a disregard for the precepts of God's law. *11LtMs, Lt 103, 1896, par. 27*

A plain, simple, but liberal supply of fruit is the best food that can be placed before those who are preparing for the work of God. The lower nature with all its inclinations, must be subdued and crucified, for it is not subject to the law of God, neither indeed can be. It is absolutely necessary for Christians to keep the body under, bringing it into subjection, and uprooting every affection and impulse which is contrary to the will of God. The food which we eat will help or hinder us to do this. *11LtMs, Lt 103, 1896, par. 28*

But it is not an easy matter to overcome hereditary and cultivated tendencies to wrong. Self is masterful, and strives for the victory. But to "him that overcometh" the promises are given. [*Revelation 2:7.*] The Lord presents the right way, but further than this He compels no one to obey. He forces His way upon no man. He leaves those to whom He has given the light to receive or despise it, but their course of action is followed by sure results. Cause must produce effect. Thus the Lord dealt with the children of Israel. *11LtMs, Lt 103, 1896, par. 29*

"God brought the Israelites from Egypt that he might establish them in the land of Canaan, a pure, holy, and happy people. In the accomplishment of this object He subjected them to a course of discipline, both for their own good and for the good of their posterity. Had they been willing to deny appetite, in obedience to His wise restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed both physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But their unwillingness to submit to the restrictions and requirements of God, prevented them, to a great extent, from reaching the high standard which He desired them to attain, and

from receiving the blessings which He was ready to bestow upon them.¹¹*LtMs, Lt 103, 1896, par. 30*

“Says the psalmist: ‘They tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold; He smote the rock that the waters gushed out, and the streams overflowed; can He give bread also? can He provide flesh for His people? Therefore the Lord heard this and was wroth.’ [*Psalm 78:18-21.*] Murmuring and tumults had been frequent during the journey from the Red Sea to Sinai; but in pity for their ignorance and blindness God had not visited the sin with judgments. But since that time, He had revealed Himself to them at Horeb. They had received great light as they had been witnesses to the majesty, the power, and the mercy of God; and their unbelief and discontent incurred the greater guilt. Furthermore, they had covenanted to accept Jehovah as their king, and to obey His authority. Their murmuring was now rebellion, and as such it must receive prompt and signal punishment, if Israel was to be preserved from anarchy and ruin. ‘The fire of Jehovah burnt among them, and consumed them that were in the uttermost parts of the camp.’ [*Numbers 11:1.*] The most guilty of the complainers were slain by lighting from the cloud.¹¹*LtMs, Lt 103, 1896, par. 31*

“The people in their terror besought Moses to entreat the Lord for them. He did so, and the fire was quenched. In memory of this judgment, he called the name of the place Taberah, ‘a burning.’¹¹*LtMs, Lt 103, 1896, par. 32*

“But the evil was soon worse than before. Instead of leading the survivors to humiliation and repentance, this fearful judgment seemed only to increase their murmurings. In all directions the people were gathered at the doors of their tents, weeping and lamenting. ‘The mixed multitude that was among them felt a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away; there is nothing at all, besides this manna, before our eyes.’ [*Verses 4-6.*] Thus they manifested their discontent with the food provided for them by their Creator. They had constant evidence that it was

adapted to their wants; for notwithstanding the hardships they endured, there was not a feeble one in all their tribes.*11LtMs, Lt 103, 1896, par. 33*

“The heart of Moses sank. He had pleaded that Israel should not be destroyed, even though his own posterity might then become a great nation. In his love for them he had prayed that his name might be blotted out from the book of life rather than that they should be left to perish. He had imperilled all for them, and this was their response. All their hardships, even their imaginary sufferings, they charged upon him; and their wicked murmurings made doubly heavy the burden of care and responsibility under which he staggered. In this distress he was tempted even to distrust God. His prayer was almost a complaint. ‘Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? ... Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me.’ [*Verses 11, 13.*] ...*11LtMs, Lt 103, 1896, par. 34*

“Moses was directed to prepare the people, for what God was about to do for them. ‘Sanctify yourselves against tomorrow, and ye shall eat flesh; for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt; therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you; because ye have despised the word of the Lord, and have wept before him, saying, Why came we forth out of Egypt?’ [*Verses 18-20.*]*11LtMs, Lt 103, 1896, par. 35*

“‘The people among whom I am,’ exclaimed Moses, ‘are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them?’ [*Verses 21, 22.*]*11LtMs, Lt 103, 1896, par. 36*

“He was reproved for his distrust: ‘Is the Lord’s hand waxed short?

Thou shalt see now whether my word shall come to pass to thee or not.' [Verse 23.] ...*11LtMs, Lt 103, 1896, par. 37*

"A strong wind blowing from the sea now brought flocks of quails, 'about a day's journey on this side, a day's journey on the other side, round about the camp, and about two cubits above the face of the earth.' All that day and night and the following day, the people labored in gathering the food miraculously provided. Immense quantities were secured. 'He that gathered least gather ten omers.' [Verses 31, 32.] All that was not needed for present use was preserved by drying, so that the supply, as promised, was sufficient for a whole month.*11LtMs, Lt 103, 1896, par. 38*

"God gave the people that which was not for their highest good, because they persisted in desiring it; they would not be satisfied with those things that would prove a benefit to them. Their rebellious desires were gratified, but they were left to suffer the result. They feasted without restraint, and their excesses were speedily punished. 'The Lord smote the people with a very great plague.' [Verse 33.] Large numbers were cut down by burning fevers, while the most guilty among them were smitten as soon as they had tasted the food for which they had lusted."—*Patriarchs and Prophets. 11LtMs, Lt 103, 1896, par. 39*

Eating the flesh of dead animals was permitted by God because men were determined to break down every rule or regulation in order to gratify perverted taste. But if an appetite for this diet is cultivated, serious diseases will be the result. The evidences of the curse that came upon the earth because of sin abound everywhere. The whole creation was involved, and today animals languish under this curse. Disease prevails among them to an alarming extent. Cancers and tumors are very often seen. The tissues of the swine are peopled with living creatures, and yet this living mass is eaten and relished by men and women. Tubercular consumption is communicated by the practice of meat eating, and thus disease is extended.*11LtMs, Lt 103, 1896, par. 40*

Will the Lord work a miracle to counteract the evils of a meat diet? He cannot do this, for in so doing, He would dishonor His name. But He lifts the danger signal in His word, showing plainly the evils from

which He would save us, and if people prefer to risk the consequences, their course will produce a sure result. Too soon they will learn that they have brought suffering upon themselves by persisting in their own way. Their appetites craved meat, and the Lord would not force them into the right way.*11LtMs, Lt 103, 1896, par. 41*

In the warfare between good and evil the Lord requires each one to remain faithfully at his post of duty. If this is in the home, take hold earnestly and willingly to make home a pleasant place. If your duty lies in the kitchen, seek to be a perfect cook. Prepare food which will be healthful, nourishing, and appetizing, so that the members of the family need not resort to stimulus of any kind. This is the best missionary work that can be done in the home.*11LtMs, Lt 103, 1896, par. 42*

Parents should give strict heed to every ray of light which God has given on the subject of health reform, for we are living in a degenerate age, when there is danger that passion will drive the youth into corrupting and revolting sins, into self-pollution, which ruins the mind, destroys the memory, and enfeebles every other faculty. If their consciences are aroused to see this subject in its true bearing, parents can do much to guard their children from temptation. But if they place upon their tables the flesh of dead animals, if they encourage their little ones to eat this food, they sow seeds which will bring forth a harvest of corruption.*11LtMs, Lt 103, 1896, par. 43*

Parents have a most solemn obligation resting upon them to conform to right habits of eating and drinking. Set before your children simple, wholesome food, avoiding everything of a stimulating nature. The effect which a meat diet has upon nervous children is not to make them sweet tempered and patient, but peevish, irritable, passionate, and impatient of restraint. Virtuous practices are lost, and corruption destroys mind, soul, and body.*11LtMs, Lt 103, 1896, par. 44*

Much injury is done to health by the variety of food which is seen on so many tables. Take the different dishes which are placed on the table for one meal, and put them all together in one vessel. Stir this

up together. Does it not make the stomach turn to look at it? Leave it for a few hours, and it will ferment. Yet thousands compel their stomachs to receive just such a mess as this every day. Half masticated meat, condiments, spices, pies, and sweet puddings, are washed down with tea or coffee. The abused stomach is obliged to take them, and do the best it can with them.*11LtMs, Lt 103, 1896, par. 45*

Is there not sin in placing upon the table such a variety at one meal? Often the desire for a return of moral integrity is expressed. But this will never be until we return to simple, healthful foods, until we eat and drink to glorify God, not to gratify our perverted appetites.*11LtMs, Lt 103, 1896, par. 46*

Died because of bad cooking; died because of sour bread; died of medication, died of an abused stomach—this might be written over the graves of many. This suicidal process is gradual. Nature bears the abuse as long as possible, but in the end she must succumb. The oil in the lamp of life is mixed with a variety of injurious substances, and the lamp refuses to burn longer. It is extinguished, not because God willed it, but because of the manifest disregard of nature's laws.*11LtMs, Lt 103, 1896, par. 47*

What we eat and drink has an important bearing upon our lives, and Christians should bring their habits of eating and drinking into conformity with the laws of nature. We must sense our obligations toward God in these matters. Obedience to the laws of health should be made a matter of earnest study, for willing ignorance on this subject is sin. Each one should feel a personal obligation to carry out the laws of healthful living.*11LtMs, Lt 103, 1896, par. 48*

Many turn away from the light, provoked because a word of caution is given, and ask, "May we not do as we please with ourselves?" Did you create yourselves? Did you pay the redemption price for your souls and bodies? If so, you belong to yourselves. But the Word of God declares, "Ye are bought with a price"—"the precious blood of Christ." [*1 Corinthians 6:20; 1 Peter 1:19.*] The Word of God tells us plainly that our natural habits are to be strictly guarded and controlled. "Abstain from fleshly lusts, which war against the soul." [*1 Peter 2:11.*] Shall we do this? The word of God is perfect,

converting the soul. If we diligently heed its precepts, we shall be conformed, physically and spiritually, to the image of God.¹¹*LtMs, Lt 103, 1896, par. 49*

“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” [*Romans 12:1, 2.*] “If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” [*1 Corinthians 3:17; 6:19, 20.*]¹¹*LtMs, Lt 103, 1896, par. 50*

Lt 104, 1896

Williams, I. N.

"Sunnyside," Cooranbong, New South Wales, Australia

April 12, 1896

This letter is published in entirety in *TSB 214-216*.

Elder I. N. Williams
Corydon, Pennsylvania

Dear Brother:

We have had great trouble of mind in regard to Brother W. F. Caldwell, who expects to return to America by this month's boat. He has shown a fondness for the society of young girls, and has been full of gaiety, conducting himself like a boy. About a year ago, at the suggestion of my son, W. C. White, I employed him to run the typewriter for [Fannie Bolton], as she read the manuscript to him. But soon I became burdened; warnings were given to me again and again, I talked with him by himself in regard to his freedom and enjoyment in the society of young women and his frivolous conduct, but he said he had always been sociable with young ladies, and thought it no harm. We wanted to help him, for he had no money, and but very poor clothing. He has good ability, and might have developed into a competent helper for W. C. [White] or a worker for me; but I dared not have him remain a member of my family.¹¹*LtMs, Lt 104, 1896, par. 1*

He became attached to [Fannie], and the matter was carried on under a deception before he learned that his wife had obtained a divorce. When he heard this, he seemed greatly relieved, for his heart was fully weaned from her, but the Lord gave me light in regard to the matter.¹¹*LtMs, Lt 104, 1896, par. 2*

I consider that he is far more to blame than his wife in view of the fact that he claims to believe sacred truth, and she makes no such profession. He has not been a kind, tender husband; he has not been patient and forbearing, but very critical and overbearing if his

wife displeased him in any way. I cannot see how his wife, in contact with his temperament and disposition, could feel drawn toward the truth. She has opposed him, and has made it hard for him, but not a whit harder than he has made it for her by his course of action. He has not taken opposition patiently, or as a Christian should. He did wrong when he left his home and his wife and children. A few months ago I learned that he had done nothing for their support.*11LtMs, Lt 104, 1896, par. 3*

As matters were unfolded to me, it was a most serious matter for him to allow his affections to center upon another woman when he had a wife living whom he had promised to love and cherish as long as they both should live. Why he should leave his home so long has been a mystery to us all, until recently I have had divine enlightenment.*11LtMs, Lt 104, 1896, par. 4*

He can appear very attractive, and win the confidence and favor of the girls, but when crossed, he has such a temper and disposition that, unless he is changed, no woman, believer or unbeliever, could live peaceably with him. He would pursue a course that would make any woman miserable. He is an intemperate eater, and this is why he has so little patience. I felt that the time had come when I should no longer employ him to transact my business, for warnings kept coming to me from the Lord concerning his course of action.*11LtMs, Lt 104, 1896, par. 5*

I will write further in regard to this if necessary. Please write to me, stating facts concerning the family there, as far as you know. Help Caldwell, if you can, to set things right, and remove this reproach from the cause of God. Even is his wife is already married, it may be there is something he can do for his children.*11LtMs, Lt 104, 1896, par. 6*

Lt 105, 1896

White, W. C.

Refiled as *Ms 34, 1896*.

Lt 106, 1896

Wessels, Peter

“Sunnyside,” Cooranbong, New South Wales, Australia

June 26, 1896

Portions of this letter are published in *4BC 1148*; *5BC 1123-1124*; *9MR 109, 266*.

Dear Brother [Peter Wessels]:

Since sending you a letter in response to the one which I received from you, I have found something in *Testimony No. 33*, in reference to confession. This I will ask you to read, as it is right to the point. You have reason to thank God that you have not been left to follow a wrong course of action. It is better to understand sin and its character now, than to wait until the judgment opens it before all assembled. The words then spoken will be low, but every ear will hear the decisions made. Thank God from your heart that it is not too late for wrongs to be righted. *11LtMs, Lt 106, 1896, par. 1*

David, the king of Israel, committed a grievous wrong in the sight of God. God sent the prophet Nathan to reprove him for his sin; and Nathan stated the case in a parable, telling him of a poor man who was robbed of his one ewe lamb by a rich man. The king's pity was excited by the recital of injustice, and he ordered that judgment be speedily executed against the wrongdoer. Then Nathan said to David, “Thou art the man.” [2 *Samuel 12:7*.] He faithfully portrayed to the king the sin which he had committed against God and against his fellow men. *11LtMs, Lt 106, 1896, par. 2*

David learned wisdom from God's dealing with him. He confessed his sin, accepted the counsel given him, and obeyed in humility before God. He made no tirade against the law which he had transgressed, but exclaimed, “The law of the Lord is perfect, converting the soul.” [*Psalm 19:7*.] *11LtMs, Lt 106, 1896, par. 3*

After Adam and Eve had sinned, they became conscious that their garments of purity and brightness, the covering given them by God,

had fallen away from them. They saw that they were naked, and, ashamed to respond to God's call, they hid themselves among the trees of the garden. "And God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded that thou shouldest not eat?" [*Genesis 3:9-11.*]11LtMs, Lt 106, 1896, par. 4

When human agents yield to temptation, and give themselves up to obey the will of Satan, they are indeed naked. Deprived of the divine covering of light and innocence, they are afraid to meet their God. God speaks to us in His Word, saying, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [*Revelation 3:18.*]11LtMs, Lt 106, 1896, par. 5

My brother, you need to put on the white robe of Christ's righteousness. May God help you to obtain it by repentance toward Him and faith toward our Lord Jesus Christ. May He anoint your eyes with the heavenly eyesalve, that you may see your sinful propensities, and realize your need of God's mercy and grace. "As many as I love, I rebuke and chasten; be zealous therefore and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [*Verses 19-21.*]11LtMs, Lt 106, 1896, par. 6

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [*John 17:3.*] God desires us to realize the inestimable value which an experimental knowledge of good will be to us. But this knowledge cannot be obtained by mingling with it an experimental knowledge of sin. If we have a practical knowledge of evil, if we cherish and nurture sin, making bad habits our companions, we can only think of God as one who despises our works, for the natural influence of a wrong action upon the soul is to separate it from communion with God. We

can only think of God with a consciousness that we are unclean, and this makes us cowards.¹¹*LtMs, Lt 106, 1896, par. 7*

This view Satan endeavors to keep before us, for he desires that we should ever be conscious of the absence of the covering of light and innocence which God gave to preserve humanity from a consciousness of nakedness. The minds of all who listen to the tempter are burdened with a sense of unworthiness; and they do not delight to associate God with their thoughts. But although Satan understands our situation so perfectly, we must not despair. If we look to, or trust in ourselves, we lean upon a broken reed, but it is our privilege to come to God just as we are, pleading His mercy as our only hope through the merits of Jesus Christ. In this light we must think of ourselves, and of God at the same time.¹¹*LtMs, Lt 106, 1896, par. 8*

No sinner need to keep away from God. God is acquainted with the unworthiness of all; “neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do.” No sinner that comes to Christ, acknowledging his inefficiency, and pleading for divine grace, is ever turned away. “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmity; but was in all points tempted like as we are, yet without sin.” Christ took human nature that He might become acquainted with all the temptations with which man is beset. “Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.” [*Hebrews 4:13-16.*]¹¹*LtMs, Lt 106, 1896, par. 9*

Every provision has been made for our infirmities, every encouragement offered to prevent us from separating from Christ, in whom our hope of eternal life is centered. What excuse then can we offer to God as a reason for not taking hold of the rich promises so plainly set before us? It is Satan’s special device to lead man into sin, and then leave him naked and trembling, daring not to come to God boldly and ask pardon for transgression and sin.¹¹*LtMs, Lt 106, 1896, par. 10*

But why should we heed the tempter, when God has promised, “And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience. ... But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together, with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ.” [*Ephesians 2:1, 2, 4-7.*] Not in our sins, but from our sins are we saved. Through Christ we have access by one Spirit unto the Father. Hope, faith, and peace are within our reach through His merits.¹¹*LtMs, Lt 106, 1896, par. 11*

God requires that everyone who names the name of Christ shall avail himself of His proffered gifts and depart from iniquity. “In a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master’s use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.” [*2 Timothy 2:20-22.*] “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.” [*Hebrews 4:1, 2.*] I entreat of you for Christ’s sake to rise from your low earthly state through faith in Jesus Christ, and become a vessel unto honor, “meet for the master’s use.”¹¹*LtMs, Lt 106, 1896, par. 12*

The Lord has rules of righteousness which must be maintained, and in no case will He pass over the wrong done by man to his fellow man. “Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked that thou cover him, and that

thou hide not thyself from thine own flesh?" [*Isaiah 58:6, 7.*]*11LtMs, Lt 106, 1896, par. 13*

Please read the *58th chapter of Isaiah* carefully. If there were no more light given us, this Scripture would be sufficient to lead us in straight paths. Read it with eternity in view, and may the Lord give you understanding. Each one has a work to do. My brother, consecrate yourself to God, that you may be accepted by Him as a true and faithful servant, having overcome every error, and every evil work. Do not stop where you are, but determine, by the grace of Christ, to reveal a true, noble, and Christlike character. Never give up. Hold fast to Jesus, and He will hold fast to you.*11LtMs, Lt 106, 1896, par. 14*

"Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wrath, and he went on frowardly in the way of his heart. I have seen his ways and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace, to him that is far off, and to him that is near, saith the Lord, and I will heal him." [*Isaiah 57:15-19.*]*11LtMs, Lt 106, 1896, par. 15*

These words are addressed to those who, awake to their true situation and susceptible to the influence of the Spirit of God, humble themselves before God with contrite hearts. But to those who will not heed the reproof of God, who are determined and froward, and who set themselves to go on in their own way, God can not speak peace. He cannot heal them, for they will not acknowledge that they need healing. He declares their true condition, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." [*Verse 20.*]*11LtMs, Lt 106, 1896, par. 16*

Of Christ it is said, "And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood, falling

down to the ground.” [Luke 22:44.] We need to realize the truth of Christ’s manhood in order to appreciate the truth of the above words. It was not a make believe humanity that Christ took upon Himself. He took human nature and lived human nature. Christ worked no miracles in His own behalf. He was compassed with infirmities, but His divine nature knew what was in man. He needed not that any should testify to Him of this. The Spirit was given Him without measure, for His mission on earth demanded this. *11LtMs, Lt 106, 1896, par. 17*

Christ’s life represents a perfect manhood. Just that which you may be, He was in human nature. He took our infirmities. He was not only made flesh, but He was made in the likeness of sinful flesh. His divine attributes were withheld from relieving His soul anguish or His bodily pains. *11LtMs, Lt 106, 1896, par. 18*

We naturally long for sympathy and fellowship in suffering, and Christ felt this longing to the depths of His being. When in His trial in Gethsemane, He asked His disciples to watch with Him. But even they did not witness His greatest agony. He fought out His soul battle alone, for when He came to see His disciples, He found them sleeping. Sorrowfully He asked, “What, could ye not watch with me one hour?” [Matthew 26:40.] Christ poured out His soul to God in an agony that He was not ashamed for His disciples to witness. They would ever afterwards call to mind that scene in Gethsemane, when their Lord bent over them, His face all marred with the bloody sweat which was caused by the agony He was enduring. *11LtMs, Lt 106, 1896, par. 19*

Then Christ went back to pray, not now for Peter that his faith fail not, but for His own tempted, tried, agonized soul. His human nature longed to escape the final test. The mysterious cup trembled in His hand. Shall He drink it? “If it be possible,” was His agonizing prayer, “let this cup pass from me.” [Verse 39.] The sins of one human being would be sufficient to crush a finite man, but upon Christ were laid the sins of the whole world. *11LtMs, Lt 106, 1896, par. 20*

With all his power, Satan pressed his temptations upon Christ seeking to make Him turn aside from offering Himself as an

obligation to God. But Christ looked upon a world of woe, and knew that if He failed it would be lost. Shall He turn aside? No, no. An angel from heaven strengthened Him to firmly put aside the temptation, the intense desire to avoid drinking the cup. And as the wail of a lost world came up before Him, He cried in a voice full of the deepest decision, "Nevertheless, not my will, but thine be done." [Luke 22:42.] *11LtMs, Lt 106, 1896, par. 21*

Christ conquered by divine strength, and so must every tempted soul overcome. God was with Christ in the garden of Gethsemane, and by the experience of Christ we are to learn to trust our heavenly Father; at all times and in all places we are to believe that He is tender, true, and faithful, able to keep that which is committed to His care. In the agonizing struggle of Christ, our Substitute and Surety, the Father was beside His Son, and He is beside every soul that struggles with discouragement and difficulty. *11LtMs, Lt 106, 1896, par. 22*

My brother, gird up the loins of your mind in the stern conflict of life, for you are molding your own character for eternity. What shall it be? Day by day you may help to ruin or to save souls. Trials will come to every believer, but the record of the sufferings of Christ will help him to endure persecution for His name's sake. Christ spoke to His disciples with reference to these things, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." [John 16:33.] Please read carefully the *twelfth chapter of Hebrews*. As Moses endured the seeing of Him who is invisible, so also will those who by faith choose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt. *11LtMs, Lt 106, 1896, par. 23*

Those who appreciate truth will realize that we are living in solemn times. We should be deeply in earnest, for the purposes and results of our lives will last through eternal ages. I present to you the necessity of seeking a higher standard. Do not think that you have lost all chance of gaining eternal life, for you have not. There is a door opened before you which no man's opinions or actions can close. *11LtMs, Lt 106, 1896, par. 24*

My brother, I tell you that which God has opened before me. Satan is seeking to lead you and your brothers to make shipwreck of the faith; he desires that you will place yourself where you will recklessly disregard the sanctifying truth which would perfect a Christian character in you. Do not surrender principles, and you will be safe. You have erred, but there is a remedy for you. If you repent of your sins, and forsake them, and believe in Jesus Christ as the sin pardoning Saviour, His blood will cleanse you from all sin.*11LtMs, Lt 106, 1896, par. 25*

Study the life of Jesus, and try to be like Him. A mere theory of truth will avail you nothing. You must be purified, and made a vessel unto honor. Whatever others may say or think of you, say, Lord Jesus, Thou knowest that I love Thee. He gave His life for you, and if you will serve Him faithfully, you will be purified from every stain of sin, because Christ will abide in your heart.*11LtMs, Lt 106, 1896, par. 26*

You may meet with those who sneer at you, because they do not know how much you love Jesus, or how much you hate any evil course. But do not be dismayed by their scorning. Is not heaven and eternal life worth living for? When you are called upon to bear humiliation, do not become discouraged. Would you not rather bear the sneers of men than risk the condemnation of God? When any one attempts to judge you, do not become angry, but remember that all judgment is committed to Jesus Christ. Keep your heart tender, sensitive, pure, clean, and holy. Do not stifle the convictions of the Holy Spirit in order to gratify a sinful, degrading lust. Do not be tempted to yield one jot or tittle of truth for worldly advantages. And always remember, my brother, that your case is not hopeless, but that in full view of the universe of heaven, you are striving for the crown of life.*11LtMs, Lt 106, 1896, par. 27*

Do not cherish romantic ideas of religion. Many Christians are working at cross purposes with God. They tell us that they are waiting for some great work to be brought to them. They fail to discharge faithfully the plain duties of life, which seem to them uninteresting, because they cannot find a place large enough to satisfy their ambition. Day by day, they lose opportunities for showing their faithfulness to God. While waiting for some great work

in which they may exercise their Christian duties, their life passes away.*11LtMs, Lt 106, 1896, par. 28*

My brother, do not fail to discharge your daily duties with the strictest fidelity. There are no little things in moral obligations. There are really no nonessentials in the life of a Christian. God has lessons for you to learn in your daily experience. Be patient, and perform faithfully the little things of life.*11LtMs, Lt 106, 1896, par. 29*

The life of the Son of God when upon this earth presents a great mystery of godliness, yet He paid attention to the so-called little things of this life as verily as to the greater. While He employed His power in performing mighty deeds, His lessons were beautiful in their simplicity. He called attention to the smaller things of life as objects from which important lessons may be learned.*11LtMs, Lt 106, 1896, par. 30*

At one time Christ speaks to Martha of the common duties of life, telling her that she is not to be anxious or over troubled about the preparation of table fare, or about her household duties. Then turning to Mary, He tells her of the eternal life which should never be taken from her.*11LtMs, Lt 106, 1896, par. 31*

Again, the Saviour is seen sitting at Jacob's well, telling the Samaritan woman of the living water. It might seem to be a small matter, even to His disciples, for the Saviour to spend His time upon a woman of Samaria. But He reasoned more earnestly and eloquently with her than He did with kings, counsellors, or high priests. The lessons He gave to that woman have been repeated to the earth's remotest bounds. "If thou knewest the gift of God," He said, "and who it is that saith unto thee, Give me to drink; thou wouldest have asked him, and he would have given thee living water." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up unto everlasting life." [*John 4:10, 14.*] O what words! how full of promise!*11LtMs, Lt 106, 1896, par. 32*

After Jesus had given such a manifestation of His wonderful power by feeding five thousand men besides women and children, with a few loaves and fishes, He bade His disciples gather up the fragments, that nothing be lost. He laid down the principle that there

must be no improvidence, no careless waste of any good and necessary article of food. It is God's miracle-working power that provides food from the earth for our sustenance.¹¹*LtMs, Lt 106, 1896, par. 33*

As Christ hung upon the cross with the tremendous weight of the sins of the world upon Him, and the words were forced from His pale and trembling lips, "My God, my God, why hast thou forsaken me?" [*Matthew 27:46.*] He thought of His weeping mother, and commended her to John, saying, "Woman, behold thy son;" and to John He said, "Behold thy mother." Thus He provided for her a tender heart, which would comfort her in her keen sorrow. "And from that hour, that disciple took her unto his own home." [*John 19:26, 27.*]¹¹*LtMs, Lt 106, 1896, par. 34*

After the resurrection of Christ, the record is that the disciples, hearing of His resurrection, came to the sepulcher, "and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." [*John 20:6, 7.*]¹¹*LtMs, Lt 106, 1896, par. 35*

Thus the little things and the great things are commingled. Attention to little things is of consequence to those who would act their part aright in this life. Bring these principles into your life and character. You may be accounted as singular by the world for doing this, but remember that God's people are to be a peculiar people. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [*1 Peter 2:9.*]¹¹*LtMs, Lt 106, 1896, par. 36*

I would say to you, be not discouraged, but trust in Christ, who is your sin pardoning Saviour.¹¹*LtMs, Lt 106, 1896, par. 37*

Lt 106a, 1896

Wessels, Peter

Sunnyside, Cooranbong, New South Wales, Australia

June 1, 1896

Portions of this letter are published in *TSB 124-128*.

Dear Brother:

I have just read your letter dated April 26. May the Lord help me to write you the very words that will be for your restoration and not for your destruction.¹¹*LtMs, Lt 106a, 1896, par. 1*

I feel sorry, very sorry, for you. Sin, my brother, is sin; it is the transgression of the Law, and should I try to lessen the sin before you, I would not be doing you any good. You as a Christian receive harm to your own soul. Your whole religious experience is cheapened, and you cannot have faith and trust in God while you have unclean thoughts and defiled hands. The work needs to begin at the soul, and then it will work out in the character. Your mind and heart are polluted else all such actions would be loathsome. It is a great sin, and especially for one who professes to be preaching the Gospel of Christ.¹¹*LtMs, Lt 106a, 1896, par. 2*

I have had this class of sins presented to me as producing moral defilement. What can the impression be upon those youth whose bodies you degrade by your actions? How can you be a Shepherd of the sheep and lambs, while corrupting their minds, and tainting and polluting their moral sense? Would you consider this matter as lightly as you have done should a minister of the gospel, [such] as Elder Robinson, do such things to your sisters, or to children? This is a crime in the sight of God, and I cannot cover it over as a light matter. It is a Sodomitish sin. It is tainting and polluting in all its tendencies, and an abomination in the sight of a holy God. It is practicing iniquity.¹¹*LtMs, Lt 106a, 1896, par. 3*

Any youth who would submit her body to be handled by a man is in no way fit for the kingdom of heaven. All this vile practice and

commonness is what is ruining our youth. Would you practice this upon the body of your own child? Would you not consider it incest, discovering her nakedness? All who do such things are leading young women into abominable practices. I know what these things lead to. To lewdness, lustful practices. Consider how you must dishonor and degrade the truth. Oh, God hates all such sins! How could you do this and at the same time be preaching the Word to sinners—yourself a sinner?*11LtMs, Lt 106a, 1896, par. 4*

I know how God regards these sins. A married man, a minister of the gospel, leading the lambs of the flock into Sodomitish practices. Now for Christ's sake, do not again practice this wicked work and destroy your own soul and the souls of others. It is well that you have not been permitted to continue this awful polluting practice. It is no light sin. The effect upon the mind of the one who submits herself to your touch cannot be measured. Human beings are the Lord's property, and to do any action to corrupt them is a terrible insult to Jesus Christ, who gave His life for these precious souls, that they should not perish in their sins, but have everlasting life, and such actions may ruin the souls for whom Christ has died. Will you continue this work to ruin souls?*11LtMs, Lt 106a, 1896, par. 5*

Looking unto Jesus who is the Author and Finisher of your faith, you will be of good courage in the Lord. We cannot but know that the end of all things is at hand. I come to you as a physician of souls; I tell you that it is not possible for you to act as a minister. What are you doing? Leading young women to the tree of knowledge of evil practices, and teaching them to pluck the fruit which is only evil. This is doing Satan's work most effectually. It is poisoning minds and filling them with unholy imaginings.*11LtMs, Lt 106a, 1896, par. 6*

These are the very sins which corrupted Sodom. Their evil practices did not come all at once. First one man and woman stupefied themselves by unholy, polluted habits. Then as inhabitants settled in Sodom, they did as you are doing, educated others in a line that is forbidden of God. And so as the inhabitants continued to multiply, these ministers of sin continued in educating them in their own defiling practices, until if any person came into their midst their first thoughts were to educate them in their evil work, until Sodom

became renowned for its pollutions. Their sins reached unto heaven, and the Lord would bear with them no longer. He destroyed them and all that was beautiful, that made it as a second Eden, for the earth was defiled under the inhabitants thereof. *11LtMs, Lt 106a, 1896, par. 7*

These bodies that you tamper with are the purchased property of Jesus Christ. I knew this was your sin, but I knew also that if the truth was enthroned in your heart, it would make this sin appear to you in its true enormity, for truth brought into the soul temple will expel lust and defilement from the heart. *11LtMs, Lt 106a, 1896, par. 8*

Should I relate to you the heart-sickening confessions that have been made to me upon death beds of young men and young women, I could fill pages of letter paper. They have opened their hearts to me. They were pure, innocent, and without the knowledge of these evil practices, but men in whom they had confidence as religious teachers led them to this tree of knowledge and they ate of it, and the result was self-abuse. That body which was so fearfully and wonderfully made, to be preserved holy and maintained as a temple where the Holy Spirit could abide, was defiled, its purity gone. Who could be guilty of so great a crime? I asked. It was a professional shepherd of the flock, who should, as the Scriptures express it, "Feed my flock." [*John 21:16.*] "Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?" *Jeremiah 13:20. 11LtMs, Lt 106a, 1896, par. 9*

Twenty years ago I listened to a story from a wife and mother. She told me that her heart was breaking. Her husband was an intelligent, fine-looking man, but his sin was tampering with children and youth. He came to our camp meetings, he heard the most solemn truths, from the Word of God, and he would weep and pray and appear devout, "but," said the poor, distressed wife, "if he even sees a child or youth he will instruct them handling their person. I dare not leave my children in his care a moment." *11LtMs, Lt 106a, 1896, par. 10*

She finally obtained a divorce, and then she had untold anguish.

She went away from him, but he stole her children, and after much painful search she found one in a school and caught it up and fled with it. She changed her place of abode, went across the continent to secure her a home with her child. But the pitiful part of the story is, the sins of the father became the inheritance of his son, who married a fine, capable woman, but the corruption of his father was practiced by him. Notwithstanding the father boasted that he did not commit adultery, he was by his practices doing those things which in the sight of God were in the very same line and will be punished with the same sentence, "Depart from me, ye that work iniquity." [Matthew 7:23.] The son went to all lengths in defiling practices. He seemed to have no power to leave his evil course of adultery and sin. *11LtMs, Lt 106a, 1896, par. 11*

You say you did not commit adultery. God charges adultery against everyone who doeth these things, and all who will communicate these vile practices to another are polluting that soul with vile imaginations. Can you not see, can you not understand by your own experience, that you are leading youth into this habit of self-abuse? You have given them the fruit of the tree of knowledge, and every evil communicated is causing them to partake of the fruit of the tree of knowledge, which God has forbidden to be eaten. *11LtMs, Lt 106a, 1896, par. 12*

You allow a girl to make her body common property for a man to handle, and you break down all reserve, and she will have lustful desires planted in her heart and will not hesitate to go to any lengths in any evil course. Adultery and shameful sin are perpetuated in her life. God will demand of you, "what have you done with my flock, my beautiful flock?" There is a fascination in sin, and Satan defiles the imagination. How cruel in you to break down in young women that modesty which is the safeguard of virtue. Once the veil is removed, she will ever be in her own sight as an impure thing. *11LtMs, Lt 106a, 1896, par. 13*

Since you have entered upon this path of defilement of your own hands and soul, how difficult it has been for you to overcome this besetting sin. How you resolve and resolve again, and yet are overcome! Will you consider this, and then reflect upon the fact that you are placing every soul whom you contaminate in the very same

position of temptation, placing them under the same fascination to commit lewd things to corrupt the soul. You cannot possibly give them power to restrain their unlawful desires. You have enticed the youth into a path that leads to the corrupting of every moral principle, and they are compelled to struggle against temptations which you have found too powerful to be resisted.*11LtMs, Lt 106a, 1896, par. 14*

Jesus gave His life to restore the moral image of God in man. You give your soul up for Satan to work through to destroy the moral image of God in the youth, His own purchased possession—His flock, His beautiful flock. If you would consider this terrible work, with all its liabilities and consequences, you would not in a single instance overstep the barriers; for a sense of the train of evil doing you lead the youth to enter upon would horrify you. You have kindled the fires of sensuality in human minds, and Satan will manage to keep them burning until souls and bodies are alike destroyed—self-respect gone, the beautiful modesty, pure as the lily, defiled, corrupted; and you, a shepherd of the flock, responsible for this work.*11LtMs, Lt 106a, 1896, par. 15*

How can I frame words to express the enormity of this awful sin? How can I present it in such a manner that you will no longer look upon it, as you have done, as no great wrong? I have granddaughters, the children of my son W. C. White. If I were forced to choose whether these children should be exposed to these temptations, educated in these evil practices, or be cut down by death, I would say, Let them die in their innocency. Let them not be corrupted by eating the apples of Sodom.*11LtMs, Lt 106a, 1896, par. 16*

You are giving to the youth the apples of Sodom. You are opposing the work of Christ, who is seeking to save sinners from their sins. Will you not consider? In the name of Jesus will you not receive His grace to impart to all, young and old? It is life, eternal life, for you to practice the virtues of His character, and it is eternal death to you to cling to these sins.*11LtMs, Lt 106a, 1896, par. 17*

Only the pure in heart shall see God. You cannot practice these defiling sins and see Jesus and receive His favor. Will you cease

these evil practices now and forever? Will you turn from all unrighteousness? Confess your sins to God, for against God have you sinned. Against God have you dishonored the members of His family. Against God have you corrupted their thoughts, and sowed the tares of corruption which will yield a harvest that you will not care to garner. I dare not withhold these things from you. The Lord has presented to me how He hates every taint of uncleanness.*11LtMs, Lt 106a, 1896, par. 18*

Whose servant were you when you were leading the youth into unholy practices? You destroyed every vestige of influence over these poor, easily led souls, so that nothing you could ever do or say would avail to uplift them. In the name of Jesus Christ of Nazareth, I appeal to you to repent of this great sin and be converted. Your Saviour, who gave His life for you, has not called you unto uncleanness, but unto holiness. I refer you to (Galatians 5:16, 17): "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would." [*Galatians 5:16.*]*11LtMs, Lt 106a, 1896, par. 19*

In your letter you have stated your inability to put these evil things out of your mind. Will you then, by your sinful propensity, bring other minds into the slavery of sin? Will you give them the apples of Sodom? Will you arouse in them the demon of lust? Shall they be placed where temptation is too strong for them to overcome? Shall their souls be tainted, polluted by unholy practices? Will you fasten poor souls in habits that seem impossible for you to break? Would you place other souls where, when they would pray to God, unholy desires will strive for the victory, and where such desires will make it tenfold harder to overcome in the battle of life? Have you become so regardless of souls that you will implant in them corruptible seed that all their life long will bear its corruptible fruit?*11LtMs, Lt 106a, 1896, par. 20*

Christ has bought the souls, the minds, the bodies, of all His creatures. He is dishonored when one of these precious souls shall corrupt the mind or the body. "But if ye be led of the Spirit, ye are not under the (condemnation of) the law. Now the works of the flesh

are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love,” pure, unadulterated love, proceeding from the heart of Christ. [*Verses 18-22.*] It is not to be classed with love-sick sentimentalism, nor a beastly, defiling element, which tends to the destruction of all that is pure in mind or body, and is death to both soul and body. *11LtMs, Lt 106a, 1896, par. 21*

“Joy.” This does not mean a cheap levity, enjoyment which is found in jesting, joking, laughing; but it means that joy which Christ speaks of in (*John 15:10, 11*): “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.” [*Verses 10-13.*]*11LtMs, Lt 106a, 1896, par. 22*

What quality of love is that which would lead you to take the very flower of the flock of God to corrupt by your defiling practices? Will you consider these things? I write thus plainly, because the indulgence of sinful lust has become so common in your life that it does not appear to you as the vile thing it is.*11LtMs, Lt 106a, 1896, par. 23*

I return to (*Galatians 5:22*), concerning the fruits of the Spirit. “Peace.” Those who abide in Christ shall have peace. “Longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no (condemnation of the) law.” “And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another.” [*Verses 22-26.*] These are words of Inspiration. Will you obey them, and manifest the fruits of righteousness?*11LtMs, Lt 106a, 1896, par. 24*

“Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh. But he that is joined unto the Lord is one Spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” [1 *Corinthians 6:15-20.*]11*LtMs, Lt 106a, 1896, par. 25*

Will you consider that you have been educating these precious souls, for whom Christ has died, to dishonor their own bodies? Your violation of purity and modesty will result in the ruin of souls. You, professedly a minister of Christ, have much to answer for, and I greatly fear that you do not realize this as it is, as God regards it. If Brother Robinson were by your side, would you dare to do as you have done? No. If then you did this wicked work secretly, you knew it was too mean and degrading a thing for you to be guilty of doing. But that Watcher from Heaven who heard the proud boast of Nebuchadnezzar was beholding you. Had your eyes been open, you would have known that none of your unclean work was hid.11*LtMs, Lt 106a, 1896, par. 26*

“God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” [John 3:16.] Jesus, who knew no sin, was made sin for us. God “gave,” not permitted to be given, and what a gift to our world was His. Everyone is to help Jesus to save the youth; He saved those of all ages, that they may be numbered with the saints in light. Christ exchanged His royal crown for a crown of thorns. He exchanged His royal robe of majesty and glory for the old cast-off robe that was placed in mockery upon His divine form. Oh, why was all this? Why did Jesus submit to become a man of sorrows and acquainted with grief? He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed.11*LtMs, Lt 106a, 1896, par. 27*

“Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” [*Romans 6:1, 2.*] “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof, neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. ... Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? ... For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” [*Verses 11-13, 16, 23.*]*11LtMs, Lt 106a, 1896, par. 28*

You are a free moral agent. If you will repent of your sins, and be converted, the Lord will blot out your transgressions and impute unto you His righteousness. So long have you educated yourself in this line of evil work, that your whole moral taste is defiled. Keep yourself from idols. In the country where you are, there is great indulgence in cheap talk, in hilarity, sports, and glee. God is not in all this. Jesus Christ has given you no such example. He gave His life for us, that we might be prepared to dwell among His redeemed.*11LtMs, Lt 106a, 1896, par. 29*

“Therefore brethren, we are debtors, not to the flesh, to live after the flesh, for if ye live after the flesh, ye shall die; but if through the spirit ye do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirits that we are the children of God. And if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” [*Romans 8:12-18.*]*11LtMs, Lt 106a, 1896, par. 30*

You have your Bible, but while you are perverted in mind, while your thoughts are defiled, you have not an appetite for the Word of

God. Your whole moral taste is perverted. Pure truth cannot abide in the heart or mind that is unclean in its imaginings. You ask what you shall do. Cease to sin. It would be for the health and saving of your soul to cultivate sobriety and keep yourself in the channel of light, where the divine current shall flow from Jesus to your soul. You have an earnest work before you to gather to your mind and soul that faith which works by love and purifies the soul. This purification should begin without a moment's delay. The Lord Jesus loves your soul. He will receive your repentance if you sincerely come to Him, to co-operate with Him in the saving of your soul. He can do nothing for you while you continue to practice the evil, for when doing these things you are under the inspiration of Satan.*11LtMs, Lt 106a, 1896, par. 31*

If you will take hold of Christ by living faith, and humble your soul before Him, He will undertake your case, and angels will guard you. But you must resist the devil. You must educate yourself to a different train of thought. Put no confidence in yourself. Never seek the companionship of women or girls. Keep away from them. Your moral taste is so perverted, that you will ruin yourself and ruin many souls if you do not turn square about. Educate your mind to study the Word of God. Study it with your whole heart, and pray much. Everlasting life is worth a life-long, persevering, untiring effort.*11LtMs, Lt 106a, 1896, par. 32*

Educate that mind which you have misused and directed in wrong channels of thought. Educate it to dwell on the life, the character, and the lessons of Christ. Ascribe to His name the praise that is His due. Herein is love. Redemption through Christ is an exhibition of grace which God Himself cannot surpass. Through the eternal ages the exhibitions of His love and the development of its relations and glory will maintain for it a living freshness and increasing interest. Our conceptions will be eternally exceeded by the excellencies of fresh accessions. In giving Jesus to our world, God gave the whole treasure of heaven. Every power in grace, every efficiency that our redemption requires, was furnished amply, that we may be complete in Him.*11LtMs, Lt 106a, 1896, par. 33*

Our Saviour came to our world in human form, that in taking humanity He might elevate humanity. He rolled back the thick moral

darkness which had eclipsed the divine and benevolent character of God, and revealed Him to the world as light and love. Jesus is the representative of the Father. In the person of Jesus we behold the eternal God engaged in lifting up man, bidding him to look and live. Place yourself in the light. Let God be the theme you shall dwell upon. Let your mind grasp the truth as it is in Jesus. Commit Scripture to memory, that it may be as a wall of protection about your soul. When Satan comes with his temptations, draw forth the weapon, "It is written." You need not yield to do one unholy action. Resist the devil and he will flee from you. Shall the knowledge of God, which Jesus came from heaven to communicate to men, remain in our possession through a lifetime, a dead and useless thing? Shall we trifle with this precious gift?*11LtMs, Lt 106a, 1896, par. 34*

I am anxious that you should meet with a radical change, so that your whole moral appetite shall revolt at the things you have given it to feed upon. Licentiousness and the truth cannot occupy the same field. "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] Christ will take away your sin, but He will make no compromise to save you in your sins. Will you break off your sins entirely and forever? If you do not do this, you are lost. It is of no use to say, "I cannot." I know you can. Satan exults to see you so willingly employed by him to destroy souls. "Choose ye this day whom ye will serve." [*Joshua 24:15.*] You have a will; put that will on the side of God's will. Renounce the company of Satan now and forever.*11LtMs, Lt 106a, 1896, par. 35*

Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [*Matthew 11:28, 29.*] Will you put from off your neck the yoke of Satan, and put on the yoke of Christ? He declares to you, "My yoke is easy, and my burden is light." [*Verse 30.*] Through Christ you can recover yourself.*11LtMs, Lt 106a, 1896, par. 36*

But do not feel that the worst thing for you is to lose your credentials. You are not worthy to be entrusted with the care of the flock. You must know this without my telling you. A little time of probation is still granted you; make the most of it in searching the

Word. Every lost blessing is a great loss to you, but if you come into a right position before God, you may now receive forgiveness for the past, but do not let your future life have the dark blot of the past.*11LtMs, Lt 106a, 1896, par. 37*

You enjoy associating with young people, and having a high time in lightness, cheap talk, jesting, and joking. This is to the detriment of the soul. It is a grief to your guardian angels to see the members of your mother's family given to so much lightness and frivolity. During these hours of probation, you and they are deciding your own destiny. All lightness, all trifling phrases, all vanity and cheapness of deportment, dishonor God.*11LtMs, Lt 106a, 1896, par. 38*

Your brothers, who know the truth, are responsible before God for that knowledge. Christ says to them, "What shall it profit a man if he should gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [*Mark 8:36, 37.*] God demands of you more than you are disposed to give Him. He demands the whole heart, the undivided affections, the whole soul, the whole mind, the whole strength. All are to be His. Oh, that you might be a faithful Caleb! You and your brothers need so much to have a deep consecration to God, to give your entire selves to the Lord, to possess personal piety and firm religious principles.*11LtMs, Lt 106a, 1896, par. 39*

God demands that you have moral strength to reveal the truth in your character. Unless you now awaken to a sense of your responsibility, I fear that it will soon be everlastingly too late. The night is far spent, the day is at hand.*11LtMs, Lt 106a, 1896, par. 40*

None need to fail, for One mighty in counsel is with them, He who is excellent in working, and entirely able to accomplish His designs. He works through human instrumentalities, thus honoring the human agent, making him a laborer together with God. The seen and the unseen, the human and the divine, co-operate. This is a scared work, and in this way it can be carried forward to the glory of God.*11LtMs, Lt 106a, 1896, par. 41*

Whenever we advance a step toward Jesus, He is ready to respond. We are sanctified through the truth, not through a mere assenting to theory, but through a heart-reception of the Word of

God. The truth sanctifies the entire man. “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [*Matthew 5:48.*] “Strive (agonize) to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.” [*Luke 13:24.*] “Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” [*Matthew 7:13, 14.*]*11LtMs, Lt 106a, 1896, par. 42*

“Beware of false prophets which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” [*Verses 15-20.*]*11LtMs, Lt 106a, 1896, par. 43*

Will you not take heed? Will you not seek the Lord for special help to be an overcomer, that you may be found of Him in peace? Eternal life is worth everything. Your soul is diseased, but Jesus, the great Physician, has the balm of Gilead. The Lord wants you to show what grace can do. You have linked up with the enemy to do his works; not link up with Jesus Christ, and live a pure and holy life. If you come, all sin-sick and defiled as you are, to Jesus, He will give you a sound, healthy experience.*11LtMs, Lt 106a, 1896, par. 44*

Look to Jesus, trust in Jesus, lean your whole weight on Jesus, believing that He can save you from sin and make you the possessor of justifying righteousness. This is what you need. Then your works will correspond to the greatness of the truth which you profess. There will be purity of thought, because Christ is pure. There will be choice, holy conversation, because Christ is holy. You will be sanctified through the truth, that through your influence others may be sanctified. Your souls will be surrounded with a pure, holy atmosphere, because you have the divine presence with you. A pure, heavenly current of light and peace will flow through the

human channel, imparting to others a spiritual, refreshing influence.¹¹*LtMs, Lt 106a, 1896, par. 45*

Jesus is honored or dishonored by the words and deportment of those who claim to believe the truth. The heart must be kept pure and holy, for out of it are the issues of life. Foolish talking, jesting and joking, must be renounced. What you may call fun and nonsense is a positive denial of Christ. "I meant no harm," is the excuse. Do these frivolous ones mean anything? Let them be circumspect, sound in the faith, sound in speech. That which you sow, you will also reap. Foolish conversation makes the angels of God ashamed. If the grace of Christ was in the heart as an abiding principle, as it will be in all who are fitted for heaven, then none of this chaff and giddiness, and cheapness of character would be revealed. It drives holy angels from the presence of all who indulge in it. You have none too much time in which to acquire a solidity of character, after Christ's likeness, that you may receive the benediction from Jesus, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." [*Matthew 25:21.*]¹¹*LtMs, Lt 106a, 1896, par. 46*

You ask me if you shall make a public confession. I say, no. Do not dishonor the Master by making public the fact that one ministering in the Word could be guilty of such sin as you have committed. It would be a disgrace to the ministry. Do not give publicity to this matter by any means. It would do injustice to the whole cause of God. It would create impure thoughts in the minds of many even to hear these things repeated. Defile not the lips even by communicating this to your wife, to make her ashamed and bow her head in sorrow. Go to God, and to the brethren who know this terrible chapter in your experience, and say what you have to say, then let prayer be offered to God in your behalf. Cultivate sobriety. Walk carefully and prayerfully before God. Acquire moral stamina by saying, "I will not dishonor my Redeemer."¹¹*LtMs, Lt 106a, 1896, par. 47*

May the Lord strengthen and bless you. Do not be content with a superficial work. There is great need of deep and thorough work. Repent, be converted, and walk humbly with God. You have reason for great gratitude to God that this sin has found you out, and that

matters have been laid open, showing you that you were utterly unfit to preach the Word to others. You have been spoiling the flock of God. Thank God, it is not too late for wrongs to be righted. Take a decided stand that you would rather separate your right hand from your body, and go maimed into the kingdom of God, rather than, having two hands, to practice iniquity. I write these words to show you the importance of making no light matter of sin in any form.¹¹*LtMs, Lt 106a, 1896, par. 48*

Lt 107, 1896

Wessels Brothers

“Sunnyside,” Cooranbong, New South Wales, Australia

April 29, 1896

This letter is published in entirety in *21MR 5-7*.

To the Brothers Wessels

Dear Friends:

I wish to write you a few lines, asking you to lend me £1,000. At the present time we are greatly in need of a building for school purposes. On account of the lack of means, we may not be able to carry out the plans designed by Brother Sisley, but if you will lend us the money I ask, we can commence at once to erect a plain, economical building. Without means, however, we can do nothing. We do not ask for this money, that we may erect an expensive building, but that we may put up a plain, substantial building, suitable for the country. The brick for this will be made on the ground, and much of the lumber that is used will be sawn on the ground also.¹¹*LtMs, Lt 107, 1896, par. 1*

In Melbourne they are about to build their meeting house, so we cannot ask help from them, and it would be a great mistake [to stop] the work on the school building for a year. The students have been waiting for some time for the school to open, and we are anxious to get the building up, that they may attend. I know that the Lord would have the work of building the school commenced without delay. He has means for us somewhere, and I know He would have us arise and build. If you will help us, we will be grateful to Him who has made you stewards of His means.¹¹*LtMs, Lt 107, 1896, par. 2*

Are you able to loan us £1,000, and can you send it direct to us? It need not pass through the Office at Battle Creek, for that would cause delay. If you can send the money, I will give you my note for the same, only asking you to make the interest as low as you can afford. The Lord will bless you if you will give us this help; for no

work stands higher in the approbation of heaven than that so dear the heart of Christ—the work of bringing the youth into the channel of light, and winning them to the love of God.^{11LtMs, Lt 107, 1896, par. 3}

We must build a school here, where students may be educated to form characters for eternal life, and where they may receive such an education in the Scriptures that they will go out from the school to educate others. This is the Lord's work, and when we know that we are doing the very work He has specified, we must have faith to believe that He will open the way. I am nearly ready to publish *The Life of Christ*, and I have several other books to be printed, but we cannot wait for this. The King's business requires haste. The youth in this country are expecting a school, and we do not want them to wait longer.^{11LtMs, Lt 107, 1896, par. 4}

Would you know how you can best please your Saviour? It is by putting your money to the exchangers, to be used in the Lord's service and to advance His work. By doing this, you make the very best outlay of the means God has entrusted to you. I have consecrated all I possess to the Lord, and have expended means in various lines, helping to sustain camp meetings, and building meeting houses in those places where people have accepted the truth. I find many openings where I can help to save perishing souls.^{11LtMs, Lt 107, 1896, par. 5}

When on earth our Saviour went about doing good. He organized a church, which, though then small, has increased till it spreads over the world. He has sustained the church through all the ages of its history, and He calls upon us to co-operate with Him in His divine work, and to labor with our God-given abilities to save perishing souls.^{11LtMs, Lt 107, 1896, par. 6}

We are glad to be able to report that we have made a trial of our land, and we can testify to the fact that false witness has been borne of it. Though it was very late last year when our vegetables were planted, and though we had no rain except a few showers, from March to October, yet the yield of squashes, melons, peas, beans, cucumbers, carrots, [and] tomatoes, has been excellent. Our orchards also are doing very well. The coming season we hope the

crop will do much better. Quite a space of land has been cleared, and the vegetables will be planted earlier. Our second crop of peas is now up, and the potatoes we have planted are up and doing well. We are all convinced that this is the place where we should locate.¹¹*LtMs, Lt 107, 1896, par. 7*

We have been favored in getting this land, but we have other interests here, beside which every thing of a temporal character sinks into insignificance. The Lord has precious souls in this place, scattered through the bush, by the lakeside, and in the little farms in the woods. The Lord loves these souls, and desires that they shall be saved. We have just closed an institute for Bible Workers, which lasted a month. The attendance from the outside has been good, and the people are charmed with the truths they hear. They are starving for the bread of life, and they must be instructed and guided. We have strong hopes that those who are interested will receive the Word of God, and be renewed by His Spirit. If they could be planted in the faith, if they could become rooted and grounded in the truth, they would be temples for the Holy Spirit of God.¹¹*LtMs, Lt 107, 1896, par. 8*

It pays us to labor for those for whom Christ has died. Our strength and resources can be expended in no better way. If, by the help of the Spirit of God, we can build a structure which will last through the eternal ages, what a work we have done! Co-operating with God in this work, we can think of Christ's words, so full of assurance, "But I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance." [*Luke 15:7.*] God cares for the human souls to whom He gave His only begotten Son, and we must see all men through the eyes of divine compassion.¹¹*LtMs, Lt 107, 1896, par. 9*

The institute closed last Thursday, but so great was the interest that we felt that the meetings could not be entirely discontinued. I spoke to the people Sabbath morning, and Elder Starr spoke in the afternoon. The tent was full, and several strangers were present. Meetings were held Sunday afternoon and evening, and so many strangers were present that those who had returned to their homes from the institute were scarcely missed. The Spirit of the Lord was in our meetings. Two young men who have a farm on the lakeside

were present both on Sabbath and Sunday. They are modest and retiring young men. On Sunday afternoon we asked them home between the afternoon and evening services, and I gave them *Patriarchs and Prophets*, and *Steps to Christ*. They seem to be much interested. God cares for them, and if we are co-laborers with God, we will not neglect to care for His heritage.¹¹*LtMs, Lt 107, 1896, par. 10*

Brother and Sister Starr are visiting the interested families. At one place where they had a praying season, the family broke down and cried like children. Brother and Sister Starr will remain in Cooranbong for a month, and then will return to Queensland.¹¹*LtMs, Lt 107, 1896, par. 11*

Lt 108, 1896

Wessels, Philip

Adelaide, South Australia

October 14, 1896

This letter is published in entirety in *19MR 385-392*.

Brother Philip Wessels:

It is only one o'clock, but I cannot sleep. I feel a burden for you, for you have forsaken the Lord. But the Lord has not forsaken Philip Wessels. *11LtMs, Lt 108, 1896, par. 1*

For several mornings before I left Cooranbong I was passing through interesting scenes with you. Again and again had your case been urged upon my mind. The parable scene found in (*Matthew 25:14-23*) was presented before me. This is the last of the many parables in His public teachings given by our Lord Jesus Christ. Early in the morning He had crossed the Mount. He gave them the warning in regard to His second appearing in the clouds of heaven. *Chapter 24:36*. "But of that day and hour knoweth no man, no, but the angels not the angels of heaven, but my Father only." "But this gospel of the kingdom shall be preached to all the world for a witness to all nations; and then shall the end come." [*Verse 14.*]*11LtMs, Lt 108, 1896, par. 2*

Satan is working with untiring energy to bring in every conceivable error, and to engross the minds of men and women so that they shall not give heed to the warnings of God. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." [*Verses 37-41.*]*11LtMs, Lt 108, 1896, par. 3*

Why did the inhabitants of the Noachic world know not the day of their visitation? Because they did not have warnings? No, but because they did not heed the message God sent them through Noah (*Genesis* 6:5-7, 11-13). God gave directions to Noah to build an ark on dry land, and to warn the people. Noah gave the message of the Lord to the large population upon the earth—he gave it by voice, and then showed his faith by his works in building the ark. God gave him exact directions for building this ark. “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” *Genesis* 6:5. But the Lord gave men [a period of] probation of one hundred and twenty years. During this probation, Noah and his employed carpenters worked upon the ark, but the inhabitants regarded the message of Noah as an idle tale, and [their attitude toward] the building of the ark [was] as one that mocked. They would not believe the message. They charged Noah with being deluded, and they kept planting and building and marrying and giving in marriage, utterly regardless of the solemn message sent them of God.¹¹*LtMs, Lt 108, 1896, par. 4*

Day by day they were stirred with an intensity of activity by the power of Satan to contradict by precept and example the solemn message proclaimed in their ears, as though their unbelief and settled rejection of the message would make it of no account. But time passed. They were more full of their idolatrous business transactions and vileness and crime than ever before; they forgot God, [and] put Him out of their thoughts to make of none effect His solemn warnings.¹¹*LtMs, Lt 108, 1896, par. 5*

Noah’s faith and works were united. The building of the ark went on amid the jeers and the ridicule and the scoffing of old and young. When they saw the last sign given—the provisions for man and beast taken into the ark—then mirth and revelry and mocking increased. When they saw the beasts come from the forests to the door of the ark, and Noah take them in, they had so long resisted, so long denied the message that God had given them, that they had educated themselves to resist; reason was perverted by gratification of appetite and lo, carnal amusements; they denied the Lord God that bought them, and conscience had become unimpressible.¹¹*LtMs, Lt 108, 1896, par. 6*

They saw the heavens darkened, and they had to wonder what it meant. The air was filled with birds of all kinds presenting themselves by sevens to be taken into the ark. The animal creation was obedient to the drawing of God, while man, possessing reasoning power, was closing every avenue of the soul so that the Spirit of God might not be entertained and break up their life or carnal pleasures—their eating and drinking, and their practicing of all kinds of iniquity in order to testify to their unbelief and to their determination to carry out their ambitious projects. *11LtMs, Lt 108, 1896, par. 7*

Then the Lord said to Noah, “Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. ... And Noah did as the Lord commanded him ... And Noah went in, and his sons, and his wife, and his sons’ wives with him, into the ark, because of the waters of the flood. ... And the Lord shut him in.” “In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month ... were all the great fountains of the deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.” [*Genesis 7:1, 5, 7, 16, 11, 12.*] *11LtMs, Lt 108, 1896, par. 8*

The water prevailed upon the earth a hundred and fifty days, and the wicked inhabitants of the earth all perished in the flood. They “knew not until the flood came and took them all away; so shall also the coming of the Son of man be.” *Matthew 24:39.* *11LtMs, Lt 108, 1896, par. 9*

The warning message is to be given to the world in these last days, and because iniquity shall abound, the love of many waxeth cold. The question is asked, When the Lord cometh, will he find faith on the earth? The warning is given, “Watch therefore: for you know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?” [*Verses 42-45.*] *11LtMs, Lt 108, 1896, par. 10*

They must have truth, present truth, appropriate for the times in which they are living. The message of warning must be given to the world, as Noah gave the message of warning to the antediluvians. “Blessed is that servant, whom his lord when he cometh shall find so doing”—giving his household “meat in due season.” “Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants (who is watching and giving meat in due season), and to eat and to drink with the drunken (to absorb his mind and time in this world’s enterprises and turn away from the service of God); the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.” *Matthew 24:46-51.11LtMs, Lt 108, 1896, par. 11*

“Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded his porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.” *Mark 13:33-37.11LtMs, Lt 108, 1896, par. 12*

“For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.” *Matthew 25:14.* (Please read *verses 15-36.*) It is plainly revealed here that more is embraced than merely earthly, temporal employments. It is more than worldly goods which the Lord has committed to our keeping. Bear in mind eternity: do not cast this out of your reckoning. Make no mistakes here where eternal interests are involved.*11LtMs, Lt 108, 1896, par. 13*

To you and your brother Peter have been committed talents to be used to the glory of God, not to be buried up in worldly enterprises. Let not yourself, my brother, take satisfaction that you are possessed with talents to accumulate worldly goods, unless you turn these talents to account for him who bestowed them. Let not Satan longer fasten delusion upon you.*11LtMs, Lt 108, 1896, par.*

Christ has paid the wages of His own blood, of His own sufferings, to secure your servitude and entire obedience. Do you feel your responsibilities in these matters regarding the committed trust? Have you forgotten that you have a loan from the Master to invest in work for Him, to advance His glory? Do you not consider that He made you a steward of His grace, [and has] given you endowments for a sacred, higher trust? He can make the humblest service become a consecrated gift if exercised and employed in doing the Master's bidding and promoting His glory. *11LtMs, Lt 108, 1896, par.*

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Ye are called to be God's workmen. You have had zeal for the Master, but things did not move in some directions as you thought they should, and you became fault-finding, censorious, impatient, passionate. You could never represent your Saviour in that way, and you finally became discouraged. The Lord knows all about it. You must not stand where you are, for you are in great peril of losing your soul. Satan will devise every way but cutting off your life to secure you to himself. Christ says, I have prayed for Philip Wessels; I am waiting for him to seek My face. *11LtMs, Lt 108, 1896, par. 16*

You loved your Bible, and you loved to study it; it was precious to you, better than a collection of syllables and words. The Spirit of God is drawing you, and He will pardon your transgressing His commandments, which is a terrible dishonor to God and terrible against yourself. Turn ye, turn ye for why will ye die? "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon." [*Isaiah 55:6, 7.*] *11LtMs, Lt 108, 1896, par. 17*

"With long life will I satisfy" you, saith the Lord. [*Psalm 91:16.*] "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." [*Hebrews 13:5.*] God has been true to you, but it is you that has forsaken God. You cannot extinguish your lamp so that

it shall not be a light to the world and yet walk in the light. He who shall choose to walk in the light of the fire of his own kindling shall lie down in sorrow. *11LtMs, Lt 108, 1896, par. 18*

I am deeply concerned about you and your prosperity. No man's prosperity can be built up upon the ruins of truth. I entreat you for your soul's sake, no longer to dishonor God. Your heart is not satisfied. He who loveth silver shall not be satisfied with it. He who says to the pure gold, Be thou my confident, may for a time appear to prosper, but he will sooner or later find that he has pierced himself through with many sorrows. *11LtMs, Lt 108, 1896, par. 19*

Whenever the will of God is violated by nations or by individuals, a day of retribution comes, as surely as rivers that burst their banks carry devastation before them. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase." [*Ecclesiastes 5:10.*] God has spoken. Will you hear His voice? "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." [*Daniel 12:3.*] *11LtMs, Lt 108, 1896, par. 20*

It is a very sad thing for you to have departed from God's commandments. The Lord loves your mother, and she needs the help which you could give her; she needs the help which Peter can give her. These elder brothers should stand firm as a rock to principle, and be counsellors to the younger members of the family. You are both needed, and you should do all in you power to relieve your mother of unnecessary burdens. Her life has been one of storm and wrestling, sorrow and keen anguish. You cannot appreciate this as I can, for I have seen it. Honor your mother and sustain her influence, for God is with her. Refuse not to be illuminated with the light which irradiates all who will walk in the light of the Sun of Righteousness. Grovel not amid material things, neglecting the spiritual and heavenly. Do not lose sight of eternity. The end is near, make no delay. *11LtMs, Lt 108, 1896, par. 21*

Jesus says, "Come unto me all ye that are weary and heavy laden and I will give you rest." [*Matthew 11:28.*] No longer grieve the heart of Christ. God calls for you to come! Take your position under the bloodstained banner of Prince Immanuel. Enthroned the Bible in your

heart, and live by every word that proceedeth from the mouth of
God.¹¹*LtMs, Lt 108, 1896, par. 22*

Lt 109, 1896

Wessels, Philip

“Sunnyside,” Cooranbong, Australia

July 1896

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Mr. Phillip Wessels
Claremont, Cape Town, South Africa

My Dear Brother:

I have a message for you from the Master: “Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.” [*Isaiah 56:1, 2.*] “Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourself about with sparks: walk in the light of your fire, and in the sparks that ye have kindled.” [*Isaiah 50:10, 11.*]¹¹*LtMs, Lt 109, 1896, par. 1*

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners. I create the fruit of the lips: Peace, peace, to him that is afar off, and to him that is near, saith the Lord, and I will heal him. But the wicked are like the troubled sea, when it

cannot rest whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” [*Isaiah 57:15-21.*]*11LtMs, Lt 109, 1896, par. 2*

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.” “Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God; for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” [*Isaiah 55:1-3, 6-9.*]*11LtMs, Lt 109, 1896, par. 3*

You have been estranged from God; yet He looks on you with pitying tenderness, and His declaration to you is, “If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.” [*Isaiah 1:19, 20.*] Your heart has not been right with God, and He is saying to you, as He said to Elijah, “What doest thou here, Philip?” [*1 Kings 19:9.*] You have wasted much time, and lost many opportunities, but you are still in that place where you can hear God speaking to you. “Take heed how ye hear.” [*Luke 8:18.*]*11LtMs, Lt 109, 1896, par. 4*

It was in the providence of God that you went to Battle Creek. There were advantages to be gained in that place, but there were also disadvantages to be shunned. If you had kept hold of the hand of Jesus, you would have been safely led through. But at the time of your visit, a heavenly influence did not prevail there. Some who were standing in positions of responsibility were prepared to help you, but others, instead of helping you, only laid stumbling blocks in your path, and filled your mind with that which increased your

inclination to criticize.*11LtMs, Lt 109, 1896, par. 5*

The selfishness and the desire to be first, which they brought into their work, spoiled their Christian character, and their theories, though delivered with much assurance, were in many respects the result of their own unsanctified imaginings. The instruction you received from them in regard to the royalties received on books <was not truth> [and] did not in any way benefit you. Had you laid to heart the instruction given you which you had a “Thus saith the Lord” for its authority, you would have been able to distinguish between the genuine and the spurious; you would not have been deceived by statements which were the invention of men who were unconsecrated, whose hearts and minds were not in harmony with God.*11LtMs, Lt 109, 1896, par. 6*

Brother and Sister Palmer were in no condition to help you; they were not in a position to help anyone; for their own eyes needed the heavenly anointing. They were self-centered, they were not consecrated to God; they needed to go up into the mount and talk with Him.*11LtMs, Lt 109, 1896, par. 7*

As you heard the criticisms of those around you, you caught the spiritual malaria. You became so engrossed in finding fault with things in Battle Creek, of which you had no understanding, that you neglected to gather up that which would help you. The precious, soul-saving truth became buried up, and nearly lost. You did not keep your eyes fixed upon Jesus, but looked at those things which you thought were wrong in your brethren. Had a commission been given you to fight for the ideas you received, you would have made a valiant soldier. Had you kept your hand in the hand of Christ, you would have been led safely; but you did not eat and drink of Christ <continually,> the bread and water of life, and therefore your spiritual nourishment did not supply you with vital energy.*11LtMs, Lt 109, 1896, par. 8*

In this spirit you returned to South Africa. Self rose up. A masterly power took possession of your mind, and you greatly desired to see your own plans and ideas carried out. But God would not permit this, because you did not see things in a right light.*11LtMs, Lt 109, 1896, par. 9*

My brother, you can always find imperfections in those around you. But suppose that you cease to think of the imperfections which you saw while in Battle Creek. Do not try to disentangle them. We own that they existed; but the more you dwell upon things of this character, the more confused and criticizing you will become. It is natural for you to criticize; but stop, and look at yourself. Are your ways without a flaw? No, no, no. Your criticism of others has not brought one atom of relief to your own soul, or to any one who has come within the sphere of your influence. By indulging in it, you have scattered away from Christ, rather than gathered with Him.*11LtMs, Lt 109, 1896, par. 10*

Turn away from those who would tempt you to eat of the tree of knowledge forbidden by God, for the knowledge gained from that source will fill your mind with evil surmisings, and with sympathy for yourself. You will be led to regard yourself as a <misused> man. You have been misused, for men who were themselves outside of the light have tried to enlighten you with their shadow <of darkness,> and though you did not realize that you were opening your heart to darkness and error, yet your mind has been darkened and poisoned with mischievous suspicions and false theories.*11LtMs, Lt 109, 1896, par. 11*

I have grieved over this matter, for I have a great interest in your case; but I have not been able to see how I could break the spell that was upon you. It is the adversary's special device to use in his service every human agent he can control, in order that he may corrupt the minds of the people of God. But how long is he to keep you by his side? My brother, I entreat you to turn your face heavenward. Look to Jesus, and learn of Him. If you are yoked up with Him, your heart will not be filled with passion because your plans and methods are not made the plans and methods of your brethren.*11LtMs, Lt 109, 1896, par. 12*

You have backslidden from God. When you first accepted the truth, and felt the power of the love of God, you could talk of what Christ had done for you, because the candle of the Lord shone about you. But you no longer speak for Christ as you once did. If you are in worldly society, you talk of worldly things. Do not grieve the Holy Spirit by departing from your Leader. You have had precious

opportunities to obtain a knowledge of the truth. Do not dishonor God by burying your talents in the earth. “What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” [*1 Corinthians 6:19, 20.*]*11LtMs, Lt 109, 1896, par. 13*

I have a message for you this morning. Christ is waiting patiently for your return to Him. Make no delay to seek the Lord while He may be found; “call ye upon him while he is near.” [*Isaiah 55:6.*] No longer grieve the Holy Spirit by remaining in darkness. You need to feel the power of Bible Religion—a work wrought in the heart by the power of the Spirit of God. Satan is spreading a net for your feet, and your only safety is in keeping close to the side of Christ. You cannot build up a character fit for the kingdom of heaven on your past experience. You must come out of yourself, and receive the righteousness of Christ. Self must be crucified, and when self is dead, you will be alive unto God. Unless man looks away from himself to Christ, sin will give him no relief; but Christ is the divine physician, the soul-restorer. By yielding yourself to His control, you will have no desire to be harsh or over-bearing.*11LtMs, Lt 109, 1896, par. 14*

The Lord has not left you to yourself. He is looking upon you with tender compassion. His Spirit still strives for the mastery over the powers of darkness. If you will come to Christ, hungry and thirsty for the bread and water of life, the power of an abiding Christ will break down that harsh, cold, selfishness, which is the opposite of sympathy. Your hasty temper will be subdued, your pride will be expelled, and in the place of looking for injuries done to yourself, at which you may be provoked, you will look at the perfection of the Lord Jesus.*11LtMs, Lt 109, 1896, par. 15*

Christ is knocking at the door of your heart, asking for admittance. Shall He knock in vain? Will you refuse Him entrance, or will you welcome Him as an honored guest? Do not refuse to admit Him, for the love of Jesus is of more value <to you> than the whole world.*11LtMs, Lt 109, 1896, par. 16*

Its length, its depth, its height, its breadth cannot be estimated. It

opens and expands the heart, giving it a new capacity for loving God. The calls and invitations made in the Bible mean all that the strongest language can express. The Lord is anxious for you to return to Him. He knows that you need Him, and He needs you, for He says, "Ye are my witnesses." [*Isaiah 43:10.*] You do yourself a serious wrong when you turn your face from the living God. Fear not to make a full and decided consecration of yourself. Cast yourself without reserve on the grace of Jesus Christ; you will find that there is no compassion like that of infinite purity. Under His control, you will appreciate the goodness, longsuffering, and self-sacrificing love of God, and will reveal it to the world.¹¹*LtMs, Lt 109, 1896, par. 17*

You may think that no one really understands your case, but there is One who is acquainted with every circumstance of it. He knows that you have no strength or wisdom of your own, that you do not even understand your own necessities; and He has promised to keep you from falling, and in this promise you may rely. At times you may feel like weeping because you have lost your joy and hope in the Lord; but Christ says to you, Open the door of your heart and let me in. He is a friend that sticketh closer than a brother, and to Him you may tell every trial, every sorrow, every need. He will teach you many things above price of gold or silver, and give you peace and joy.¹¹*LtMs, Lt 109, 1896, par. 18*

Christ longs to strengthen and help you. He wants you to advance with the third angel's message, and to triumph with it at last. God has given you much precious light, for your own benefit, and for the benefit of every member of your mother's family. This light it is your duty to impart to all who may come within the sphere of your influence. If you faithfully perform this duty, whatever may come to you, life or death, prosperity or poverty, you may know that you have a treasure in the heavens, laid up by the throne of God. And if you hold the beginning of your confidence firm unto the end, this treasure will be given you in that day when all are rewarded according to their works.¹¹*LtMs, Lt 109, 1896, par. 19*

God requires you to set before your mother's family an example that will help them. You need to cultivate the love of the truth as precious treasure, valued above gold or silver or precious stones,

that your influence may help to weed life of its vanities, its indulgence, its gratifications. O, if you could only arouse your world-loving brothers, that they might be united in bearing rich clusters of fruit for the heavenly garner! A masterly manner, love for supremacy, a desire to rule or dictate—these should never be seen in your life. By precept and example you should seek to teach others what it means to learn of Jesus and follow Him.¹¹*LtMs, Lt 109, 1896, par. 20*

Christ calls upon you personally no longer to hide your talents in any business cares or transactions. Your brothers in the flesh need your example on this point. Take Christ as your partner; co-operate with Him by seeking to extend the knowledge of the truth; by earnest, personal efforts endeavor to save the souls of your fellow men. You must not separate yourself from Christ or from your brethren. The Lord desires you to be in unity with Him and with all who love Him and keep His commandments.¹¹*LtMs, Lt 109, 1896, par. 21*

You have a work to do for the Master, and if you will come to Him as a learner, He will strengthen you for this work. When you see the necessity of engaging in this work, your reluctance to take it up will be overcome. Obey God; endeavor faithfully to do His will; He will give you knowledge and wisdom and a retentive memory, that you may do your work acceptably. But you must yield yourself entirely to Him. No longer delay to do this; for but a few more years at the longest will be yours to work for the Master, and then the voice which you cannot refuse to answer, will be heard, saying to you, "Give an account of thy stewardship." [*Luke 16:2.*]¹¹*LtMs, Lt 109, 1896, par. 22*

Remember how brief is the period of life allotted to you. You know not how soon your probation may close. Say not presumptuously, "Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain." God may have different calculations for you. You have no lease of life in which to carry out your plans. Life is but a vapor, "that appeareth for a little time, and then vanisheth away." [*James 4:13, 14.*] You know not how soon your hand may lose its cunning, your step its firmness. There is peril even in a moment's delay. Cast your care upon the Lord, and

on no account divorce religion from the business you engage in, whatever it may be. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." [*Philippians 4:6.*]11LtMs, Lt 109, 1896, par. 23

You cannot afford to have a controversy with God, for you must stand before His judgment seat, to answer for the deeds done in the body. What calculation are you making for your future? How will you stand in the day of judgment? How are you using the influence you exert over those with whom you come in contact? Are you doing the work the Lord requires of you? If not, you will be called upon to answer for the good you might have done had you heeded the warnings so graciously given, and the reproofs and encouragement so often bestowed.11LtMs, Lt 109, 1896, par. 24

I know, my brother, that you do not understand yourself. You might have been a great blessing to your brothers, but you have been a hindrance and a stumbling block. I am very sorry that you are not doing the work which the Lord has given you to do. Your time is used in serving yourself. All the excuses you now make for doing this will vanish away in that great day when the inquiry is made, "What profits have you brought me from the talents which I lent you?" The world's Redeemer gave His precious life for you. What are you giving Him in return for this? Do not, I beseech you, grieve the heart of <infinite> love by making a record that will not stand the test of the judgment.11LtMs, Lt 109, 1896, par. 25

Jesus calls upon you to behold that nobler world that has become almost hidden from your view; He brings it within the range of your vision, and lays open before you the momentous claims and duration of the eternity which you are approaching. He would have you subordinate every earthly consideration to your eternal interests, living every moment of life with reference to eternal results. <Christ asks,> "For what shall it profit a man if he gain the whole world, and lose his own soul?" [*Mark 8:36.*]11LtMs, Lt 109, 1896, par. 26

You need to put on the whole armor of God, and, as a valiant soldier, fight manfully the battles of the Lord. There is in the minds of men a fatal propensity to serve the world, subordinating eternal

interests to business cares, as if earthly things were superior to those of heaven. Jesus understood the danger of the love of riches, for He said, "How hard it is for them that trust in riches to enter into the kingdom of God." [*Mark 10:24.*] He looked with pity upon the enthusiasm that men were showing for the things that perish, and lifting the curtain that veiled eternity from their view, He declared, "Seek ye first the kingdom of God, and his righteousness." [*Matthew 6:33.*]*11LtMs, Lt 109, 1896, par. 27*

God would have you come into close relation with Him. He rejoices more over one sinner that repenteth than over the ninety-and-nine that never went astray. The heart of infinite love rejoices when one lost sheep returns to the fold. Christ desires that you shall be a diligent learner in His school, and in a voice full of love and tenderness, He calls, "Come unto me, ... and I will give you rest." [*Matthew 11:28.*] Drop the yoke others have manufactured for you; break in pieces the yoke you have invented for yourself. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your soul." [*Verse 29.*]*11LtMs, Lt 109, 1896, par. 28*

Are you the man that has been found by the Lord, and have you no story to tell of your restoration and healing? Come, Brother Philip, come; open the door of your heart, and let the Saviour in. A new song will then be upon your lips; a divine mission will be entrusted to you; you will know how to tell others of the power of redeeming love.*11LtMs, Lt 109, 1896, par. 29*

I will leave you now with the words I have written. With much love to yourself and family, I remain,*11LtMs, Lt 109, 1896, par. 30*

Your sister in Jesus Christ.*11LtMs, Lt 109, 1896, par. 31*

Lt 110, 1896

Wessels, John

Northcote, Melbourne, Victoria, Australia

October 29, 1896

Portions of this letter are published in *3SM 248*, *TMK 289*, *1MCP 248*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother, John Wessels:

My mind is drawn to communicate to you this morning. We have been to Adelaide to attend the camp meeting. We have witnessed a greater interest there than we have seen in any of our large gatherings before. We remained in Adelaide over three Sabbaths and Sundays. There was most decided Bible truths presented in clear lines, and the whole community are stirred. They say they never heard such preaching before that they never saw the Bible presented in such clearness and power.¹*11LtMs, Lt 110, 1896, par. 1*

We left Adelaide October 19th. Brother Haskell and my secretary and myself tarried a couple of days at Ballarat, visited the sick and spoke to the little company who could not attend the camp meeting. I spoke once, Elder Haskell spoke three times. We then came to Melbourne and have been holding meetings in North Fitzroy. They have a very neat building, a chapel, new, sweet and nice in which to worship God. O how thankful we all are that we need not meet in the dirty, ill-ventilated halls surrounded with outhouses that defile the air with disgusting odor. Everything is new and nice about the <house and> premises, <but all is severely plain.>²*11LtMs, Lt 110, 1896, par. 2*

They are in debt for the chapel nine hundred pounds, but the Lord will open the way so that it shall be paid. I am urging all to strictly economize in their outlay of means, and in everything that they suppose they must have <but can do without,> and leave the house

dedicated to God free of debt. *11LtMs, Lt 110, 1896, par. 3*

I have been setting before our people that everyone should study and economize in their dress and furniture, and in all things consider when they spend a pound or even a shilling, could I not do without this? Is it necessary for me to spend this money? Could I not better glorify God by self-denial, and invest this means to lift the debt and stop the interest on the money invested in this house built for the worship of God? I advised them to look over their treasures that have accumulated in their parlors and see if these things could not be sold and the money put into the house of God, that it shall glorify Him by being free from debt. *11LtMs, Lt 110, 1896, par. 4*

Those who have bracelets, and wear gold and ornaments, had better take these idols from their persons and sell them, even if it should be for much less than they gave for them, and thus practice self-denial. Time is too short to adorn the body with gold or silver or costly apparel. I know a good work can be done in this line. Jesus, the Commander in the heavenly courts, laid aside His crown of royalty and His royal robe and stepped down from His royal throne, and clothed His divinity with the habiliments of humanity and for our sakes became poor, that we through His poverty might come into possession of eternal riches, and yet the very ones for whom Christ has done everything that was possible to do, to save perishing souls from eternal ruin, feel so little disposition to deny themselves anything that they have money to buy. *11LtMs, Lt 110, 1896, par. 5*

The Lord is soon to come, and His reward is with Him and His work before Him to give every man according to his work. I try to set before the people that we are handling the Lord's money to accomplish the most important work that can be done. They can, individually, through denial of self, do much more if all do a little, and the many little rivulets will make quite a current sent flowing heavenward. *11LtMs, Lt 110, 1896, par. 6*

True, it is difficult for all to take in the situation. Self, self, self, must be served and glorified; and how hard [it is] for all to become laborers together with God. Oh, that a spirit of self-sacrifice might come to every church, and thus every soul nigh and afar off might learn the value of money, and use it while they can, and say, "Of

Thine own, Lord, we give Thee.” [1 *Chronicles* 29:14.] *11LtMs, Lt 110, 1896, par. 7*

In company with W. C. White and my secretary, I visited Williamstown. It was a pleasure to my soul to look upon the congregation that had been raised up as the result of the first camp meeting held in Victoria, at Brighton, three years ago. These are wholehearted, devoted souls who live in the fear of God. Not one Sabbathkeeper was there in this place when the camp meeting was in Brighton. Some of the very choicest have embraced the truth and are zealous workers, doing missionary labor to bring the light before others. The Lord has greatly blessed them; several of whom were introduced to me are now deciding to obey the truth. *11LtMs, Lt 110, 1896, par. 8*

One lady invited me to her home to sit at her table. They have a nice, comfortable home, and while sitting around the family board she told me her experience. She said she had been a very worldly woman thinking only of dress and amusements. She did not have any interest in attending the tent meetings held at Williamstown. Her mother had received the truth and tried to have her daughter attend the meetings. *11LtMs, Lt 110, 1896, par. 9*

The daughter thought she would go once to please her mother. It was when I was to speak, and the Holy Spirit gave me the message and the strength to speak most earnestly in regard to our obligations to observe all the commandments of God. I stated that if Satan’s work had succeeded in heaven the law of God would have been changed, but this could not be, for His law was a transcript of His character and as unchangeable as His character. If any change was possible in the law of God it would have been made then and there and saved the rebellion in heaven. But as it was not altered to meet the request of Satan, he worked upon the minds of the heavenly angels by his false representations and crooked ways and brought them into such a position of apostasy that he with all his sympathizers were turned out of heaven, and [he] lost his high and holy position in the heavenly courts. *11LtMs, Lt 110, 1896, par. 10*

After his fall, he worked upon the minds of Adam and Eve and seduced them from their loyalty. This was done so cautiously that

the sin was not detected, and then when Adam and Eve disobeyed God and fell, Satan's work went on and has been going on in the same line ever since. *11LtMs, Lt 110, 1896, par. 11*

Now if the law of God could have been changed and altered to meet man in his fallen condition, then Adam would have been pardoned and retained his home in Eden, but the penalty of transgression was death, and Christ became man's substitute and surety. Then was the time, could the law of God have been changed, to have made this change and retained Christ in the heavenly courts, that the immense sacrifice made to save a fallen race might have been avoided. But no, the law of God was changeless in its character and therefore Christ gave Himself a sacrifice in behalf of fallen man, and Adam lost Eden and was placed with all his posterity upon probation. *11LtMs, Lt 110, 1896, par. 12*

Had the law of God been changed in one precept since the expulsion of Satan from heaven, he would have gained on earth after his fall, that which he could not gain in Eden before his fall. He would have received all that he asked for. We know that he did not, therefore the law of God remains with all its binding force upon every human being upon the face of the earth. *11LtMs, Lt 110, 1896, par. 13*

Men may ignore the law; they may disregard every precept of it, but it still remains unalterable as the throne of God, and the salvation of every soul is determined by obedience or disobedience. *11LtMs, Lt 110, 1896, par. 14*

When the statement was made, obedience or disobedience is deciding our eternal destiny, she said she felt that her heart and her motives were being searched as by a lighted candle. She thought her limbs would not sustain her body to get her to her home. She was stricken to the very depth of her soul, and she took her position at once, and gave herself unreservedly to God. She said she found peace and pardon and salvation and she loves God more, and the truth more every day. O that this might be the expression of thousands! *11LtMs, Lt 110, 1896, par. 15*

Now there is at Williamstown a living, growing, prosperous church.

Then there is another church of about forty members that was raised up after the Brighton camp meeting at Hawthorn. And last year a church was raised up as the result of the camp meeting in Armadale. Thank the Lord for His goodness and mercy and love.^{11LtMs, Lt 110, 1896, par. 16}

On Sunday afternoon I spoke to a full congregation in the new chapel at North Fitzroy. I had a most solemn message. The *first*, *second*, and *third chapters of Revelation*. The truth was felt and many hearts were deeply moved. Elder Haskell has preached every evening but one since Sabbath. Elder Hare spoke once before he left for Western Australia to commence work in the regions beyond.^{11LtMs, Lt 110, 1896, par. 17}

Brother and Sister Farnsworth and Sisters Ingels and Graham came from the camp meeting Tuesday night. They bring excellent reports. The congregation continues to fill the tent, and last Sabbath and Sunday all could not get in the large tent. The work goes on just as firmly and with just as much animation as at first. Several have taken their stand for the truth and are very happy in their decision. The very first people in the city are convinced of the truth. Will they search the Scriptures as did the noble Bereans to see for themselves if these things are sustained by the Word of God? Oh, that they may plant their feet on the Eternal Rock.^{11LtMs, Lt 110, 1896, par. 18}

Meetings will continue all summer, for the whole region round about is stirred, and there are many important localities about Adelaide that must be worked. The opposition has been treated just as it should be. No notice taken of it. There has been a challenge for discussion made by a man named Green, who has shown himself anything but a saint since the work commenced in Adelaide, but his challenges are unnoticed. We have gone right forward, advancing truth and the righteousness of the law irrespective of the devil's ragings. This man has been answered. "We are doing a great work and cannot come down!" [See *Nehemiah 6:3*.]^{11LtMs, Lt 110, 1896, par. 19}

But I did not expect to write, as I have, such a long letter. I have something to lay before your consideration. We see the necessity of

a sanitarium in Sydney. Brother Semmens has been working in this line on a limited scale with good success, and we need you to come and help us to establish a sanitarium in the city or suburbs of Sydney. They you can be employed, and your means and talent in doing good work for the Master. We are in suffering need of a health institution. Will you come over and help us? You and your wife would be a great blessing here to the cause of God, and it would be a blessing to yourselves.*11LtMs, Lt 110, 1896, par. 20*

We invite you to come, and can see no prospect of your making advancement spiritually as you are now situated. Your only hope is to break away from your present associations and give yourselves unreservedly to God to do His will, and you can find that work to do in this line that will help forward the work of God. In doing this, you will yourself be blessed as you exercise your God-given ability to do His service. Jesus, by the law of sympathetic love, bore our sins, took our punishment, and drank the cup of the wrath of God apportioned to the transgressor. What can we do better than to co-operate with God in His work? He bore the cross of self-denial and self-sacrifice for us that we might have life, eternal life, and will we bear the cross for Jesus and honor His name and glorify Him?*11LtMs, Lt 110, 1896, par. 21*

My brother and sister, think of these things and may the Lord help and strengthen you to do His will and glorify His name. For the joy that was set before Him He endured the cross, despised the shame. Can you, my brother and sister, be wholly Christians and give to God an undivided heart? You have but a little time to work. O, redeem the past while you may. Make no delay. Lay up your treasure above, close beside the throne of God.*11LtMs, Lt 110, 1896, par. 22*

Will you respond to this letter and let me know what you will do? I hope you will read the letter I send to your mother and brothers Philip and Henry.*11LtMs, Lt 110, 1896, par. 23*

I highly respect your mother. May the Lord preserve her life and health to be a blessing to her daughters and her sons and their wives and children. You can safely honor your mother for the Lord loves and honors her.*11LtMs, Lt 110, 1896, par. 24*

In much love in Christ Jesus to my brother and sister.¹¹*LtMs, Lt*
110, 1896, par. 25

Lt 111, 1896

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

May 3, 1896

Portions of this letter are published in *4Bio 266*.

Dear Sister Wessels:

I address Mother Wessels, whom I have seen and love in the Lord. Could I see you, I might talk with you face to face, and this would be much better, much more satisfactory than writing. *11LtMs, Lt 111, 1896, par. 1*

All of us who have come to Cooranbong are perfectly satisfied with the location chosen for our school. It was thought best for me to purchase forty acres of land and build a cottage, which in the first place we intended to use for an office. Our building proper was to be erected as soon as the office was enclosed. But demands came for money from other directions. We held two camp meetings, one in Melbourne, and one in Hobart, Tasmania. These meetings cost something, and I must help all I can, so I have made my cottage commodious, and have given up the other building until our school building is erected. *11LtMs, Lt 111, 1896, par. 2*

Willie and his family came with us from Granville, and we fitted up the washhouse, two small rooms each twelve by twelve, and my family tent, for them. Monday, April 6, May Lacey White presented her husband with a pair of boys, the first weighing six and a half pounds, the second five and a half. They have perfect forms. The heads of both are well developed. We were all much pleased, and Ella May and Mabel White were delighted. Mabel has given away her dolls, for she says she now has two living babies, and she has no time to play with dolls. *11LtMs, Lt 111, 1896, par. 3*

The mother and children are both doing well. The babies are very quiet. The mother has plenty of nourishment for them, and she appears very motherly with her two little boys. The father feels very

much pleased over his little human treasures. The family now number six. We will have to begin to build a home for this family which will be more convenient and comfortable than the washhouse can be made, as the winter is coming; but we will do anything if the school buildings can go up. *11LtMs, Lt 111, 1896, par. 4*

It was thought advisable to clear the land and set out fruit trees before any building was done, for all our fruit and vegetables must come from Newcastle or Sydney, and much of it spoils in the transportation. We are pleased to report that our trees are doing well, and the words of the heavenly messenger are correct, "False witness has been borne against the land. Properly worked, the land will produce its treasures." So it is doing. We planted our first crop very late, and yet the second crop is now up. We have had beautiful tomatoes, peas, beans of a superior quality, watermelons, squashes, cucumbers, carrots, and turnips. *11LtMs, Lt 111, 1896, par. 5*

We did not plant as extensively as we shall do the coming season. We were obliged to attend the camp meetings, and the men employed to clear the land and plant the crops, had no faith, for they had been influenced by false reports. On this account we had only a small portion of land cultivated. But the growth of that which was planted surprised us all. It was luxuriant. Thus we have learned that the land will produce fruit and vegetables, and have demonstrated the testimony given by heaven. *11LtMs, Lt 111, 1896, par. 6*

The climate in this place is excellent. Ella May and Mabel White have grown fleshy and robust. Ella May has gained twenty-five pounds since leaving San Francisco. When they reached here they both looked so pale that it made me feel bad. At present Ella May weighs one hundred and seven pounds. She has outgrown all her clothes. Mabel is improving in every way; her cheeks are as red as a rose. They are real little workers. I have just come from their kitchen where Ella had six loaves of bread nicely baked, just from the oven. Ella cooks one week and Mabel the next. They find abundance to do without spending their time in mere play or diversion. I think the climate is good for animals also, for our old grey horse, which you rode after when here, seems to have gained

a new lease of life. She is full of energy.*11LtMs, Lt 111, 1896, par. 7*

I have been interrupted in my writing by a visit from Brother and Sister Starr and Sister Rousseau. They will take dinner with us, but while they are visiting with May Lacey White, I will resume my writing.*11LtMs, Lt 111, 1896, par. 8*

You will remember that after coming to this country, I had a severe attack of rheumatism. After my recovery from my helpless, crippled state, the lower part of my spine was severely afflicted with pain. I had a spring seat which I was obliged to use when riding, and it was with difficulty that I could walk. I prayed much about this, and since coming to Cooranbong the Lord has removed this difficulty. I now use no spring seat when travelling. This relieves me from much suffering and embarrassment. I have every reason to praise the Lord for His precious, healing power. I begin my writing very early in the morning. Sometimes I am compelled to rise at twelve midnight, sometimes at one a.m., and sometimes at two, but my usual hour is three a.m.*11LtMs, Lt 111, 1896, par. 9*

Brother and Sister Prescott, Grace, and Lewis, left Cooranbong last Wednesday. I felt sorry to have them go. We have enjoyed their company and our association together very much. Brother Prescott has a message from the Lord, and we know that he will do much good in the churches in Africa. May the Lord prepare the way for the message He shall send.*11LtMs, Lt 111, 1896, par. 10*

Our meetings here were most excellent. The meeting was in session for one month. The outside interest was so great when the meeting closed that we decided to keep the tent up at least two weeks longer, and give an opportunity for all who desired the truth to come and hear. Elder Starr and myself are carrying on the meetings. We hold two meetings on Sabbath and two on Sunday. During the week Elder Starr and his wife visit the people. There are several who are convicted of the truth. They bear testimony that after hearing the minister at the tent discourse upon the Bible, they can get nothing that feeds them in the other churches. One old gentleman stated that when Mrs. White spoke he could hear every word that she said, she talked so plain; and he was much pleased.

This is the greatest recommendation I can have. This same old gentleman said that once he thought he was a Christian, but he was persuaded to go into a saloon, and he took liquor and became drunk. I think he said he lost his property. At least, after this he quit using liquor, wine, and tobacco.*11LtMs, Lt 111, 1896, par. 11*

A few miles from here there is a neighborhood composed of three families. They are strictly temperate, using nothing in the line of narcotics. They are walking in the light so far as they have it, and they are eager to hear more. Brother Starr is visiting them; quite an excitement is created by opposition. The schoolmistress of Cooranbong wrote to one lady, asking her not to let her children go to the tent for Sabbath school, as it was not the right thing for them to do. But the one to whom the letter was written sent back word that she should do as she thought best in that matter, and straightway sent all her children to the tent. The sound has gone forth, and the truth has been spoken in a clear, distinct manner. The first and most responsible men in Cooranbong and the surrounding localities have been out to hear.*11LtMs, Lt 111, 1896, par. 12*

This is the second Sunday since the institute closed, and as yet all those who came from a distance to attend the institute and returned home at its close have not been missed in numbers. But we miss their faces and their labors. This afternoon I speak at three o'clock, and Brother Starr speaks this evening. Oh, my soul is burdened for these poor, scattered sheep, who might just as well be without a shepherd. The minister who comes every two weeks to preach to them, came today. This was not his Sunday to come, but he came to warn all to keep away from the tent. Thus you see that the enemy is alarmed. I think we will keep the tent up two weeks longer if we can, but there is danger that the heavy winds will tear it to pieces. At this time of the year the winds are apt to arise and blow quite severely for a time.*11LtMs, Lt 111, 1896, par. 13*

Two young men by the name of Whitehead attend our meetings. They live on the border of the lake. These brothers live together on a farm, and employ another young man. All three are bachelors. They have hired a farm and are raising grapes, persimmons, melons, peaches, apples, and sweet potatoes. They also keep bees. They came here from the island of St. Helena, to which

Napoleon was exiled. They have no relatives in this country, but seem to be fine young men. They say that at times they are very lonely. I have given them *Patriarchs and Prophets* and *Steps to Christ*. We feel a deep interest in them, and desire that they shall see and believe the truth. They came to our meetings last Sabbath and Sunday, and were out yesterday. They will also be there today. *11LtMs, Lt 111, 1896, par. 14*

The Lord has jewels scattered all through the bush here. The farms are located in the woods at some distance from the road. We are much pleased to think that there is a possibility of some souls receiving the truth. Jewels are to be found here, and we shall labor for them; but we have a school and meeting house to build. We are expecting that the Lord has money for us to use in His work. We are waiting and watching and praying, and we know that the Lord will move on some souls to help us in this our time of need. *11LtMs, Lt 111, 1896, par. 15*

I am so glad I am here. I should like to go to Africa, but Not yet, not yet, seems to be the word. They are calling for us to come to America, but the same word comes, Not yet, not yet. I have important writing to do, and this must be done before I can leave this locality. The school must be started, a meeting house must be built before we can leave the work. I feel forbidden to go now. We must not leave, for the people here would be utterly discouraged if we did. Poverty binds them about in this country. They say, If you had not been able to help us, what would we have done? I tell them that all the gold and silver in the world belongs to the Lord. The cattle upon a thousand hills are His, and He will not let His work come to a standstill. It must go. "Go forward," saith the Lord; and if we move the way will open. The work here must not stop. *11LtMs, Lt 111, 1896, par. 16*

The influence of our last camp meeting in Armadale, Melbourne, is still felt in the regions round about Melbourne. Souls are coming into the truth as the result of that effort. Some attended the Armadale meeting who were in attendance at the first camp meeting held in Australia. They were convicted then, but turned away. They came to the meeting at Armadale, received the truth, and are now laborers in the cause of God. We intend to hold

several camp meetings this year. We cannot see our way clearly, and we know not from whence the means is coming, but we must do our part, use all the means we can possibly get hold of, and leave the rest with God.*11LtMs, Lt 111, 1896, par. 17*

Over and over again I say, Dear heavenly Father, the work is Thine, the cause is Thine: let not the heathen say, Where is now thy God? We will go forward; we will not yield to Satan's discouraging presentations. The work must go, even though the conference is in debt. We cannot lay down the work now. We must go forward. We will not fail nor be discouraged. Jesus died to save poor perishing souls, and we must act our part in order to be co-laborers with God. I believe the Lord will work. I ask the Lord, and I expect to receive according to His promise.*11LtMs, Lt 111, 1896, par. 18*

We have just come home from the afternoon meeting. Brother Starr gave a very interesting Bible reading, and then I spoke for about an hour. Several not of our faith were present and seemed deeply interested. O, that the Lord will send the truth home to the hearts of the people is my prayer.*11LtMs, Lt 111, 1896, par. 19*

Lt 112, 1896

Wessels, Sister and Children

South Australia

October 16, 1896

Portions of this letter are published in *9MR 118, 348-349*.

Dear Sister Wessels and children:

We are now in the midst of our camp meeting, and we have the best of weather. There are about sixty tents on the ground. We had a large congregation on Sabbath, and the tent was full to overflowing on Sunday, a large congregation standing around the tent outside two or three feet deep. We have had various laborers.*11LtMs, Lt 112, 1896, par. 1*

Since the meetings began, a most bitter opponent who has always been full of the spirit of Satan working against our ministers who have labored in Australia, and who makes his home in Adelaide, living only a short distance from the camp, has tried to get us off the ground. His spirit is like gall. He interrupted the meeting, and the boys from the city crowded him out of the tent and pushed him until they got [out] of the gate into the road, and then got up three or four indignation meetings over him. But the meetings move along just the same, and the people who have long been in the truth testify that they thought they knew the truth, but they have heard and learned so much since these meetings commenced that it seems that they knew very little before.*11LtMs, Lt 112, 1896, par. 2*

Last night Elder Daniells talked upon the third angel's message, and a man who is a Jew interrupted the meeting, and men and women united with him, but he was finally taken out of the meeting and the police took him off the ground. But little parties outside the ground kept up their noise until nearly midnight. This evidences that the enemy is stirred and fears that we shall gain a victory.*11LtMs, Lt 112, 1896, par. 3*

I spoke to the people Sabbath and Sunday, and have spoken every

day this week and some days twice. There have been some conversions on the ground. One lady was talking with me today who is now fully convinced of the truth. She came from Broken Hill. Her son also has taken his position. His mother says he is a steady earnest Christian and they wish him to attend the school as soon as it is open. *11LtMs, Lt 112, 1896, par. 4*

Oh, I was so filled with gratitude to God when I laid the foundation corner stone for our first building two weeks ago last Thursday. A few assembled and we had singing and prayer, and some remarks were made, then they selected me to lay the first stone, and I never performed an act more willingly. Next morning we left home for Sydney on our way to the camp meeting in Adelaide. On Sabbath I went by carriage to the Newtown church, four miles from Ashfield, to speak to the people there, and W. C. White went to Parramatta to meet with the brethren there. He spoke in two places on Sabbath. *11LtMs, Lt 112, 1896, par. 5*

The Lord gave me His Holy Spirit and a most decided testimony, which I will try to have ready to send you by next mail. The Lord gave me much power to speak to the people. There were those there whom I afterwards learned had stated that they could not see the tithing system. The Lord set home the truth to the hearts of the hearers. I know that Jesus was in our midst and the power of darkness was apparently palsied. *11LtMs, Lt 112, 1896, par. 6*

After coming to this place we received a letter from one of the brethren who is an officer in the Ashfield church. He embraced the truth in a tent effort which was made after the Ashfield camp meeting. He says in his letter that he was one of those who had paid no tithe although he was better able to do this than any other member of the church, but he said he could not see it his duty. *11LtMs, Lt 112, 1896, par. 7*

We feel deeply the necessity of bearing a plain testimony. It must be. We cannot in these days of peril speak smooth things, but we must speak the truth in love and let the words cut its way to hearts. *11LtMs, Lt 112, 1896, par. 8*

Today I have had an interview with one who is just taking her stand for the truth, but she is much adorned with gold bracelets and rings.

I think she is good material and will bear to hear kindly advice. The Word must be presented. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [1 *Peter* 3:3, 4.] I believe that this sister has received the truth and will practice the truth. If she loves the truth, she will obey the words of Christ.¹¹*LtMs, Lt 112, 1896, par. 9*

[Melbourne]

October 29

Dear Sister Wessels:

I have another letter written to you which I have not time to have copied this mail, but will try and send it in the next mail. I am thankful to you and to God for the money which you have loaned me, that I can make it possible for the people here in Cooranbong to "arise and build." [*Nehemiah* 2:20.] The work is now advancing, and I believe the Lord will help us.¹¹*LtMs, Lt 112, 1896, par. 10*

One of the brethren in Africa sent word by Elder Haskell that if I could borrow seven hundred pounds he would send me yearly the interest money on the same, that we could build us in Cooranbong a chapel. I do not know where to get the seven hundred pounds, but if the Lord means me to have it, I shall find some one who will loan me the money. We have but little time to work, and we must use to the best advantage the Lord's earthly treasures.¹¹*LtMs, Lt 112, 1896, par. 11*

We shall return to Cooranbong in a few days. The Melbourne atmosphere is not healthful for me, and I think the atmosphere [at Cooranbong] is the best and most healthful I have found in all my travels. I am very much pleased with the climate. W. C. White, myself, and secretary have all had attacks of rheumatism since coming here to Melbourne. I am very grateful to God for a home retired from the cities. I care not for luxuries or even many conveniences, but I am pleased with my cottage, pleased with my orchard, and everything seems blessed of the Lord. I praise His

holy name.*11LtMs, Lt 112, 1896, par. 12*

How pleased I would be if the visit made to us in Granville could be repeated here in our home in the bush. We have the precious sunshine in every room. We have a few warm days which might be called hot, but these soon pass away, and there are now fogs here to chill the breeze. I am sure the Lord has selected this place for our school buildings.*11LtMs, Lt 112, 1896, par. 13*

Brother Haskell will attend the camp meetings in New Zealand, and on his way there will visit us at Cooranbong, and then he will report to you. Again I thank the Lord for the loan of the money which makes it possible for us to erect our buildings, and to be ready for school as soon as April, and it may be before this time.*11LtMs, Lt 112, 1896, par. 14*

May the Lord bless you and your children and give every one of them to you in loving service to Jesus Christ, who gave His precious life for them. God grant that you may approach the gates of the city of God and be able to say, "Here am I Lord, and the children thou hast given me." [See *Isaiah 8:18*.]*11LtMs, Lt 112, 1896, par. 15*

Much love to Brother and Sister Lindsey. I would be much pleased could I meet them in my own home, and they could see the school lands with their well cultivated orchards. Some of the fruit trees will yield fruit this year.*11LtMs, Lt 112, 1896, par. 16*

With much love.*11LtMs, Lt 112, 1896, par. 17*

Lt 113, 1896

Wessels, Sister

Victoria, Australia

October 20, 1896

Previously unpublished.

Dear Sister Wessels:

I have a letter written to you, but in leaving Cooranbong, it has been mislaid. We reached Sydney October 2, 1896, on our way to the Adelaide camp meeting. We tarried in Sydney from Friday noon till four o'clock Monday afternoon. Then taking the cars, we reached Melbourne Tuesday noon. We took dinner at the house of Brother Bell, and then went to the station on our way to Adelaide. As I will send you copies from my diary, I will pass over the particulars of this meeting. *11LtMs, Lt 113, 1896, par. 1*

Monday, October 19, Elder Haskell, Sara McEnterfer, and I left Adelaide. On the morning of October 20, Sister James met us [at] Ballarat, where we were all made welcome. In the afternoon we had a meeting. I spoke to a small company of believers. Quite a number from Ballarat were at the camp meeting, and as meetings were held there over the third Sabbath and Sunday, they did not return to Ballarat. Brother Haskell spoke twice in Ballarat, and I spoke once. *11LtMs, Lt 113, 1896, par. 2*

Wednesday morning we left Brother James' at a little before seven for the station. We reached Melbourne at half past ten o'clock, and went to the house occupied by Brother Daniells and his wife, and Sisters Ingels and Graham. *11LtMs, Lt 113, 1896, par. 3*

Sabbath Elder Haskell spoke in the new church in North Fitzroy. W. C. White, Sara McEnterfer, my secretary, accompanied me to Williamstown. I spoke to a goodly number of Sabbath keepers there. My heart rejoiced as I looked upon that intelligent company who since the Brighton camp meeting have taken their position among the number who keep the commandments of God. I had

perfect freedom in speaking to these believers, and their hearts were receptive to the message given me of God. This is a healthy, living church. It has an increased and growing interest in the truth. The members do good missionary work, and are living as shining lights to the world.*11LtMs, Lt 113, 1896, par. 4*

Three years ago I spoke to the company at Williamstown. There was in attendance a lady full of worldly pride, who had not attended the meetings before. She consented to come this time to please her mother who was a most worthy Christian, and who had embraced the truth. I had a solemn and searching testimony to bear in reference to the infallibility of the law of God, which was established as firmly as his throne, also in reference to the coming of the Son of God the second time, to be admired in all them that believe and love His appearing. This worldly woman was convicted. The truth took so firm a hold upon her, and she felt such conviction, that she could scarcely stand upon her feet. She said that she thought her limbs would not sustain her body long enough for her to get to her home. She did not say to the Spirit of God, "Go thy way for this time; and when I have a more convenient season, I will call for thee." [*Acts 24:25.*] She came out fully and decidedly. Now the mother in her widowhood has her daughter to help her. Both are in the faith, keeping the unity of the spirit in the bonds of peace.*11LtMs, Lt 113, 1896, par. 5*

The daughter, Mrs. Hanna, related these circumstances as we were sharing her hospitality at the noonday meal. Three years have passed into eternity since her conversion, and what rejoicing of soul I felt to meet these dear ones. We were all one in Christ Jesus.*11LtMs, Lt 113, 1896, par. 6*

Sister Hanna's husband is not with her in the faith. He believes the truth, but has not the moral courage to decide to deny self, and obey it. He has not yet yielded his heart to God, but his wife and mother have faith to believe that he will yet be converted. We hope and pray that he will not much longer resist the Spirit of God. He is a successful businessman, but is a lover of pleasure more than a lover of God. Should he give up his whole soul in obedience to truth, he would indeed be a light that would shine amid the moral darkness that covers our world like a funeral pall.*11LtMs, Lt 113,*

1896, par. 7

O, how many would be used by the Spirit if they would only yield themselves to Him who gave His only precious life to ransom them from the slavery of sin. Could those of good impulses, and who at times are deeply moved, determine to be wholly on the Lord's side, how their friends and relatives would rejoice. There is triumph and rejoicing in heaven over one sinner who repents. The highest joy and gladness is expressed by the angels when one soul receives Jesus Christ. That one soul causes gladness in the heavenly universe. "The Lord thy God in the midst of thee," writes Zephaniah, "is mighty; he will save. He will rejoice over thee with rejoicing. He will rest in his love. He will joy over thee with singing." [*Zephaniah 3:17.*]¹¹*LtMs, Lt 113, 1896, par. 8*

What a representation this is. What then must we do to please the Lord Jesus Christ, whose we are by creation and by redemption? We are the purchased possession of Jesus Christ, and we please him most by having implicit trust in His Word. It will not do for anyone who is striving for eternal life to float away with the worldly current. The Lord Jesus will be best pleased to see those who claim to love Him relying individually upon divine influence, and striving, loving, working by faith. Then we are "laborers together with God." [*1 Corinthians 3:9.*] Every one striving after eternal life is to strenuously search out the truth for himself. He is to live by every word that proceeds out of the mouth of God. We are "laborers together with God."¹¹*LtMs, Lt 113, 1896, par. 9*

Sunday, October 25, I spoke in the newly built chapel in North Fitzroy, from *Revelation, chapters 1, 2, 3*. The Lord gave me His Holy Spirit in appealing to the people. I showed them the solemn importance of their becoming, not only Bible readers, but doers of the Word. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand." "Behold, he cometh with clouds, and every eye shall see him; they also which pierced him and all kindreds of the earth shall wail because of him." [*Revelation 1:3, 7.*]¹¹*LtMs, Lt 113, 1896, par. 10*

The Lord spoke to the hearts of the people that day. God grant that

they may hear and understand. I urged upon all present who had a knowledge of the truth to have a living connection with God; if they are sons and daughters of God, that they understand that the next thing they need to do is to show their gratitude for the mercy and grace freely given them of God by consecrating themselves, body, soul, and spirit, without any reserve, to Him who gave His life for them. This is the very least they can do. He has bought every soul with a price. "Ye are not your own." [1 *Corinthians* 6:19.] Therefore do not rob God by withholding from Him your whole-hearted service.*11LtMs, Lt 113, 1896, par. 11*

No one can serve himself and follow his own natural will and desires, and yet enter the portals of bliss. You may ask the question, Cannot I serve God, and yet indulge my inclination, my taste, my will? Christ has answered this question, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] It is the cross which means denial of inclination that must be borne. There is no excuse for self in this matter. "Ye are not your own." [1 *Corinthians* 6:19.] It is not left for us to choose our own way or our own plans, or to follow our own imaginings in being saved.*11LtMs, Lt 113, 1896, par. 12*

The matter is laid before every human soul. Will you give to God all, or keep back part of the price, which all we owe to Him? God has a right to demand all that you have and all that you are. Those who refuse to accept all that is involved in such whole-hearted service should not only be heartily ashamed, but solemnly afraid. They should resist the devil, and flee for refuge to Jesus; seeking for the Holy Spirit to give grace to overcome the inclinations of the natural will. And then they should give to God His own as freely and as fully as He has given Himself a living sacrifice. All those who are listening to these words will see that this means discipline at every step. It is the will of God that you should be sanctified soul, body, and spirit. The Holy Spirit is not to be worked by any mortal, but it is to work the human agent, making him clean, pure, and holy, fitted to do the highest service for God. This sanctification of soul, body, and spirit, is the work of God, not of man.*11LtMs, Lt 113, 1896, par. 13*

Monday morning we met with the workers in the Echo Office. Brother Haskell and I conducted the meeting. We prayed most

earnestly for all present. We had something to say. We urged upon them all to realize that individually they were handling sacred things. God has His centers where His work is to be established, and from which light is to go forth to all parts of the world. The Echo Office is to stand in the pure radiance of God's light, to shine amid moral darkness. It is to stand in this part of God's great moral vineyard to sow the world with truth. *11LtMs, Lt 113, 1896, par. 14*

To everyone connected with God's instrumentalities is given the personal honor of being co-laborers with God. In this institution young men and young women are to be educated to become missionaries for God. Every year, by close application of all their powers to God's work, they will become better qualified for the work. Each one engaged in the work is a part of the great firm which is composed of God and Jesus Christ and His servants, the heavenly intelligences, and the Lord takes into partnership with Himself every soul that will consecrate Himself to do His will. *11LtMs, Lt 113, 1896, par. 15*

As each one takes up cheerfully his own duties, and works with all his God-given ability, he will need communion and counsel from the Chief Worker, his partner Jesus Christ, that he may receive His grace, His consolation, and His inspiration, to carry out His plans and cherish His motives, and make them his own. Indolence, love of ease, being satisfied with cheap nothings in the line of pleasure that withdraws from the heaven-appointed responsibilities in the great firm, results in a loss, a terrible loss, both in this life and in the future life. *11LtMs, Lt 113, 1896, par. 16*

The work of those who are saved by grace is to bring to the foundation stone not hay, wood, and stubble, all of which must be consumed, but gold, silver, and precious stones. Now is an opportunity to bring into our character-building every qualification essential to fit men for the exalted partnership in God's great, holy firm. "Ye are laborers together with God; ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] *11LtMs, Lt 113, 1896, par. 17*

These are the lines of work we are trying to present before our churches. Tuesday morning at eight o'clock we met a goodly little

company in the new chapel, to pray and set before the church the great and exalted privilege of having a knowledge of God and of Jesus Christ. The truth has come to us in clear lines. We see its beauty; we know its claims. The Word of God is our counsellor, and we want to put forth that zeal, that earnest, persevering effort, that is proportionate to the object we are seeking to gain—life, eternal life. God wants us to be happy in His love.*11LtMs, Lt 113, 1896, par. 18*

Elder Haskell made appropriate remarks at this meeting. May the Lord bless his words to the good of all who heard them. Elder Haskell speaks tonight in the new church. O how much more comfortable and appropriate this church is to worship God in than the dirty, ill-ventilated halls! We feel like thanking our heavenly Father for a church which we can dedicate to Him as a house of worship.*11LtMs, Lt 113, 1896, par. 19*

Dear Sister Wessels, I wish I could see you, that as mothers, we could converse together. I have much to thank you for in placing in my hands the £1,000 I asked you to loan me. In his letter Brother Lindsay said that the £1,000 was to be paid, if called for, in one year.*11LtMs, Lt 113, 1896, par. 20*

Now, I shall not be able to get the money to pay it in one year. It must be loaned to me longer than that. I am responsible for it, and I know it is just where it can be used for the Lord's honor and glory. You must give me time to use this money in the Lord's firm, that it may advance His business and build up His work. I know that your heart would willingly do this, and therefore I write for time. Had it been possible for us to obtain means from any other source, we should not have sent to you for this money. We shall hope to soon be in better circumstances for obtaining means. We trust wholly in God; He can, and will help us. He will work with our efforts, and He will open ways before us to honor His name in advancing His cause in our world.*11LtMs, Lt 113, 1896, par. 21*

Lt 114, 1896

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

July 16, 1896

Portions of this letter are published in *3SM 119*; *8MR 251*; *4Bio 265-266*.

Dear Sister Wessels:

I greet you heartily in the Lord. I have just been thinking how glad I would be to see you and every member of your family. *11LtMs, Lt 114, 1896, par. 1*

One year ago the first of this month I came to this place, and for three weeks lived in a little cottage which had been hired by Brother David Lacey. We were anxious to select a site where we could locate, and in our platform wagon, drawn by my two horses, Jessie and Maggie, Willie and I rode over the different allotments, driving through the thick brush and over the small logs. We selected forty acres, twenty for Willie and twenty for myself. *11LtMs, Lt 114, 1896, par. 2*

I was at this time so completely exhausted that I could do no writing, and supposed that I must rest. The pain in my forehead, in my eyes, and in the front part of my head, was severe. But every morning at five o'clock I roused Willie, and together we walked nearly half a mile to attend the morning meeting at the school. We crawled through fences and over logs. The ground was covered with frost, and the grass crackled under our feet. We met with a room full of students, and the Lord gave me a testimony to bear to the young men and women assembled. My heart was drawn out in earnest prayer, and all present felt that the Lord was in our midst. *11LtMs, Lt 114, 1896, par. 3*

I spoke to the students ten times, and they all bore testimony to the blessing of the Lord. Besides this, I spoke on two Sabbaths to the dining room full of believers. Some unbelievers also were

present.*11LtMs, Lt 114, 1896, par. 4*

Soon after this Brother Lacey and part of his family came to Cooranbong, and with their goods moved into the house where I had been staying. I took a little room opening off the piazza. Friday afternoon I was sitting in the rocking chair, when the peace of God that passeth understanding came upon me. The whole room seemed to be filled with a presence, which though unseen, was felt. My heart and mind were filled with quiet and rest. It seemed as though a hand passed over my head, which had suffered so much pain, and at once the disagreeable, icy chilliness that I had felt, passed away. The next morning at three o'clock I was able to write in regard to the students, their duty, privilege, and opportunities. I knew that the Holy Spirit was leading and impressing me; I knew that the words were given me of God; and I rejoiced in spirit. O, how my heart was comforted and blessed.*11LtMs, Lt 114, 1896, par. 5*

The last morning before leaving I spoke to the students, and we had a precious season of refreshing. Testimonies right to the point were borne by the students. Previous to this time brethren Rousseau and Daniells had been much opposed to the location which had been selected for the school. But on this occasion Brother Rousseau's testimony was frank, open, and clear. He stated that he was fully convinced that we were in the right place, that this was the location which the Lord in His providence had chosen for the school. This acknowledgement brought him much freedom, and greatly relieved those who had always felt satisfied in regard to the location of the school.*11LtMs, Lt 114, 1896, par. 6*

And when Elder Daniells passed through on his way from Queensland, he stopped over night at Cooranbong. He looked over the land, and saw what had been done. He sanctioned all the movements which had been made, and expressed himself as pleased with the location.*11LtMs, Lt 114, 1896, par. 7*

Not long after this, circumstances made it necessary for us to return to Granville. There we remained one week, and again visited Cooranbong. We pitched three tents on the site which we had chosen for our home, engaged a number of workmen, and commenced the work of felling the bush. A cottage intended for an

office was begun, preparatory to erecting a dwelling house. But so many calls came for money to support the workers in the Sydney mission that I appropriated for this purpose, from the royalties on foreign books, about six pounds a week.*11LtMs, Lt 114, 1896, par. 8*

We saw that the building originally intended only for an office must be made to answer as a dwelling house. This was finished, and we are now living in it. It is a comfortable house, with the exception of some chambers up stairs. These were designed merely as storerooms for books and papers, etc., but were converted into bed rooms, and are now occupied by some of my workers. They are not all that I could desire, for on one side, the half-storey, shelving roof comes down very low, and though the roof is a reasonable height in the middle, the rooms are very hot in the summer.*11LtMs, Lt 114, 1896, par. 9*

This cottage must answer as my dwelling house until I can sell my property in Battle Creek. I shall then build a house with rooms more suitable for my workers, and Willie will take this house. But as long as I see our school building and meeting house waiting to be built, I shall thank the Lord for the conveniences I already have.*11LtMs, Lt 114, 1896, par. 10*

W. C. White is now living in a convent in Cooranbong, which he hires from the Roman Catholics for 10/-per week. It is a nice, roomy house, and the rent is very low. I suppose the Catholics think it cursed by being occupied by Protestants, for they want to sell house and land for twelve hundred dollars. But we shall not buy now, for money is very scarce. If we can obtain enough to supply our immediate necessities, and get food and the necessary clothes, we shall be thankful.*11LtMs, Lt 114, 1896, par. 11*

I praise the Lord that as yet we have known no want, but my heart aches when I see how the work on the school buildings is retarded for want of means. But the Lord means this work to go forward, and I know that He has money for us in the hands of His stewards. In His own good time He will send it to us.*11LtMs, Lt 114, 1896, par. 12*

Brother and Sister Lawrence live close by us in a small building that

was intended for a washhouse and laundry. Up to this time we have done our washing under the open heavens. Willie's twins were born in this building, and when Willie and his family moved to the convent, Brother and Sister Lawrence moved into the washhouse. *11LtMs, Lt 114, 1896, par. 13*

The manuscript for *The Life of Christ* is just about to be sent to America. This will be handled by the Pacific Press. I have employed workers to prepare this book, especially Sister Davis, and this has cost me three thousand dollars. Another three thousand will be needed to prepare it to be scattered broadcast through the world in two books. We hope that they will have a large sale. I have devoted little time to these books, for speaking, writing articles for the papers, and writing private testimonies to meet and repress the evils that are coming in, keeps me busy. *11LtMs, Lt 114, 1896, par. 14*

My time for writing usually commences at three o'clock in the morning, when all in the house are asleep. Often I am awakened at half past twelve, one, or two o'clock. Such striking scenes are presented before me, of the mistakes being made at the heart of the work, or of individuals who are imperilling their souls by a wrong course of action that I dress and begin my work at all hours of the night. This has been the case for many years. The carpenters employed to build my house always put aside their tools when they had worked for eight hours, but I cannot do this. The eight hour system could not be brought into my home, for oft times my work demands my time and the time of my workers from early morning till late at night. *11LtMs, Lt 114, 1896, par. 15*

My family now numbers thirteen. Besides this, poor men who have families to support, are employed. These sleep in a tent, and are supplied with food from our table. We have a great deal of this kind of work to do, so that the family really numbers sixteen or seventeen. At times we are unable to draw money from the Echo Office, and then we are obliged to retrench in every possible way. My workers go without their wages for months, because the money cannot be handed to them until it has been received by us. Thus it was in the winter of 1894; thus it has been this winter. *11LtMs, Lt 114, 1896, par. 16*

If the canvassers are successful in their work, the office at Melbourne is able to pay those who have deposited money there; but if few books are sold, and there is no money in the treasury, we have to do the best we can. Sometimes we are obliged to run up large accounts for groceries and living supplies. We are trying to help our poorer brethren to get through the winter, but we do not do half we would do if we could get money. But God is good. He knows all about our necessities. He will open the way before us. He will lead us in a plain path, and we shall see of His salvation.*11LtMs, Lt 114, 1896, par. 17*

We are glad to report that the excellence of the land exceeds our expectations. It was set down as being too poor to raise anything, but we find that it gives forth its treasures abundantly to reward the labor put upon it. False witness has been borne of the land, and the testimony given by God has been verified. The land has produced luxuriant crops. Everything that has been properly planted and cared for has been an object lesson, showing what the land can do. Few of the fruit trees which were planted are dead. We planted only a small number of trees, for it was so late in the season.*11LtMs, Lt 114, 1896, par. 18*

Last year we had no rain from February till October, and because of this, the land was hard to work. We ventured daintily in putting in crops. But thus far this year we have had plenty of rain, and for this we are very thankful. This month and next we must do our planting, trusting that the Lord will give the increase.*11LtMs, Lt 114, 1896, par. 19*

We began to clear our land late in August 1895. Our orchard was planted during September and October. Since then great changes have been made. I hoped by this time to have made this wilderness blossom as a rose, but we shall yet see matters progress.*11LtMs, Lt 114, 1896, par. 20*

I have just looked at my watch, and see that it is six o'clock. It is not yet light, but soon will be. It is now orange season in this country, and we can buy oranges for three pence a dozen, and lemons for two pence.*11LtMs, Lt 114, 1896, par. 21*

A few weeks ago a night school was started for those who are at

work during the day. Brother Herbert Lacey and his wife teach this school four evenings in the week. Mrs. Lacey also has a class in the afternoon. The school is held in a room over the sawmill. This room has been roughly fitted up as a school room. We also hold our Sabbath services there. There are twenty or thirty attending this school, and these are given as many classes as they can carry with their other work. This mill loft is a very cold place, and we need a school building and a meeting house very much. If a school building could be erected, it might serve as a chapel, or if a chapel could be built, it might answer for a time for school purposes. Time will develop methods and plans. May the Lord give us wisdom.¹¹*LtMs, Lt 114, 1896, par. 22*

We are not situated here as they are in America. Here everything is bound about because of lack of funds. The brethren are all poor. We do not know of a soul that could furnish us with money sufficient to help us much. But in America they are able to go on enlarging and still enlarging. As to hard times, they can know little about them, for they can put up buildings which they might do without, and use the money to advance the Lord's work in regions beyond. Warnings have been given for years that so many buildings must not be erected in Battle Creek. The seeds of truth must be planted in other places. There is a great work to be done in Australia and New Zealand. New fields must be entered. Souls are constantly coming into the truth, and when a new company is raised up, a house of worship must be built for them, for buildings suitable for this purpose cannot be rented.¹¹*LtMs, Lt 114, 1896, par. 23*

I had been looking at the prospect before us, which is not very flattering, when the word of the Lord came to me, "Send to Africa for help. I have entrusted my stewards there with means, and I will move upon their hearts to trade upon my entrusted talents." In obedience to this word, I wrote to Africa for the loan of £1,000. I believe the Lord will work upon the hearts of His people living in South Africa to help us. We address you as stewards of the Lord's means. Time is short, and we want the work to go forward as fast as possible. There are souls that must learn the truth. But how can they hear without a preacher, and how can the Lord's servants preach except they be sent?¹¹*LtMs, Lt 114, 1896, par. 24*

We address you and your children, my dear sister, asking you to heed the word of the Lord. We know that the Lord moved upon <your heart and> your daughter's heart to help us in our great need one year ago, and we praise the Lord for it. If you will accommodate me, I will pass the loan over to the school, and will pay you the interest on it that you may require. And if any one can make donations, we shall thank the Lord for your liberality, not to us, but to the Lord.^{11LtMs, Lt 114, 1896, par. 25}

I send direct to you and the brethren in South Africa. Set the Lord's means in circulation, and let it work for the saving of souls. You will receive a blessing in doing this. I have not forgotten your daughter's donation, or your son Philip's, or your own, my sister. You have earned for yourself the reputation of being indeed a mother to your family and to the saints. I ask you to loan us what you can, for I dare not wait longer before making every possible effort to start the school work here.^{11LtMs, Lt 114, 1896, par. 26}

It is now light, and the time has come for morning worship.^{11LtMs, Lt 114, 1896, par. 27}

Lt 115, 1896

Wessels, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

December 14, 1896

Portions of this letter are published in *8MR 56, 251; 9MR 352*.

Dear Sister Wessels:

I wish you could visit the school grounds and my place now, and see our beautiful orchards. Our trees were planted one year ago the last of September, and in their season were full of beautiful blossoms. The peach and nectarine trees were loaded with fruit, but it was thought advisable to pick it off, in order that the trees might do better next year. But we left enough fruit on them to test its quality. They are like those large, juicy peaches that you ate at my home in Granville before and after Christmas. This fruit comes when there are no other fruits or vegetables to be had. We have also some later peaches, which are larger. We left a few of these also on the trees that we might test the quality of them. I have enjoyed the little fruit we have had very much.¹¹*LtMs, Lt 115, 1896, par. 1*

My orchard is thrifty. It seems almost incredible when I look back at the little, apparently inferior, whip sticks that were set out, that there should be such rapid growth. All the trees were trimmed very close, by measurement; but in five weeks the branches have grown five and eight feet. If the Lord prospers us next year, our family will have all the fruit they will wish to use. We have quite a variety: pomegranates, persimmons, plums, apricots, oranges, lemons, apples, and pears. We do not regret having planted these trees before we had a house, for it is most difficult to transport ripe fruit, and when it is picked green, we do not think it healthful to use.¹¹*LtMs, Lt 115, 1896, par. 2*

Yesterday W. C. White and my chief worker, Miss Davis, rode over the school grounds, and I picked some fruit from the trees in the school orchard. The work done by the students there was the best

thing that could have been done. We feel so thankful that we have made the experiment, and can testify that the land, when thoroughly cultivated, will yield its treasures in fruit and vegetables. This is a fact that we have felt it necessary to demonstrate. In all Cooranbong I have not found one orchard that is well worked. A few orange trees, some common lemons, and a few peach trees of an inferior class, constitute their orchards generally. Sara and I rode about five or six miles on Thursday, to see if we could get early peaches, but could not. They all said, "We do want early peaches so much." "But" thought I, "why do they not plant the trees?" There are some beautiful orchards on the side of the lake, where grapes, apples, peaches, and other fruit are cultivated.¹¹*LtMs, Lt 115, 1896, par. 3*

We are happily disappointed in the land here. We can now speak intelligently of what it can produce. On the school land and at "Sunnyside" White farm, we are giving object lessons of what can be done. I am so thankful to our heavenly Father that we can do this much. We are raising potatoes, corn, vegetables, and all are doing well. We are now enjoying some of the best string beans I have ever yet tasted. We raised these on our land. The seed, which was of a choice order, was planted last year, after supplying quite a large amount to our neighbors. I enjoy the retirement of my rural home.¹¹*LtMs, Lt 115, 1896, par. 4*

About two months ago we made a trip to Melbourne and Adelaide, tarrying at Sydney, where I spoke twice. I spoke twelve times in Adelaide, once in Ballarat, once in Williamstown, and twelve times in the new church at North Fitzroy. Our meetings were a success in Adelaide. We worked hard, and had large congregations on weekdays and evenings as well as Sabbath and Sunday. Not only was the tent crowded, but a wall of people surrounded it on the outside.¹¹*LtMs, Lt 115, 1896, par. 5*

We have never witnessed such remarkable demonstrations of fierce opposition as at this place. The wrath of the dragon was manifested. This opposition came from a Disciple minister and from a professedly converted Jew. They would break right in upon the speaker while he was preaching. Of all the unreasonable and ridiculous movements, this was the worst we ever met. But they

overdid themselves, and now there is nothing left of the opposition; it is dead.*11LtMs, Lt 115, 1896, par. 6*

Meetings have been held in Adelaide since the camp meeting ended. There are quite a number of the very best class of people embracing the truth. The church in Adelaide will be strengthened by these additions. The tent will be moved into different localities where the greatest prospect for good presents itself.*11LtMs, Lt 115, 1896, par. 7*

A little later, we attended the second conference held in Sydney. Tents were pitched to accommodate those coming in from the country. The meetings were most excellent. The Spirit of the Lord was with us. After the meeting, I had just got off my American and African mails, when I was suddenly prostrated with what appeared to be malaria. I remember nothing of what took place after I was first taken ill. Sara McEnterfer worked over me all night, and the following morning they took me to the Strathfield station. Two men carried me over to railroad crossing steps, and I was put into a first-class compartment for Cooranbong. For two weeks I was very sick. I suffered intense pain. My head troubled me greatly, and I could not find a place where I could rest it. But for one week now I have been slowly gaining strength. The pain has left me, and I shall now, I think, improve. I cannot sleep past one or two o'clock in the morning, and, bolstered up with pillows, I have written all I could.*11LtMs, Lt 115, 1896, par. 8*

Sunday, December 13

Today we had the privilege of seeing our first school building well on the way. The roofing is on, the walls are up, and the building is enclosed. The primary school is to be commenced here as soon as the building is completed. I wish you could see it. We all take courage now, and all seem to work interestedly. The next building will soon be started. If we cannot command means to build a house of worship, we shall have to use the mill until we can see an opening. I do not want to worry. I want to bear in mind that this is the Lord's work, a part of His moral vineyard. He has the supervision of this work. Everything is the Lord's, and we are His instrumentalities, not to please, serve, or gratify ourselves, but to do

the work the Lord has for us to do.¹¹*LtMs, Lt 115, 1896, par. 9*

We have been trying to get all our buildings put up in neat, plain style, without any show. We are determined that not one pound shall be expended unnecessarily. We have written for Brother John Wessels to come and take hold with us in building our sanitarium. We have been trying for some time to hire a building, but none can be found that will suit. Three buildings which we were trying to procure for the purpose were refused us when the owners found that they were to be used as a sanitarium. They said it would spoil them for successful renting in the future. So here we are, waiting and praying. It may be that our way is blocked until John Wessels shall come. We hope that the next boat will bring Brother John Wessels and wife, Sister Peck, and Sister Herd to us. But we leave everything in the hands of the Lord.¹¹*LtMs, Lt 115, 1896, par. 10*

Notwithstanding my sickness, I have had my pen in my hand every day. I am greatly burdened for many poor souls. I am trying to reach those who are nigh and afar off. I feel deeply interested in each member of your family. I entreat you, my sister, as the mother of a large family, that you preserve your health and strength. Cling close to Jesus, and He will lead you and guide you and make you a blessing to your children. We have need of Jesus every moment. He has told us, "Without Me ye can do nothing." [*John 15:5.*] What does this mean? It means that we cannot do any work that will be of any profit to ourselves or our friends unless Jesus is interwoven with it all.¹¹*LtMs, Lt 115, 1896, par. 11*

Oh, how my soul longs to see all who know the truth have corresponding works. We are working now, not only for time, but for eternity. This life time is our school. The Lord has granted us a period of probation, and our test is obedience to His moral standard of righteousness. Obedience or disobedience is deciding our destiny. God grant that you, my dear sister, and your family, may enter in through the gates into the city, and have right to the tree of life. Oh, may every member of your family inquire of themselves, "Am I a loyal subject of God's kingdom, or am I a rebel to His government?" It makes every difference whether we are obedient or disobedient. Oh how I long to see the human agent placing the proper value upon his God-given capabilities!¹¹*LtMs, Lt 115, 1896,*

par. 12

The talents entrusted to us are to be doubled. If the Lord has furnished us with powers of mind to improve and use, are we excusable if we do so little real service for the Master? But when we know that through Christ, the great Restorer, we may have life, eternal life, a glorious immortality, I am deeply distressed to see how little is being done to use and improve both time and money in doing a work which shall last in its influence through eternal ages.¹¹*LtMs, Lt 115, 1896, par. 13*

Now, during probationary time, we are to meet the highest standard. Christ's words to His followers are, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] We cannot sink down to any cheap level, and be guiltless. The Lord will help each, as He helped Daniel, if he will put to the stretch every muscle, every faculty of the mind, every power of the organism to fulfil God's purpose for him. This wonderful human structure was designed by God for companionship with Himself, to be a part of His great firm. He desires that we shall become partakers of the divine nature, capable of loving God supremely, and our neighbor as ourselves. In this is summed up the commandments of God, the whole duty of man.¹¹*LtMs, Lt 115, 1896, par. 14*

But the contrast which the human agent presents to the possibilities [of rising] to the highest elevation that Christ has opened before us is painful. Something is terribly out of order. The Lord did not create man to live a life of sensual pleasure in this life, and then perish as a worthless wreck on a foreign shore. No; He would have us rise to the possibilities He has prepared for us at an infinite cost.¹¹*LtMs, Lt 115, 1896, par. 15*

Lt 116, 1896

Wilson, Brother and Sister

Cooranbong, New South Wales, Australia

January 1, 1896

Portions of this letter are published in *TMK 22, 275; 3SM 420-421; FBS 62*.

Dear Brother and Sister Wilson:

We had hoped to receive a letter from you ere this, giving us some account of your labors in Hobart, but not a line has been received. I asked Sara to write to you, and she said she would, telling you that we thought it might be best to keep Edith with us. I suppose she has written you about our journey home, which was not the most pleasant. We had everything very convenient in our stateroom; it was large and airy, but we soon learned that it was in the noisiest part of the boat. The noise was continual, and the second night we slept hardly any; I, none. We came into Sydney Harbor twelve o'clock p.m. Thursday night. All that afternoon the noise had been beyond my description. It was inexplicable to me, and sounded as if they were tossing about plates of iron or steel, or rattling chains. Such an uproar I never heard before on any boat.¹¹*LtMs, Lt 116, 1896, par. 1*

Brother Caldwell came on board to meet us at Sydney, and as he had brought my family carriage, Sara, Maggie Hare, and I chose the fourteen miles to Granville, rather than remain in the boat. We arrived at our home about quarter past three, and it was daylight before we retired. I slept but thirty minutes. I have been so completely exhausted, since, that I could not rally and have no ambition to do or think of anything.¹¹*LtMs, Lt 116, 1896, par. 2*

Christmas day Willie, Sarah Belden, and I came up here. Sister Hamilton, her daughter, Maggie, and Edith came the day after. It was thought best to get me away, so that I should not have the confusion of moving. The weather has been very hot since coming here. We had a most wonderful thunder and lightning storm, with

heavy rain, at the beginning of the Sabbath. The rain was a great blessing and continued till yesterday. Yesterday was a beautiful day.*11LtMs, Lt 116, 1896, par. 3*

W. C. White meant to take the train for Granville yesterday, but saw it pulling out just as he was coming up the hill to the station. I think it was just as well, for he was needed here. He left Monday morning. Today about eleven o'clock Brother and Sister Starr called in on their way from Queensland to Sydney. Brother Starr will leave for Granville tomorrow morning to see Willie. Friday, Marian Davis, Sara McEnterfer, and May Israel will come up. The carpenters are working all around us, and we hear continually the sound of the hammer and the saw, but these various noises do not trouble me, because they do not worry me. Three men are busily engaged in finishing the house, and it will take all this week to bind off the work.*11LtMs, Lt 116, 1896, par. 4*

I have sent *Patriarchs and Prophets* to Mrs. Cato, and *Great Controversy* to her son. The books were packed before I thought of my promise to send one to the lady whose house you occupied. If you have any to spare, please let her have the one you deem most appropriate. Write me what you have done, and I will send you the work to replace it.*11LtMs, Lt 116, 1896, par. 5*

Edith will remain with us. She is of real service, and is like a transformed girl, ready to do anything. Sister Belden and she get along very well. Fannie Bolton came up here last week, broken down with nervous prostration. Sara McEnterfer will give her treatment. She expected to take the boat this month for America, but I fear she will be unable to do this. Poor soul; she is having a most serious time in having her own way and following her own impulses.*11LtMs, Lt 116, 1896, par. 6*

We all need larger faith; we must cultivate faith. Faith is not feeling; faith is not sight. "Now faith is the substance of things hoped for, the evidence of things not seen." "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the

people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible.” [Hebrews 11:1, 6, 24-27.] *11LtMs, Lt 116, 1896, par. 7*

Shall we not, at the very commencement of the year 1896, begin to educate our souls to believe, to have that faith that works by love and purifies the soul. Moses was the prospective king of Egypt while he remained the acknowledged son-in-law of Pharaoh, but while he was sitting under the very shadow of the throne, the Spirit of the Lord stirred his heart to lift the crushing weight that was pressing his brethren into the lowest degradation and slavery. His heart ached with sorrow, as if he himself were in slavery, laboring in the brick kiln, and sharing their degradation. They were slaves, suffering under the cruel lash. They were a reproach and a hissing to all the Egyptians, from Pharaoh down to the lowest serf. *11LtMs, Lt 116, 1896, par. 8*

But the Lord had singled out Moses as the one to deliver the oppressed race, and by forty years of exile, under the discipline of God, he was prepared for the work. Understanding the evil disposition of his own countrymen, knowing how many would be perverse and unreasonable, understanding that they might betray him, he was yet considering ways and means to accomplish their deliverance, though supposing that he himself had forfeited all right to be the instrument. But God, in the bush which, though burning, was yet unconsumed by the fire, presented Himself and selected Moses as His agent. *11LtMs, Lt 116, 1896, par. 9*

Moses was accepted as a co-worker with God. He knew that scorn, hatred, persecution, and maybe death would be his portion if he should act any part in espousing the cause of the Hebrew captives, but he chose “rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.” [Verse 25.] Moses knew that he would meet derision and scorn. He had stood in great popularity, as the general of Pharaoh’s armies, and he knew that now his name would be banded round and falsified, but he esteemed the reproach of Christ greater riches than the treasures

of Egypt. He laid down the prospect of a kingly crown, and took up the burdens of his oppressed and afflicted people.¹¹*LtMs, Lt 116, 1896, par. 10*

Temptations came to Moses to dissemble in this great interest and enterprise of delivering his brethren from slavery, and to think that when he should be exalted to the throne, he would have power to do as he would. As far as outward reasoning was correct, appearance would have said, "Wait; be reasonable." But Moses did not receive such counsellors. How many today would enlist in the army of Christ provided they could take their own choice, and follow their own way? But "he that loveth his life shall lose it." [*John 12:25.*] He who chooses his own course of action in order to avoid unpleasantness, reproach, or inconvenience, loses the shield of God, and, left to his own planning, will not receive the protection and favor of God in his selfish course of action. He will eventually lose the influence he was so anxious to retain, and the life he was so anxious to save will be lost. A traitor and an apostate, he will have gained nothing, and lost everything.¹¹*LtMs, Lt 116, 1896, par.*

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What if Moses had refused to link himself with the people who were slaves and bondsmen in Egypt, realizing the loss he would sustain in various ways, and had accepted the position of ruler. The ambition which would lead him to ascend the throne would have had a controlling influence over him when there. He would have feared the result of the jealousy of the supposed to be great men of Egypt, and his course would have created obstacles to the deliverance of his brethren; for these Hebrew slaves brought in a great revenue to the kingdom. But Moses "refused to be called the son of Pharaoh's daughter," in order that the Lord's hand might work out the deliverance of His people. [*Hebrews 11:24.*]¹¹*LtMs, Lt 116, 1896, par. 12*

The deliverance of the Lord's people was to come from no human source; the throne of Egypt was not able to give deliverance, even though Moses had accepted the position of ruler. Then he would have been obliged to work in the interests of his administration, and no work he could do in his councils would have delivered his brethren. The freedom obtained for the enslaved people was to be

wrought out by God's hand, that His power as Supreme Ruler might be demonstrated to all the nations and kingdoms of the world. Only by separating his interest from that of his brethren, could Moses occupy the position of ruler in Egypt, and this would have worked his own ruin.*11LtMs, Lt 116, 1896, par. 13*

A certain ruler came to Christ, saying, "Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness, Honor thy father and thy mother. And he said, All these things have I kept from my youth up. Now when Jesus heard these things He said unto him, Yet lackest thou one thing; sell all thou hast and distribute unto the poor and thou shalt have treasure in heaven, and come, follow me. And when he heard this he was very sorrowful: for he was very rich." [*Luke 18:18-23.*]*11LtMs, Lt 116, 1896, par. 14*

He loved his name, his rich possessions of lands, better than the Lord or his brethren. It was altogether too much for him to impart of his abundance as God's almoner, and thus be a co-laborer with Jesus Christ in the work of relieving the sufferings and necessities of humanity; and in the books of heaven was written against his name, "Unfaithful steward of his Lord's goods." He misappropriated the talents entrusted to him by God, and in doing so, he lost his life—that life purchased at an infinite cost—he lost earthly riches, he gave up the treasures of heaven; for Christ assured him that if he followed Him he should have treasure in heaven.*11LtMs, Lt 116, 1896, par. 15*

Many come to the same point of conviction as did this young ruler; they earnestly desire to be Christians, to inherit eternal life; but when told that they must forsake all that they have to be His disciples, they are not prepared to make the sacrifice. They dare not trust God with the disposition of His own lent treasure.*11LtMs, Lt 116, 1896, par. 16*

Many see force and beauty in the truth; they greatly desire heaven and everlasting glory; but they are not willing to become the obedient agents of God, co-operating with Him in making a right

use of the treasure lent them. They do not come to the point where they can give all they possess, as demanded of them by God, to bless humanity in their essential needs, as opportunity shall require. They think they cannot pay this price, and God, after a further test and trial, releases them from their stewardship. They cannot give back to the Lord His own gifts, in the various ways that He designs they shall do. They appropriate the Lord's entrusted goods to their own use: they covet heaven, but are not willing to co-operate with God by being a faithful steward in blessing humanity. It is for this reason that we have so much want and distress in our world. God has given to man an abundance of goods to be imparted to others, but the temptation to embezzle the Lord's goods to please and glorify themselves has not been resisted. *11LtMs, Lt 116, 1896, par. 17*

God has made to the world the most expensive gift of heaven—His only begotten Son. This was the provision made in order that all who believe in Him should not perish, but have everlasting life. When the believer takes Christ as his personal Saviour, the world's customs, maxims, and principles are no longer a controlling power. The truth as it is in Jesus rules the heart and the affections. If, when in a position that is favorable for this present life, the human agent sees that in obeying the truth, he will lose his position, and he turns from the truth, refusing obedience to God's commandments as did the young ruler, he refuses to become an obedient child, he refuses to serve the Lord with full purpose of heart, irrespective of consequences. *11LtMs, Lt 116, 1896, par. 18*

Obedience God requires from every son and daughter of Adam, and the consequences belong to Him. Never yet did persecution drive the soul, who was indeed a lover of Jesus Christ, away from Him. The love of Jesus in the soul is all-absorbing, for that great love wherewith God hath loved us, revealed in giving Christ to us, is beyond a parallel. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [*John 3:16.*] For our sake Christ became poor, "that we through his poverty might be rich." [*2 Corinthians 8:9.*] *11LtMs, Lt 116, 1896, par. 19*

What will the human agent do to have the privilege of co-operating

with God? Will he forsake all that he has rather than forsake Christ? Will he suffer persecution for the truth's sake? Reproach and persecution have separated many souls from heaven, but never a soul from the love of Christ. If we can bear persecution for His dear name's sake, His love becomes a ruling power in our hearts, for we have the assurance that nothing can separate us from the love of Christ. *11LtMs, Lt 116, 1896, par. 20*

Never is the tempest-tried soul more dearly loved by his Saviour than when he is suffering reproach for the truth's sake. When for the truth's sake the believer stands at the bar of unrighteous tribunals, Christ stands by his side. All the reproaches that fall upon the human believer fall upon Christ in the person of His saints. "I will love him," said Christ, "and manifest myself to him." [*John 14:21.*] Christ is condemned over again in the person of His believing disciples. When for the truth's sake the believer is incarcerated in prison walls, Christ manifests Himself to him, and ravishes his heart with His love. When he suffers death for the sake of Christ, Christ says to him, They may kill the body, but they cannot hurt the soul. "Be of good cheer; I have overcome the world." [*John 16:33.*] They crucified Me, and if they put you to death, they crucify Me afresh in the person of My saints. *11LtMs, Lt 116, 1896, par. 21*

Persecution cannot do more than cause death, but the life is preserved to eternal life and glory. The persecuting power may take its stand, and command the disciples of Christ to deny the faith, to give heed to seducing spirits and doctrines of devils, by making void the law of God. But the disciples may ask, Why should I do this? I love Jesus, and I will never deny His name. When the power says, I will call you a disturber of the peace, they may answer, Thus they called Jesus, who was truth, and grace, and peace. They rejected, insulted, and mocked my Saviour. Why? They were stirred with a power from beneath. Satan inspired men to make the work of Christ as hard and trying as possible. *11LtMs, Lt 116, 1896, par. 22*

Christ was, [to] the Jewish people, a rock of offense, while if they had received Him, He would have been the rock of their salvation. "Therefore also it is contained in the Scriptures, Behold, I lay in Zion, a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you, therefore, which believe he

is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is become the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.”
[1 Peter 2:6-9.]11LtMs, Lt 116, 1896, par. 23

I have received your letter and read it with interest. I wish I could see you, and attend your meetings in Hobart. Remember that we are praying for you. We must hold fast the promises of God, which are yea and Amen in Christ Jesus. We are by faith to lay hold of Jesus, drinking of the water of life freely. We believe we have faith, and we must rest in a “Thus saith the Lord.”*11LtMs, Lt 116, 1896, par. 24*

January 9

I am up this morning at an early hour, long before daylight, finishing this letter; for I want it to go this morning. It is a long, long time since I have written you a letter.*11LtMs, Lt 116, 1896, par. 25*

Some days ago Fannie Bolton came here to prepare her things, and then go to America; but she is in a condition of nervous prostration, and will board with Sister Shannan for a time.*11LtMs, Lt 116, 1896, par. 26*

Our building has dragged heavily, for want of material with which to finish. I have my room all finished, but not furnished. We hear the sawing and the hammering all around, but we know it to be a necessity, and therefore do not mind it. Our goods will leave Sydney Friday January 10. The heat has been for several days like the blast of a furnace. A change came Monday and we had a thunder and lightning storm, which has been very gratefully received by the things of nature, and we are all revived.*11LtMs, Lt 116, 1896, par. 27*

I hope the Lord will give you and Brother Hare sheaves of souls from Hobart. We hope you will keep of good courage. Brother and Sister Starr have come from Queensland. He will leave this morning

for Sydney. I have been very weak, but am feeling a little stronger.¹¹*LtMs, Lt 116, 1896, par. 28*

May the Lord bless you and Brother and Sister Hare is our earnest prayer.¹¹*LtMs, Lt 116, 1896, par. 29*

In love.¹¹*LtMs, Lt 116, 1896, par. 30*

Lt 117, 1896

Woods, Brother and Sister

Northcote, Victoria, Australia

November 3, 1896

Portions of this letter are published in *2MCP* 624, 676; *HP* 201.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Woods:

I should have been relieved to have had an interview with you before leaving Melbourne; but by inquiry I learned that you lived a long distance from North Fitzroy. *11LtMs, Lt 117, 1896, par. 1*

I feel deeply over the situation of the church in North Fitzroy, and the churches located in the suburbs of Melbourne. I was very sorry that neither of you attended the camp meeting. The best thing that you can do is to improve every opportunity to place yourselves where you can hear what the Lord says to you through His servants. *11LtMs, Lt 117, 1896, par. 2*

The Lord Jesus commanded that three times each year His people should assemble at Jerusalem to observe His appointed ordinances. These gatherings were for their good, for their spiritual advantage. In them better knowledge was obtained in regard to their spiritual service. If they would, all might catch the bright beams of light, that with John they could say, "That which we have heard, which we have seen with our eyes, which we have seen with our eyes, which we have looked upon, and our hands have handled of the words of life, declare we unto you; that ye may have fellowship with us." [*1 John 1:1, 3.*] *11LtMs, Lt 117, 1896, par. 3*

The deprivation felt when people absent themselves from the gatherings of the people of God is not small. As children of God we are to place ourselves in every gathering of God, where His people are commissioned to be present and give the Word of life. All need

light, and all the help that can be obtained, in order that when they have heard and received the precious messages from heaven through God's appointed agents, they may be prepared to bestow upon others the light given. God met with His people at the Adelaide camp meeting. *11LtMs, Lt 117, 1896, par. 4*

True grace is to be received <before it can be> diffused. It is active, penetrative, aggressive. By the hearing of the Word new ideas flash into the receptive heart and mind of every soul, for God is giving His message to His needy people. Unless the heart is barricaded against light, the seed, the living seed, cast into the living soil will regenerate the heart, and produce fruit which will increase more and more. *11LtMs, Lt 117, 1896, par. 5*

It is man's privilege to accept the providences and blessings placed within his reach, and then to find others and communicate to them the knowledge of the truth. When this important responsibility is fully appreciated, all will realize the necessity of obtaining all the knowledge of truth and grace <possible,> in order that they can diffuse it to those with whom they are brought in contact. *11LtMs, Lt 117, 1896, par. 6*

The mind should be kept free from every species of selfishness and <covetousness, which is idolatry,> that the grace of God may rule in the soul temple. Then they will be captivated with their exalted privileges of contemplating God, and will work the works of God. What privileges we may enjoy if we choose to accept and appreciate them. *11LtMs, Lt 117, 1896, par. 7*

In the meetings held at the new church, by the Lord's delegated servants, a most precious banquet was presented—a feast of heavenly things. But there were but few who would come to partake of the heavenly feast. They felt no need of the rich blessings of heaven sometime they will understand that the Lord had light and knowledge for them which they did not want, although their eternal interests were involved. They refused to see light and knowledge. *11LtMs, Lt 117, 1896, par. 8*

I am pained at heart. How pained I was to hear Brother Miller's assertion that he had not had so much as the thought enter into his mind to separate from the office. The Lord has opened this matter

before me, and I know it to be otherwise. His heart was not in the work. He might have been a great blessing in the office had his abilities been used unselfishly in any position where he could do the best service. All connected with the work of God are highly privileged. If he had put on Christ as he entered the office, and had determined to do his best, even though difficulties did arise, and to be faithful to principle, yourself, Brother Woods, and Brother Miller, could have seen a way out of the difficulties. Had you considered prayerfully the result of this movement, you would have been alarmed.*11LtMs, Lt 117, 1896, par. 9*

A multitude of temptations have encompassed you, and leavened <many of> the church. Rivalries naturally spring into activity, which make it a most difficult matter to discharge the highest moral obligations. Many nameless evils will combine to test whatever integrity and strength of religious principles and habits that may have been cherished. A brief season of trial and test is a wonderful revealer of character. Individually, we have need in this time of trial to have firm reliance upon God.*11LtMs, Lt 117, 1896, par. 10*

Had you both, and all who claim to believe the truth, a keen perception of the importance of every man standing in his place in the publishing house, you would not have been so readily separated from this center, which is especially under the supervision of the Lord. Had every one delayed their decisions to seek the counsels of the Lord, anxiously watching and waiting for the Lord to give light, and praying in faith, the promise of God would have been verified. Wisdom would have been given. But the hurried movements to present the matter, as fast as possible, to a close need not have been. That was not the Lord's way, but the way and will of the enemy.*11LtMs, Lt 117, 1896, par. 11*

I was <instructed of the Lord> that there is need of a decided change in the church. Earnest piety and vital godliness is scarce. Therefore there are many who will stumble over one misstep made, <and some will recover themselves out of the snare of the devil, while others will> make shipwreck of their faith through the temptations of the enemy, for they have felt free to give expression to their doubts and evil surmisings. One word of doubt, one word of evil thinking and evil speaking makes room for more of the same

kind. It is seed-sowing that will prepare for a harvest that few will care to garner. When once this spirit begins to leaven the church, the inclination of the natural heart manifests itself. If at first conscience interposes some obstacle in the way of this kind of missionary work, the heart, unless softened and purified, elevated and ennobled by feeding on the word of God, will accommodate itself to the low level of gossip and tale bearing, which makes the soul empty, hard, <loveless,> and unimpressible to the influences of the Holy Spirit. I have been feeling deeply over these things, and what can I say? I have passed through similar scenes so many times. *11LtMs, Lt 117, 1896, par. 12*

The Spirit of the Lord has presented to me the dangers that are threatening the church. There was great need of a revival effort in the church at North Fitzroy. At the present time tares and wheat are growing together. As never before, there is a necessity for personal, missionary house-to-house labor, and of that kind that will build up, restore, and strengthen the faith, and not weaken and confuse and destroy the souls for whom Christ has died. These souls have been ransomed at an infinite price. God wants every soul to appreciate every faculty, and to use every talent for the glory of God. *11LtMs, Lt 117, 1896, par. 13*

We do not want to strive for the highest place and position and name, but to seek the highest place in being vessels unto honor, cleansed, refined, purified. It is not enough to be apt in speech, ready talkers. <There is enough of this.> Heart and soul must be worked by the Holy Spirit. Truth precious truth, is to be entertained <and cultivated by exercise.> It is to make its impression upon the mind and heart through the means of prayer and meditation, and watching unto prayer. The truth, daily making a deeper imprint on the heart, makes us, individually, blessings to all with whom we come in contact. It is our privilege to continually draw from the Fountainhead, and through the abundant grace of God, we become repositories of Bible truth. *11LtMs, Lt 117, 1896, par. 14*

Living the truth, it is natural to diffuse the truth; and thus we become living channels of light. Then there will be true ministering work done for those who need it. *11LtMs, Lt 117, 1896, par. 15*

We need a deeper knowledge of the truth as it is in Jesus. We are not to allow the activities of business to crowd the contemplation of the life, spirit, and love of Jesus out of our hearts. At all times and in all places we are to seek Christ. "Learn of me," said the greatest Teacher the world ever knew, "for I am meek and lowly in heart." [*Matthew 11:29.*] This is to be the lesson which we are to practice. We are to reveal the disinterestedness of His love, His pure benevolence, the unselfishness of the religion of Jesus Christ. "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." [*Philippians 2:4, 5.*]*11LtMs, Lt 117, 1896, par. 16*

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves; ... for even Christ pleased not himself." [*Romans 15:1, 3.*] "My little children, let us not love in word, neither in tongue, but in deed and in truth." [*1 John 3:18.*] "Wherefore, lift up the hands which hang down, and the feeble knees. Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." "Follow peace with all men, and holiness, without which no man shall see the Lord, seeking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled." [*Hebrews 12:12-15.*]*11LtMs, Lt 117, 1896, par. 17*

Let not the unruly tongue sow seeds of doubt, unsettling the little faith that many members of the church have, but let faith and piety be diffused. Evil speaking and evil devising will produce their harvest. Let every soul who will visit from house to house have words that will not encourage weakness, <alienation, and strife,> but encourage faith and hope.*11LtMs, Lt 117, 1896, par. 18*

Truth, precious truth as it is in Jesus, is food for the soul. If we are missionaries in the church, let us not be missionaries under the dictation of the enemy, but missionaries that are in vital connection with Jesus Christ. Christ came to the world to sow the earth with truth, pure, unadulterated truth. The Lord is soon to come. "Prepare ye the way of the Lord; make straight his paths." [*Matthew 3:3.*] We are working in sight of the whole universe of heaven. Consider this. I beseech of you to walk in the light.*11LtMs, Lt 117, 1896, par. 19*

In His discourse with Nicodemus, Christ described Himself as having kindled a light in the world. He Himself is the great center of light. While all the children of the day delight to feed and strengthen their spiritual vision at its beams, the doers of evil prefer the darkness; they fear to come to the light, lest their deeds shall be reproof. They fear condemnation will be flashed in their faces. The sermon on the Mount is full of instruction. The material and texture of the whole fabric is like valuable cloth of gold, presenting to all the most serviceable and enduring principles of duty. *11LtMs, Lt 117, 1896, par. 20*

So perfect is the character represented which men must have in order to be Christ's disciples that the infidel has said that it is not possible for any human being to attain unto it. But no less a standard must be presented by all who claim to be children of God. Infidels know not that celestial aid is provided for all who seek for it by faith. Every provision has been made in behalf of every soul who shall seek to be a partaker of the divine nature, and be complete in Jesus Christ. Every defect is to be discerned and cut away from the character with an unsparing decision. The people of God are to turn every action into devotion. They are to <partake of> every meal as if they knew it was a token of the love of the infinite God expressed to them. The termination of one duty is to be the commencement of the next that presents itself. Then the Christian character will be manifest in a life of continuous obedience and service to Jesus Christ. *11LtMs, Lt 117, 1896, par. 21*

Whatever business engagements men may yoke up with, if Christians, they must wear the yoke of duty to Jesus Christ. This is their allegiance. They are to consider themselves bound by superior obligations. The Master, Jesus Christ, has placed His yoke upon the neck of every disciple; their life-service is pledged to Him <in accepting His yoke.> Anything that will mar or hinder their perfect service to God is to be broken, whatever its nature or character may be. We should not give to our God divided service. *11LtMs, Lt 117, 1896, par. 22*

The Lord has united His nature with humanity, expressly that He might become a more distinguishable and definite object for our contemplation and love. He invites us to draw near and contemplate

the great light, the invisible God invested in robes of humanity, emitting a glory so softened and subdued that our eyes can endure the sight.¹¹*LtMs, Lt 117, 1896, par. 23*

Christ is the light of heaven. In His face we shall see God. Bear in mind the prayer of Christ, that His people may be one with Him as He is one with the Father, that they may be with Him where He is, and behold His glory. Think how displeasing it is to God for His people to have a spirit of pride, self-sufficiency, and envy, of seeking to be first. We cannot afford to do this, for it is the work of Satan. Press together; press together; press together.¹¹*LtMs, Lt 117, 1896, par. 24*

Lt 118, 1896

Walling, Addie; Walling, May

Ashfield, New South Wales, Australia

November 17, 1896

Portions of this letter are published in *9MR 99*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Children Addie and May:

I received your letter containing the news of your mother's death. Notwithstanding you have had no special connection with her since your early childhood, she was your mother, and you could but be afflicted with her affliction. Her death was sudden, and the manner of it could but be a shock to you. Was it hemorrhage of the lungs? It looks that way. We can but leave her now in the hands of God, who is too wise to err, and too good to do us harm. The Lord is good, very merciful. He reads the secrets of every heart; He ever judgeth righteously. He is acquainted with all the sorrows and sufferings of the children of men. *11LtMs, Lt 118, 1896, par. 1*

Now I the only mother that you have, and since I have been a mother to you, acting a mother's part until you were capable of caring for yourselves, I hope you will be free to act the part of children to me, and that our hearts shall blend as one. We may never be any closer connected in our lives than we are now in family relation, but we may cherish the tender kindness and affection which should exist. *11LtMs, Lt 118, 1896, par. 2*

I have acted my part faithfully toward you, and know not that I have been in any respect amiss in my duty. If you both with devote yourselves to the service of God, then honor Him by consecrating your soul, body, and spirit to God, and I shall be repaid for all the burden I have had in your behalf, without any returns on your part, which I might justly require. There is not a mother living that could have done more for you through your childhood years, and even up to womanhood, than I have done in your behalf, and I have felt at

times very certain that neither of you would sometime awake, and then your impressions would be of a different nature than they have been toward me. I know they will be when you shall be worked by the Holy Spirit of God. It cannot be otherwise than that things will come to your remembrance, and your obligations be sensed, in a way that you have never manifested hitherto.*11LtMs, Lt 118, 1896, par. 3*

I would be pleased if May would give me some account of her work, her wages, and what she is doing. I have not had any account of this. I have an interest in this matter, such as a mother would have for children that she has cared for and educated, fed and clothed, until they were able to earn their own way in the world. I do hope you will not lose heaven at last through neglect to appreciate the Lord's goodness, and His love and care for you. I hope your obligations to God <will be appreciated. He> has given you Jesus, a living sacrifice, that through faith in Him you should not perish, but have everlasting life. I hope you will respond by heart-devotion and service to God, that He will not be hungry and seek fruit upon the tree, representing your life and character, and find nothing but leaves.*11LtMs, Lt 118, 1896, par. 4*

Busy activity in business matters is not religion. Is your heart temple a place cleansed, refined, and purified by the indwelling of the Holy Spirit? Mistake not leaves of profession for fruit. Examine your own hearts carefully. Make thorough investigation. Cultivate principles which are true and pure. Ever consider that your principles in every phase of character are deciding your future destiny. Keep these principles with intense solicitude boldly and vividly exposed to your own mind, and be sure that you can look upon them critically, with respect, in the light of the Word of God.*11LtMs, Lt 118, 1896, par. 5*

Addie, there is in you danger of a Phariseeism to think you are religiously right and meeting a correct standard; but the deep and abiding love of God is not brought into your inner life. You suppose yourself to be a Christian, but, my dear child, are you a Christian? Do you love the Lord God with all your heart, and with all your soul, and with all your strength, and your neighbor as yourself? Are you seeking to be a blessing in life actions, in good works, for which you are not paid in wages? You may pray, and you may perform a little

touch of religious duties, and have an abundance of leaves; but where is the fruit?*11LtMs, Lt 118, 1896, par. 6*

Children, you could have helped your brother Fred. He would have been converted to the truth if you had lived the truth in all respects before him, and had revealed in your life and character what the truth has done through the transforming grace of Christ in your own hearts. God's claims upon you both have never been presented to your mind and character as sacred <as they are.> You both need to accustom your individual selves to gaze upon the principles which are cherished, with great earnestness, and upon the Lord's claims, with sacred awe.*11LtMs, Lt 118, 1896, par. 7*

"Ye are not your own; ye are bought with a price; therefore glorify God in your body and in your spirits, which are God's." [*1 Corinthians 6:19, 20.*] Will you consider how much it cost the Lord Jesus to ransom you? Your souls should be pervaded with a deep sense that every faculty of mind, soul, and body, is to be employed to honor and glorify Him. Both <of you need to> understand the heart's need to maintain the most intimate, conscious connection with the pure, sacred springs from which it derives its vital force. Your supposed, most virtuous habits, your conclusions, need to be closely examined. Your life-experience as children of God must penetrate deeper than habit or opinion or authority. Those with whom you associate may discern nothing lacking, which they can put into words, and yet the atmosphere which surrounds your soul may not be instinct with the peace and grace of the principles of truth and righteousness and the tender pitying love which dwells in Jesus Christ.*11LtMs, Lt 118, 1896, par. 8*

You may both have the form of godliness, but still may not show that life which means growth to the full stature in Christ Jesus. In Him is found intellect, power, and that true and earnest sympathy which is required by those who cooperate with Jesus Christ, as partakers of the divine nature, that they may diffuse the same. Your religious experience, <I am sorry to say,> is dwarfed. The deep and holy principles, and watchful, prayerful, strenuous efforts, under the Holy Spirit's inspiration, do not characterize your lives. It is not made a part of your nature to receive light, to diffuse light, and to minister spiritual light and life to others. There is an inexhaustible

source from which you can draw, if you will, and then impart, consciously and unconsciously.*11LtMs, Lt 118, 1896, par. 9*

A few words more. How long have you calculated it is safe for you to be lukewarm Christians, neither cold nor not? Days and months and years have been added to your life, supplying you opportunities and advantages. The entire probationary period of your lives belongs unreservedly to God. He puts His claim on all the endowments and powers entrusted to us. Christ has a right to the entire consecration to our service. Every talent is to be improved and multiplied by being put into exercise. The capabilities given of God are to be improved and increased to His name's glory, and in accordance with His divine will. We are to co-operate with God in promoting the well-being of all around us, and by making manifest the glory of God.*11LtMs, Lt 118, 1896, par. 10*

As those who have the life of Christ, we are to grow, for all <things that have> life will grow; it cannot help growing. If there is no growth in the religious character, there is no <spiritual> life. Our physical and intellectual resources are to be increased by active effort. Spiritual attainment and grace are to grow in the same order, by constant exercise. O, then there will be the pouring forth unto God of thanksgiving and praise, as newborn souls in the fervor of their first love. They are clothed with His beautiful garments, and become potent, living agencies.*11LtMs, Lt 118, 1896, par. 11*

The church needs the fresh live experiences of members who have habitual communion with God. Old, dry, stale testimonies and prayers, without the manifestation that Christ is in them, as a well of water springing up unto everlasting life, are no help to <the one praying, or> to the church. But continually feeding on the Word of God will create in the soul a fresh supply of living water, refreshing to all who associate with them. Try it, children.*11LtMs, Lt 118, 1896, par. 12*

The Lord Jesus supplies all that is necessary for our salvation. In the cross of Calvary there is a guarantee for intellectual excellence and positive success. There is an ever-living, quickening motive found in that perfect trust, a living active, growing faith made stronger by the long, hard struggles with life, gathering

opportunities, and improving every privilege which God provides to become complete in Him, the Author and Finisher of our faith.*11LtMs, Lt 118, 1896, par. 13*

The natural and cultivated traits of character need to be greatly improved; selfishness needs to be cut away, and sympathy, pure and uncorrupted, which is the sure fruit of all righteousness, needs to be constantly growing. Then, with the heart brought into captivity to Christ, there is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, the precious fruit the boughs will bear that are grafted into the True Vine.*11LtMs, Lt 118, 1896, par. 14*

They that are Christ's have crucified the flesh with [its] affections and lusts. Their character expresses the similitude of Christ's character. Study the Word of God; make it the rule of your life.*11LtMs, Lt 118, 1896, par. 15*

There must be decided changes in your sentiments as to what constitutes true devotion and piety, else you will miss heaven. You must now commence with earnestness to make your calling and election sure. Receive your illumination, not from what others may think of your religious standing, but by looking unto Jesus. Be only content to receive your illuminating from the great central light of the universe. Secure from Him the very highest attainments, and then bring to Him in thank offerings all your cultivated abilities, and consecrate them to His service. Exalt the cross of Christ above all honor and praise.*11LtMs, Lt 118, 1896, par. 16*

In love,*11LtMs, Lt 118, 1896, par. 17*

Mother.

Lt 119, 1896

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, Australia

July 31, 1896

Portions of this letter are published in *TMK 170; 2MR 48; 4MR 265; 4Bio 265*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Children:

We were much pleased and greatly relieved to receive letters from you in the last mail. The American mail leaves here next Monday, August 2, and I shall try to send you this by it.¹¹*LtMs, Lt 119, 1896, par. 1*

I am in my usual health; but have had serious fears with regard to my eyesight. My left eye gives me considerable trouble. It has been painfully weak, and the pain in my cheek bone has caused me much anxiety. I think I told you that about a year ago I had a fall. I was filling a tin milk pan with oranges for Brother McCann, and when I rose from my stooping position, and attempted to walk, I saw that I was falling face downward, into a pile of small, sharp stumps, which had been brought their for fuel. I darted a prayer to heaven, and fell heavily forward. The milk pan struck the stumps with great force, and when I fell, it struck me just beneath the eye. The pan was bent almost double. Brother McCann came and lifted me up.¹¹*LtMs, Lt 119, 1896, par. 2*

After this I had a very painful time with my whole head. My cheek was large and hard. Ella White was with me at the time, and she pounded up charcoal for me. With this pulverized charcoal and hot water I treated my face for hours, till the soreness and pain was killed.¹¹*LtMs, Lt 119, 1896, par. 3*

Now, nearly a year afterwards, this eye and cheekbone have pained me so that I have been alarmed. For two weeks in June I

suffered much. But I prayed most earnestly to the One who has said, “Ask, and ye shall receive; seek, and ye shall find.” [*Matthew 7:7.*] The Lord has heard my prayer ascending to Him day and night, especially in the night season, and His restoring power has been realized by me. My eye is much improved; the pain has left the cheekbone: and I am very thankful to the Lord.¹¹*LtMs, Lt 119, 1896, par. 4*

We must all exercise faith. I am praying to the Lord to give me strength and health and clearness of mind, and I believe He hears my prayers. We are exhorted to be sober, and watch unto prayer, but this does not mean that we are to mourn and repine, like orphaned children. True, the struggle for continual advancement in the Christian life must be life-long, but our advancement in the heavenly path may be hopeful. If we manifest an intense energy, proportionate to the object for which we are striving, even eternal life, we are made partakers of Christ and of all the rich graces He is willing and ready to give to those who by patient continuance in well doing, seek for glory and honor and immortality. If we hold the beginning of our confidence steadfast unto the end, we shall see the King in His glory.¹¹*LtMs, Lt 119, 1896, par. 5*

I do not ask for smooth paths, but I do supplicate my heavenly Father for an increase of faith, that I may surmount every apparent difficulty. He is able and willing to give us the Comforter: but we must have firmness and decision, maintaining under all circumstances a pure, Christian integrity and confidence in our Lord and Saviour Jesus Christ. The exhortation comes to us, “Ye therefore, beloved, seeing ye know these things, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” [*2 Peter 3:17.*]¹¹*LtMs, Lt 119, 1896, par. 6*

Eternal interests are to be gained, even the salvation of our souls; and every day we are to watch and be sober. Yet we are to be cheerful, thanking the Lord for His blessing. We must have faith, living faith. God is our efficiency, the source of all power. His resources cannot be exhausted. We can have a daily, abundant supply.¹¹*LtMs, Lt 119, 1896, par. 7*

About two weeks ago Sara McEnterfer, Maggie Hare, and myself

rode out about six miles into the country to get oranges. We have a pleasant time gathering the yellow fruit. We paid three pence per dozen for them; this is six cents in American money. The oranges were large, deep yellow, thin skinned, and delicious to the taste. We purchased twenty dozen for table use. Sara and Maggie purchased five dozen each for their own use. They also bought five dozen for May Israel, and five dozen for Brother Connell. We had a large sack full. We also got ten dozen lemons. These were twopence per dozen. Their skins are lumpy, uneven, and as yellow as that of the oranges. They are very juicy.*11LtMs, Lt 119, 1896, par. 8*

I did wish you could have been with us. It is a treat to have all the oranges we want. I use lemon juice freely. It is the best thing you could use for rheumatism, and for your head, and for malaria.*11LtMs, Lt 119, 1896, par. 9*

We have oranges brought to the door [by] a lad who lives away up in the bush. The only way to reach this family is on horseback. Most of our family furnish themselves with oranges at twopence per dozen. If they prefer it, I am willing for them to do this. They have a sufficiency, and can use them at all times, and I have less to buy for table use. We have oranges on the table once a day now.*11LtMs, Lt 119, 1896, par. 10*

Willie's family are all well. The twins are doing nicely. They are developing intelligence now. They seldom every cry, but May has her hands full, first one and then the other. They are hearty eaters. They have excellent shaped heads, and pretty faces. These children are a blessing to the older children. Ella and Mabel are so delighted with their little brothers. They do not lose their joy in them as they grow older.*11LtMs, Lt 119, 1896, par. 11*

I should be pleased to have you see these babies. At one time it appeared that the White family, if time lasted much longer, would become extinct, but when these two boys came into the family, the prospect seemed more encouraging.*11LtMs, Lt 119, 1896, par. 12*

Lately we have had very close times in money matters, equaled only by 1894. Then everything seemed to be collapsing, but it is not quite so bad now.*11LtMs, Lt 119, 1896, par. 13*

I am much pleased with the information you give us about the work. Yesterday I spoke to the people here in the sawmill loft. About eighty were present. I read them some of your letters in regard to the manner in which you were doing the work. All seemed to be interested. I think it is good to show them what is going on in the Southern field. *11LtMs, Lt 119, 1896, par. 14*

A very interesting case has recently come to our notice. A Wesleyan minister of first rate education has become convinced of the truth. He was by himself when he was convicted. He wrote to Elder Daniells. He then came to the office, and had several interviews with him. He has now united with the Seventh-day Adventist church, and is prepared to take right hold of the work. It is evident that he has been convicted and converted to the truth, without any effort being made for him by our people. The Lord can and will work by the Holy Spirit's power upon hearts that are susceptible to its influence. We think this man will bring many from his own church into the truth: for many were searching the Scriptures with him for light and knowledge. They saw the Sabbath, believed that there is no immortality except through Christ Jesus, and were convinced on nearly every vital point of truth that we hold. *11LtMs, Lt 119, 1896, par. 15*

This man's conversion has made such a stir that ministers have been sent for to put down this so-called heresy. The bishop labored with him, and his arguments seemed very conclusive, outside of the Bible. But when the Bible was consulted, the Word said altogether differently. The minister chose the Word just as it reads, and was thereby cut off from his church. He sent in his resignation, but was not permitted to have the use of his church in which to preach his farewell discourse. This minister and his wife are now in Melbourne, studying the truth, preparatory to their work—to enlighten others. *11LtMs, Lt 119, 1896, par. 16*

We see by letters received from Melbourne that a good work has been in progress since the Armadale camp meeting. After that meeting many continued to be interested. Through the reports of the camp meeting, those who did not attend it at all were drawn to the meetings that were held afterwards. Quite a number of precious souls are now united with us. *11LtMs, Lt 119, 1896, par. 17*

After the Armadale camp meeting closed, the question was brought up in regard to the continuance of the tent-meetings there. I told them of a dream I had had. I dreamed that I saw a partly completed building. The workmen were gathering up their tools, preparing to leave it unfinished; but I entreated of them to consider the matter. The building is not finished, I said, Come back, and keep at work until it is roofed. They came back, and went to work. The brethren heeded my entreaties to remain and continue the work in Armadale while we went to Tasmania to attend the camp meeting there. Elder Daniells, Herbert Lacey, and several Bible workers remained. As the result, quite a number embraced the truth.*11LtMs, Lt 119, 1896, par. 18*

For every one whose hands seem to be weakening and losing their hold, I have the word, Grasp the standard more firmly. Faith says, Go forward. You must not fail, nor be discouraged. There is no weakness of faith in him who is constantly advancing.*11LtMs, Lt 119, 1896, par. 19*

There are men and women whose talents are rusting on account of inaction. I have more joy than I can express to see you, Edson and Emma, unitedly engaged in the work of God. How long the Lord may permit me to wear the armor I know not, neither am I anxious in regard to this matter.*11LtMs, Lt 119, 1896, par. 20*

Work may be seen by all who go into the vineyard of the Lord. This vineyard has no limits. If self is hid in Jesus Christ, the love of teaching the truth will grow. Let Him appear as the One altogether lovely, the chiefest among ten thousand, and the advancement onward and upward will be continual. Some have a natural aptitude to teach, and they reveal this gift by training others, educating and lifting up those for whom Christ has died. Edson and Emma, win all you can, and when you need one hundred dollars more to invest in the work you have been doing, you may draw on my account at the Review and Herald office. There are those in the world who are poor, yet who make many rich.*11LtMs, Lt 119, 1896, par. 21*

I am glad Brother Kynett and his daughter have united with you in this work. God bless you and them is our daily prayer. Oh, we cannot wait for some costly apparatus for doing good. However

humble our sphere may be, let us do our best. The Lord will work by few as well as by many. The work may be started in many places in a humble way, even when means is very limited. But so many want to do a great thing, and must make such great preparations, that they lose sight of the object which was once prominent.¹¹*LtMs, Lt 119, 1896, par. 22*

The rich grace of God in the heart and love for souls are the highest qualifications that any human agent can possess for bringing many souls to Jesus Christ. No weariness of will or spirit is felt by him who works for Jesus Christ to save souls. His physical strength may not be sufficient to bear the taxation placed upon it, because of his willingness to spend and be spent, but as he goes to the work, he does not regard it as sullen drudgery. It is a cheerful work, done with a glad heart. Joy is expressed in God through Jesus Christ. This joy is the joy set before Christ. It sweetens all toil; it braces the will; it nerves the spirit for all that shall come. The worker is in co-partnership with the Lord of life and glory.¹¹*LtMs, Lt 119, 1896, par. 23*

All who are in earnest to answer to the claims of the world to come will hold fast to their Partner in the work. "Without me ye can do nothing." [*John 15:5.*] Never forget this. The Lord is our helper, and if He is at our right hand, we shall not be moved. Just as the body needs the vital air at all times, so the soul at all times needs the guidance of truth. When the soul is not constantly fed or constantly stimulated with the world, but is feeding upon the bread of life, then the work testifies to the fact. We must have a living connection with Him in whom we live and move and have our being.¹¹*LtMs, Lt 119, 1896, par. 24*

Under the deep conviction of the Holy Spirit's working upon the mind we may each show by precept and example that the truth, which is the Word of God, is inwrought in all we do. We cannot disconnect from it for a moment; for it is the vital truth of life to the soul, and is a living principle, abiding with us in all our difficulties, a witness in all our business transactions, a guide to us in all the relations of life, controlling us in every place, where no eyes sees, no one but God hears. He finds us faithful servants, ever accompanied by truth which directs our thoughts, our words and our

deeds, according to the will of God.¹¹*LtMs, Lt 119, 1896, par. 25*

Ever be true to the principles of the Word, and God will put His holy signature upon your work. While there will be wars and pestilences, while there will be mercantile failures, thefts, robberies, millionaire bankruptcies, we may know that our treasure is laid up in heaven. As faithful sentinels we must lift the standard higher, holding it with a firm grasp. Those who hold fast their integrity under all circumstances, amid disappointment and trial, possess that Bible religion, according to the highest standard that earth can ever know.¹¹*LtMs, Lt 119, 1896, par. 26*

There is no religion in the enthronement of self. We are to be true in heart and soul, serving the Lord with all purity and holiness and diligence, trading upon the talents He has given us with all activity and earnestness. His will is to be our will; His ways our way. Our religion requires us to be instant in season and out of season, faithfully and promptly doing our duty, for God supplies the power, the skill, the quick reason. These must never be perverted into instruments of iniquity. We are not to make the Holy One serve with our sins. Our departure from the straightest noble integrity inflicts degradation on our moral nature. Even if the result is that self is lifted up, that we are enriched, and seated among princes, in the eyes of God we are unclean and unholy. We have sold our birthright for selfish interest and gain; and at any moment we may be called upon, "Give an account of thy stewardship." [*Luke 16:2.*]¹¹*LtMs, Lt 119, 1896, par. 27*

Lt 120, 1896

White, J. E.; White, Emma

Refiled as *Lt 141a, 1896*.

Lt 121, 1896

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

April 11, 1896

Portions of this letter are published in *4MR 265*; *8MR 251*; *4Bio 265*.

Dear Children:

I could not sleep this morning, after half past twelve o'clock. I have had personal testimonies to write, which have tried my soul. They have been a severe draft on me. I have spoken six times in the meetings. Friday and Sabbath, I had very close testimonies to bear, in public, to two families who were not walking circumspectly before God. Both days the burden was very severe upon me. There was a breaking down in the meeting, and quite a number came forward for prayers. We hope that this meeting will be a great blessing to all those who attend. I was so anxious for some persons to come to the meeting that I agreed to give them work in painting so that they could pay their board. We have to keep working to save souls to the truth who are ready to die. The hard times threw many souls into the deepest financial perplexity, and these persons are men of good intellect, who are trying to learn the truth. *11LtMs, Lt 121, 1896, par.*

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I have much work in writing to do. That which you say, in regard to my work, is very good reasoning. I am satisfied to have you remain and do whatever the Lord lays out for you to do. I was glad to receive your letters. They were encouraging. And if you shall get into a strait place for money to help the poor to help themselves, you may draw upon me for one hundred more from the *Review and Herald*. *11LtMs, Lt 121, 1896, par. 2*

I am thankful to say that I am, in many respects, better healthwise than I have been since I came to Australia. *11LtMs, Lt 121, 1896, par. 3*

Willie and May are very happy, and they are highly pleased with their twin boys. The babies are quite well, and sleep nearly all the time. Sara McEnterfer is their nurse, and she is a most efficient nurse. May is remarkably well. She went through her ordeal well. The foreheads of the boys are very fully developed. They are hearty, hungry little fellows, and take a large amount of mother's milk, so that there will be no trouble in that respect. May is as cheerful and happy as need be. She has not lost her red cheeks [at] any time. We are all perfectly relieved to see such well-formed heads and nice faces. I think that they will look very much alike, when the least and last born shall have a few months' growth. They are six days old today. Brother Lacey, May's father, is just as pleased and happy as a man can be. He says, "Now I am veritably a grandfather."¹¹*LtMs, Lt 121, 1896, par. 4*

Today we have had a very interesting meeting. There were quite a large number of outsiders present. The postmaster and his wife and his two children came today. He comes often. He is a very intelligent-looking man. I wish that he would receive the truth.¹¹*LtMs, Lt 121, 1896, par. 5*

Brother Prescott talked upon loyalty to God. His clear and pointed remarks were excellent; and the Holy Spirit did give him utterance. Our numbers are increasing in attendance. Our meetings here will close in about ten days; then after a few days' meeting at Sydney, Professor Prescott and family sail for South Africa. We shall miss them very much.¹¹*LtMs, Lt 121, 1896, par. 6*

My writings are piled up around me. Books are to be completed, and I have private testimonies to write. I long to have them finished, but when will this be? My mind is led out on these subjects that are of intense interest to me—the Bible as a book above all books for education. This is the theme of my speaking and writing. I shall have quite an addition to make the book *Christian Education*. The Lord help me, is my prayer.¹¹*LtMs, Lt 121, 1896, par. 7*

I do so much desire to see the precious light of truth shining in clear and steady rays. I must have more grace, and the power of God. I must be strong in His strength. I must know day by day the power of His grace. I have had for the last months, yes, for one year, the

most decided testimonies to bear for individuals in this country, and this has required a large amount of writing. There are evils in workers, in speakers, and in those who are lax and loose in principle, that must be corrected. *11LtMs, Lt 121, 1896, par. 8*

Monday, April 13, 1896

I arose at four o'clock this morning. My soul has been exceedingly troubled in regard to the lax principles of mortality that I have been made to see and feel because the Lord has laid the burden upon me. These poor souls stand directly in the path of sinners, and hinder their conversion. O what shall be done to change their moral taste? We see more and still more of the natural, hereditary tendencies kept and preserved as choice treasures in the heart of professed Christians who are lovers of pleasure more than lovers of God. *11LtMs, Lt 121, 1896, par. 9*

I see and sense more than I ever have, the parable of the ten virgins. "And five of them were wise, and five were foolish." [*Matthew 25:2.*] Yes, foolish indeed. Their God-given capabilities—the rich treasures of character which should be gaining influence and power on the side of truth and righteousness—are mingled with the scent of selfishness and self-indulgence. The strange fire is mixed with the sacred fire, and its purity, holiness, and divine origin eclipsed. There is plenty of animal machinery at work; Christ in truth is advocated, but is not represented; for this reason the truth is dishonored by the very ones who advocate it. Many of those who have their Bibles to which they can turn at any time, and distinguish the true from the false influence, are carried away with the corrupting, deceiving, false characters, who present a very nice appearance, as if wise in Bible lore, but do not the words of Christ. *11LtMs, Lt 121, 1896, par. 10*

I am compelled to see these defects and reprove them. This brings on me great distress of soul. But I must bear the reproof to those men and women walking in darkness, although professedly zealous for the truth as far as words are concerned. Rotten timber has been brought into the character, and corrupted the whole man. It is this slipshod Christianity that hedges up our way, dishonors our God, and brings the truth into disrepute. We can only reprove the wrong,

and amid the perils of these last days lift up Jesus, the Pattern character, and keep Him before the mind's eye.¹¹*LtMs, Lt 121, 1896, par. 11*

Those who are in earnest, those who desire to do the will of God, will heed the words, "Follow me." They that "follow me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] They are the ones who have the more earnest, determined desire to walk in the light emanating from Christ. We can all cleave close to Jesus. Jesus is our only Pattern. Every ungodly professor is a foolish virgin, an object of pity, a gainsayer, and no one need be deceived, deluded, or charmed with his strange fire. But the work of the true believer is to be all the more zealous to keep the sacred fire ever burning upon the censer, and then he will be a lightbearer to the world. The more pointed testimonies must be presented to condemn sin in the flesh. Blasphemers and infidels are in our very midst, under a garb of righteousness. Here at this very time we need to speak truth as it is in Jesus.¹¹*LtMs, Lt 121, 1896, par. 12*

There are men who have accepted the truth, and who talk the truth fluently, but have grafted the truth into the natural vine; they are a wild vine, and will bear fruit unto death. The natural temperament will be developed because they have not that faith that works by love and purifies the soul. The passions of the unrenewed heart gain the supremacy, reason becomes dethroned; the God-like humility they would have through Christ Jesus is exchanged for a coarse unchristian character. Self and hereditary tendencies are revealed if at any time their way is crossed. So long have they practiced self-indulgence and self-deceiving that deception and falsehood mark their course. What can arouse the conscience of these professed Christians, who are dead, while they seem to be alive? Constantly they need to have done for them all that it is possible to do, for they are objects of compassion and labor. They are constantly kindling strange fire, and cannot discern the human sparks of their own kindling from the sacred fire from heaven.¹¹*LtMs, Lt 121, 1896, par. 13*

While this class is steadily increasing, the development of their spiritual blindness should be like another and still another voice to arouse those who are laborers together with God, to see what they

themselves should be to bear the truth, to live and practice every word that proceedeth out of the mouth of God, and to show by their individual life what a Christian is. If we prize the Bible, we will prize the truths it contains, and will so fashion our characters that we shall meet the requirements it demands. Bringing the truth into practical life will be like using the sacred fire of God's own kindling upon our censers. We shall then have a living connection with God.*11LtMs, Lt 121, 1896, par. 14*

There are those with whom we shall be called to labor who need constantly the pure, holy example of the true followers of Christ represented ever before them. There can be no letting down of the standard. Because there is a cheapness of character all around them, there is the more need of their words, their attitude and deportment, representing Jesus Christ, without guile, without spot or stain of corruption. There is a positive necessity of keeping close to Jesus, cleaving to Him who is our only strength and efficiency and power. We can not depend on self a moment. The Lord our righteousness is our strength and power. We need clear discernment to see the evil tendencies, and shun them.*11LtMs, Lt 121, 1896, par. 15*

"Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [1 *Corinthians 10:7-13, 31.*]*11LtMs, Lt 121, 1896, par. 16*

Last night (Sunday) there was a large number of outsiders out.

Elder Daniells talked upon the change of the Sabbath. In Cooranbong and out in the country places there are settled many Catholics. We hope the light of truth will shed its bright beams into all the homes of the people. Our meeting closes here in about ten days, and then there is a meeting in Sydney. There are excellent families located in the country all about here. The Lord has some jewels to be rescued from the rubbish of error. *11LtMs, Lt 121, 1896, par. 17*

I long to see an interest created in this locality where our school is to be established. We have had no proper place for meetings. I shall petition that the meeting tent be left standing, that the opportunity for meetings shall be open for all who will come. *11LtMs, Lt 121, 1896, par. 18*

I hope, my son Edson, that you will cleave to Jesus Christ. *11LtMs, Lt 121, 1896, par. 19*

We are educating the people here, who are not inclined to put brain, bone, and muscle into their work, that it must become a fixed conviction in their own souls, that religion merely handed down to our fathers will not withstand the temptations of Satan. *11LtMs, Lt 121, 1896, par. 20*

We are trying to demonstrate to them that, while there is no panoply but truth for us in order to be saved, diligence in business is essential to guard us against temptation. Indolence and idleness, games and parties and holiday picnics, are opening many avenues to temptation. Doing away with these abundant pleasure gatherings, and making precious time tell in doing something useful in the service of Christ, will be a greater educating force to make all-sided students than loading down the mind with the studies of authors usually studied in our schools. *11LtMs, Lt 121, 1896, par. 21*

It is not toil in trades, or in cultivation of the soil, that degrades any man; it is not hard, taxing labor that weakens the brain power and creates sickness and disease; it is the little use made of the living machinery that enfeebles, and causes disease and premature death. Disuse of the organs that God has given to the living human agent is the cause of disease and feebleness of all the powers, the intellect included. *11LtMs, Lt 121, 1896, par. 22*

Adam was created in innocency; yet God gave him employment, to tend the garden. This did not degrade him. Here was his book of study—God in nature. He was to study God and obey Him. Paul had to work, laboring with his hands, and felt no dishonor in it. All who would resist temptations that assail them from without and within must make sure that they are on the Lord's side; that His truth is in their hearts; that it keeps sentinel watch in their souls, ready to sound an alarm and summon them to action in warring against every evil.*11LtMs, Lt 121, 1896, par. 23*

All knowledge that deserves the name of science is found in the higher education in the Word of God, and should be acquired by all human agents. True education strengthens the moral powers, expands the mind, and should be cultivated. But the grand educating book, found in nature, which hears and sees God, has been greatly neglected. God help us to teach correctly what constitutes an all-sided education.*11LtMs, Lt 121, 1896, par. 24*

Love to all,*11LtMs, Lt 121, 1896, par. 25*

Mother.

Lt 122, 1896

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, Australia

August 21, 1896

Previously unpublished.

Dear Children:

I have been writing to you on the resurrection of Lazarus. I feel anxious to complete this second book as soon as possible. My heart is drawn out in earnest prayer to God. I feel a burden to lift up my voice in testimony, in appeals, in warnings, that all who are disciples of Christ shall walk in the light of God's holy Word.¹¹*LtMs, Lt 122, 1896, par. 1*

Time is short, and we cannot afford to walk for one hour in darkness. We need light, precious light. The Word of God is our sufficient rule of life. It teaches the whole will of God concerning us, His human agents. Therefore in it we have a sure guide for our faith and practice.¹¹*LtMs, Lt 122, 1896, par. 2*

The Scriptures need not be read by the dim light of tradition in order to be comprehended. As well might we try to give light to the sun with a torch as to explain the Scriptures by human intellect or tradition. God's holy Word needs not the torch light glimmer of earth to make its glories distinguishable. It is light in itself—the glory of God revealed; and beside it every other light is dim.¹¹*LtMs, Lt 122, 1896, par. 3*

Those who suppose that they understand philosophy think that their explanations are necessary to unlock the treasure of knowledge, and to prevent heresies from coming into the church. But it is these explanations that have brought in false theories and heresies, causing men to teach for doctrine the commandments of men. Men have made desperate efforts to explain the meaning of what they thought to be intricate Scriptures, but their efforts have only darkened what they thought to make clear.¹¹*LtMs, Lt 122, 1896,*

The priests and Pharisees thought that they were doing great things as teachers, by putting their own interpretations upon the Word of God, but Christ said of them, "Ye are both ignorant of the Scriptures, and of the power of God." [*Matthew 22:29.*] He charged them with the guilt of teaching for doctrines the commandments of men. Though they were the teachers of the oracles of God, though they were supposed to understand the Word of God, they were not doers of this Word. Satan had blinded their eyes that they should not see the true import of it. *11LtMs, Lt 122, 1896, par. 5*

This is the work of the teachers in our day. The churches are guilty of this sin. There is danger, great danger, that the supposed wise men of today will repeat the experience of the Jewish teachers. They falsely interpret the divine oracles; and souls are brought into perplexity and enshrouded in darkness because of their misconception of divine truth. *11LtMs, Lt 122, 1896, par. 6*

In some instances human learning and human interpretation may be a help to a right understanding of the Word of God. But the ignorant, who are without this help, need not despair. When they search the living oracles, the Holy Spirit is beside them as a divine teacher, ready to suggest to the honest, inquiring mind the true meaning of the Word. And this meaning is more easily understood than the interpretation placed upon it by wise men, who are thus designated because of their learning. But they are not truly wise, for they bring in their own ideas and opinions. These make destructive blundering with the plain "Thus saith the Lord." Often they cover up and make intricate that which is plain. *11LtMs, Lt 122, 1896, par. 7*

Let the student of the Word search the Scriptures, not with the lighted torch of tradition, but with an anxious, inquiring heart filled with a hunger for righteousness. God will help him. His heart will be made tender and susceptible to the influence of the Holy Spirit. Even the wayfaring man, though a novice, need not err when he searches the Scriptures with an open mind, and with a heart made tender by the Holy Spirit. If he is taught of God, he will be enabled, through searching the Scriptures, to find the pathway of eternal life. And if he will follow on to know the Lord, he will know that His going

forth is prepared as the morning. He is to make his supplications to the Lord—the fountain of all wisdom, the storehouse of all knowledge. As he follows on step by step cherishing every ray of light that shines from the Word of God upon his pathway, he will discern every necessary duty.¹¹*LtMs, Lt 122, 1896, par. 8*

The living principles of salvation are clearly stated in *Luke 10:25-28*. “And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readeest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.” The natural condition of man is sinfulness, but a great sacrifice has been offered in his behalf, making it possible for him to keep the first four commandments, which define his duty to his God, and the last six, which define his duty to his fellow men. Obedience to these commandments is required from all who would enter into life.¹¹*LtMs, Lt 122, 1896, par. 9*

It is the work of the Holy Spirit to bring men to repentance, to reveal God in Jesus Christ, and to present to the mind and urge upon the conscience the requirements of God. “He shall receive of mine, and shall show it unto you;” said Christ, “he shall bring all things to your remembrance, whatsoever I have said unto you.” [*John 16:14, 26.*]¹¹*LtMs, Lt 122, 1896, par. 10*

It is through the Word of God that we receive a knowledge of His requirements, and of the provision made in our behalf. We must understand this Word in order to understand what is comprehended in obedience. O, how thankful we should be for the Word of God—the voice of God speaking to the soul. How important that we feel it to be not only a duty, but a privilege, to study the inspired Oracles. By the Word of God we are “born again;” and made fit for the kingdom of heaven.¹¹*LtMs, Lt 122, 1896, par. 11*

We cannot be safe unless the Word of God is to us a treasure, found and appreciated, more precious than gold or silver. Stored up in the mind and heart, it becomes a well of water, springing up into

everlasting life. No matter how much we draw from this living fountain, we cannot diminish the supply. By studying the Word of God, we gain a knowledge of God and of Jesus Christ, whom to know aright is life eternal.¹¹*LtMs, Lt 122, 1896, par. 12*

We need to become acquainted with the Scriptures, that we may draw from this treasure house things new and old to enrich other minds. But those who have had great advantages and many opportunities are beset by the enemy, and may be surprised into indulgence and sin. During the whole period of our probation, we shall be tempted. And where we have once failed, the enemy will try us again. Over and over again we shall be confronted by his temptations, but because of this we need not fail nor be discouraged. From the divine storehouse we may draw refreshing promises.¹¹*LtMs, Lt 122, 1896, par. 13*

In God's precious Word we shall find a standard lifted up for us against the enemy. "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scripture might have hope." [*Romans 15:4.*] When the enemy allures souls by some glowing prospect or bright expectation, then there is danger. He throws out an alluring bait, and many souls are spiritually weak because they yield to his temptations. "Resist the devil, and he will flee from you." [*James 4:7.*] Unseen agencies draw near to help every one who feels his need of help; but many are overcome because they do not soon enough draw the sword of the Spirit—"It is written."¹¹*LtMs, Lt 122, 1896, par. 14*

All who follow the Lamb whithersoever he goeth will have light, and light chases away darkness. All who cherish this light will have increased light, and will be able to say, "Thy word have I hid in my heart that I might not sin against thee." [*Psalms 119:11.*] Many souls are perishing for the knowledge which the Word of God gives. This Word assures us that there is strength for us. When we are severely tempted by the adversary of souls, if we place the shield of faith before us, we shall not sink in helpless despondency, but our hearts will be encouraged. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite

ones.” [*Isaiah 57:15.*] “For God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape.” [*1 Corinthians 10:13.*]*11LtMs, Lt 122, 1896, par. 15*

Let all, and the youth especially, become earnest students of the Word. They may become familiar with the promises of God’s Word, and they will find them most encouraging, adapted to every part of their experience. Encourage all to feed on the Word, that they may obtain a knowledge of God and of Jesus Christ. Meditate upon the Word, and your mind will not be filled with chaff and unprofitable imaginations. Ambition, eager for recognition and distinction, will not be cherished. The elevated standard of purity and holiness, which the righteousness of Christ imparts, will be a source of help, and will kindle in the heart a yearning desire for higher attainments in the divine life.*11LtMs, Lt 122, 1896, par. 16*

Converse with God through the study of His Word, and your whole nature will be ennobled. Every soul that is striving for the eternal inheritance must be taught by this Word. “As new born babes, desire the sincere milk of the Word, that ye may grow thereby.” [*1 Peter 2:2.*] We must not read the Word of God with a stupid indifference, but we must strive to understand, verse by verse, every passage we read. Put the mental powers to the tax; will to comprehend. Seek wisdom from God. Many passages of the Scripture are easily understood; others demand patient digging, as for hidden treasure, close study and painstaking effort. Put to the stretch every spiritual sinew and muscle in the search for the treasure. Seek for it as the miner seeks for the veins of precious ore, concealed beneath the surface of the earth. As you search for truth in this way, the Holy Spirit flashes the gracious heavenly truth into mind and heart. Rich, and apparently hidden passages are discovered only by those who are determined to dig into this mine of celestial gold and sink their shafts deep.*11LtMs, Lt 122, 1896, par. 17*

You cannot receive the impressions of the Holy Spirit of God unless you search with a humble, meek, and lowly heart. Search in faith, asking wisdom of God. The Scriptures are given for your “instruction in righteousness,” therefore the Great Teacher means

that you shall understand them, and that your mind shall see and grasp light in His light. [2 *Timothy* 3:16.] O, the light, the precious rays of light, gathered into one great whole, presents truths that have been obscured and hidden beneath a mass of rubbish. Truth will be rescued from the companionship of error, and stand in its native purity as light, precious light, making the heart to glow, and yielding abundant consolation. The golden grains are scattered all over the field of revelation. The Word, appreciated and obeyed, will be as glad springs of heavenly comfort, constantly springing up in our souls by faith in the Word of Inspiration. We may pray for the light of the Holy Spirit to shine upon the sacred page and enable the mind to comprehend it in its true meaning.¹¹*LtMs, Lt 122, 1896, par. 18*

Lt 123, 1896

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

August 30, 1896

Portions of this letter are published in *12MR 218*.

Dear Children:

I could not sleep past one o'clock this morning, so I dressed, and am writing to you. I was pleased to receive your letters and am anxious to receive all the news you can give me in regard to your missionary work. I feel sorry that means has been diverted so abundantly in some places, and so sparingly in others where the field is large, and where they are so much more in need of help.¹¹*LtMs, Lt 123, 1896, par. 1*

The love for souls for whom Christ has died will lead those who love God supremely, and their neighbor as themselves, to work the works of Christ. I am grateful to our heavenly Father that you have so much to encourage you in the results of your labors. We are to be thankful for every token of good. It is a matter for rejoicing that so many have cast off the works of darkness and have put on the armor of light. They have the precious light of the Word; but the proving is to come. Will they remain steadfast, as good soldiers of Jesus Christ? We are still in the enemy's country; and nothing but that wisdom and strength and courage which the Holy Spirit imparts to the soul will enable any one of us to maintain our position in the elevated path cast up for the ransomed of the Lord to walk in—the highway of holiness. There are downward steps, and there are upward steps; the command comes to us, “Go Forward.”¹¹*LtMs, Lt 123, 1896, par. 2*

The repentance toward God that brings the sinful human agent to Christ is a repentance that needeth not to be repented of. It manifests itself in an entire change of character, a turning from idols unto the living and true God.¹¹*LtMs, Lt 123, 1896, par. 3*

I am greatly in hope that our people who profess to believe the truth will “Come up to the help of the Lord” as self-denying, self-sacrificing missionaries. [See *Judges 5:23*.] *11LtMs, Lt 123, 1896, par. 4*

You speak of your methods of teaching, or shall I more properly call it “no methods”? I can see wisdom in the “no methods.” I am sure if there were less forms and ceremonies in our churches, and a greater manifestation of that genuine simplicity, that true love and sympathy that reaches out for souls and bears other’s burdens, much more would be accomplished. All who have the work of Christ to do must have the mind of Christ. The great burden is to educate these souls by the Word of God, and adapt its teachings to all classes. It alone can purify the soul from all moral and spiritual impurity. *11LtMs, Lt 123, 1896, par. 5*

The Southern field needs workers who will adapt themselves to the situation. But we cannot hope to have true, earnest workers unless they are aroused from their torpor of indifference and idolatry of every degree, sin is seen in its truly wicked character, and there is a turning to the Lord with full purpose of heart. The blessing of the Lord cannot rest upon them unless they shall turn from their selfishness and co-operate with Jesus Christ. *11LtMs, Lt 123, 1896, par. 6*

The work that should have had its beginning in the Southern field years ago has just commenced. Means have been absorbed in building up large establishments that were not really necessary. One half of the money expended on the Union College, Lincoln, Nebraska was all that was really beneficial; the other half should have been appropriated to other more needy fields. This is not my judgment or decision. It is the decision of One infinite in counsel. This large expenditure of money in one locality is not showing wise generalship. There should have been more done in the south and other destitute fields long ago; but help is needed just now. May the Lord impress His people is my prayer. *11LtMs, Lt 123, 1896, par. 7*

Lt 124, 1896

White, J. E.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 9, 1896

This letter is published in entirety in *1888 1816-1821*.

Dear Son Edson:

We have received a letter from Captain Eldridge. He claims that you owe him one hundred dollars. *11LtMs, Lt 124, 1896, par. 1*

When light was given me in reference to Captain Eldridge’s relation to the work in the Office, I saw that his ability and talents were overrated. He did not give an equivalent for the high wages he received, even from a business standpoint. In regard to the religious side of the question, he was not to be depended on. He did not conscientiously maintain principle. He worked in a way that could not receive God’s endorsement. *11LtMs, Lt 124, 1896, par. 2*

In regard to the canvassing business, he and _____ knew very well that they could swing things as they pleased: for they had the inside track. But they had no more respect for the testimonies than for any other literary production, and left them far behind, unnoticed and neglected. They put *Bible Readings* in the place of *Great Controversy*. I was treated by them with an indifference savoring of contempt. They had the power which position, but not the Lord, gave them, and the wages allotted them were contrary to the principles which the Lord had revealed as those that should ever be strenuously maintained. *11LtMs, Lt 124, 1896, par. 3*

It was this that made me willing to leave my home in Battle Creek. It was as though I was drawn away by the shape matters assumed. The Lord was willing for it to be so; but I had not one ray of light that He would have me come to this country. I came in submission to the office of the General Conference, which I have ever maintained to be authority. I have no wish to return to America. I feel a holy indignation striving within my soul as I review the past eight years.

Testimony after testimony has been sent from God to those in our publishing houses and to the managers of the work who stand at the very head; but they have turned away from the God-given light, to listen to the voice of men.¹¹*LtMs, Lt 124, 1896, par. 4*

However skillful Captain Eldridge may have been in guiding vessels upon the high seas, he was incapable of managing the responsibilities at the heart of the work. Had he been converted and sanctified, and under the guidance of the Holy Spirit, his qualifications would have presented a far different showing. But he was connected with men who were not connected with God. There was not that harmony and love in the hearts of the workers, high or low, which could have made them strong and efficient, a complete whole. Those who were connected to the most sacred work ever given to men in these last days—the work of preparing a people to stand in moral integrity as representatives of the character and work of Christ—dishonored God by mingling selfishness with the work. Man-made methods and practices that the Word of God has positively refused to acknowledge were brought in. The wisdom of finite men was placed in opposition to the wisdom of God.¹¹*LtMs, Lt 124, 1896, par. 5*

The sophistries used by selfish, avaricious men, to bring in self-serving, were wrong from the very first. Their wisdom was earth-born, and the Lord declared He would blow upon all that was acquired in this way. All their ability, all their talents, were lent them by God; they did not create them. Had they been eating the flesh and drinking the blood of the Son of God, what would have been their experience? “He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.” “As the living Father hath sent me, and I live by the Father, ... even so he shall live by me.” [*John 6:56, 57.*]¹¹*LtMs, Lt 124, 1896, par. 6*

Not one of these men who were so very masterly in their efforts to uplift self, not one of those who put so high an appreciation upon their wisdom and their ability to manage, was first managed by the Holy Spirit. These men failed to remember the words spoken by lips that will not lie, “Without me ye can do nothing” (aright, as it should be done). [*John 15:5.*]¹¹*LtMs, Lt 124, 1896, par. 7*

Unless men study God's Word and practice His teachings to the letter, rendering willing obedience to Him, they will have no more moral wisdom to discern the spiritual import of the words of Christ than had the disciples who were offended, and left Him. Messages may be brought to them from the Lord, but these messages will be just as incomprehensible as the words spoken by our Saviour to His disciples. Like the disciples, they will see some ideas that offend them. They will think that some fundamental doctrines are in peril. *11LtMs, Lt 124, 1896, par. 8*

Poor, weak, foolish, finite men! They think they understand what they are talking about, yet they are acting like blind men. In some of their sayings they are no more under the divine enlightenment than were the disciples who were offended at the words of Christ, and walked no more with Him. Whom did these disciples follow? Another leader. *11LtMs, Lt 124, 1896, par. 9*

In this way men at the heart of the work have been acting. But to whom are they responsible for their reason and ability. "As I live by the Father, so he that eateth me shall live by me." [*John 6:57.*] Unless those who are connected with the work of God bring the words of Christ into their every day practice, they will see something at which to be offended, as did the disciples, and will turn away from Christ. "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [*Verse 63.*] *11LtMs, Lt 124, 1896, par. 10*

"From that time many of his disciples went back, and walked no more with him." They never recovered from the offense they had received because of His words. "Then said Jesus to the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." [*Verses 66-69.*] *11LtMs, Lt 124, 1896, par. 11*

As all divine wisdom comes from God, to whom are men, whether of high or low degree, responsible for every capability and reasoning power, but to God? If left to themselves, they will soon reveal their natural temperaments; unsanctified selfishness will be exhibited; human wisdom will occupy the throne of the heart. Men

supposed to be sensible men, having discerning minds, will follow their own light, light which heaven has not originated. They will use strange fire in their service, but the Lord will not accept them. When these men see their own inefficiency, and discern how small all their human calculations are, they will realize that without a living connection with God, their influence will be misleading. They will see that the advancement and healthy growth of God's work is not dependent upon unsanctified men. *11LtMs, Lt 124, 1896, par. 12*

God chooses men of a humble and contrite spirit through whom He can work, and imparts to them His wisdom. They are little in their own eyes, and will not interpret success as the result of their own smartness, but will glorify God. "Not by might, nor by power, but by my Spirit, saith the Lord." [*Zechariah 4:6.*] If men are entrusted with great responsibilities, this is no assurance of their fitness for their position. The assurance comes after test and trial. If they evidence that they sense their own weakness, if they make God their trust, the Lord will supply them with His wisdom. If they ask in faith, they will increase in knowledge and ability. If they depend upon God day by day, the stages of development will show a symmetrical growth heavenward. If they walk day by day in humility and contrition and wholeheartedness, in the strictest integrity doing justice to their fellow men, showing reverence and honor to God by being obedient and true to Him, keeping the living principles of righteousness, God will honor them. *11LtMs, Lt 124, 1896, par. 13*

The path of sincerity and integrity is not a path free from all obstruction. In the place of becoming faint-hearted and discouraged, those to whom God has entrusted responsibilities are to see in every difficulty a call to prayer. They are to consult, not finite men, who are boastful and show a masterly independence, but the great Teacher who has given to every man his work in His vineyard. They are to be faithful workers, always in co-partnership with the great Worker. Then they will not call slackly done work faithful and thorough service. They will stand fast against wrong, discerning the right from the wrong, the evil from the good. They will appreciate that which God estimates. There is no favoritism with God; and no partiality, no hypocrisy should be introduced or maintained in our households, churches, or institutions. *11LtMs, Lt 124, 1896, par. 14*

Lt 125, 1896

Young Friend

"Sunnyside," Cooranbong, Australia

May 27, 1896

Previously unpublished.

Dear Young Friend:

I have received a letter from your mother, in which she speaks of your having a hard time in the office. I feel a deep earnest sympathy for all the youth. Satan presents to them peculiar temptations. But in Christ, the Source of all strength, they can find a refuge from his power. The Saviour says to them, "Come unto me all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*] I ask you, young man, Why have you not given your heart to Jesus? Why do you not heed this invitation? He says to you, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." [*Verse 29.*] Bear in mind that you are the purchased possession of Jesus Christ. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [*John 3:16.*] Jesus gave His life for you. He desires that you shall take to Him all your perplexities and trials. You do yourself great injustice in refusing the blessings He so freely offers you. *11LtMs, Lt 125, 1896, par. 1*

It is for your happiness and peace to give your heart to the Lord. Will you not take the Word of God and study it? And as you do so, pray for the light of God's Spirit to shine upon its sacred pages. Will you not humbly and prayerfully, believing that your heavenly Father hears your prayers, seek for the influence of His Holy Spirit to illuminate your darkened understanding, that you may comprehend the teachings of Christ? While living contrary to the Word of God, you will have no rest, no peace. You will always be thirsting for something that can give you satisfaction. *11LtMs, Lt 125, 1896, par.*

2

In your unwillingness to give your heart to the Lord, whose are you? Whom are you serving? Some one has control of your mind; and if you have not submitted your will to the Lord, who has the control? Have you, my dear young friend, decided not to become a Christian? Have you concluded that you wanted not the care of God, that you could keep yourself? You cannot do this. We are kept by the power of God through faith. *11LtMs, Lt 125, 1896, par. 3*

You complain of being hardly used, of being exceedingly tried; you say that you have been severely treated. Poor youth; I am sorry for you; Jesus is sorry for you, and wants to save you. He has given you the right to come to him with your burdens and trials. Tell the Lord that they are too heavy for you; put away your sins; repent, and believe that Jesus pardons you. *11LtMs, Lt 125, 1896, par. 4*

If you refuse to come to Christ, you cause Satan to triumph; you follow in the road of transgressors. At every point your adversary will assail, will tempt you to do wrong, and this will bring trouble upon yourself. If you choose to remain in your sins, the spirit that now worketh in the children of disobedience will work in you. Will you be satisfied to remain a channel through whom Satan can work to your own ruin and to the unhappiness of others? If you think it safe to have your own way and will, and guide your own barque, you are making a great mistake. *11LtMs, Lt 125, 1896, par. 5*

“But God, who is rich in mercy, for the great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus.” [*Ephesians 2:4-6.*] What a wonderful work the Lord is willing to do for you if you will give up your own will to the will of Him who has paid the price of redemption. All you have to do is to seek the Lord while He may be found, to call upon Him while He is near. “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” [*Isaiah 55:6, 7.*]*11LtMs, Lt 125, 1896, par. 6*

How can you resist such an appeal as this? Utterly destitute of spiritual life, how can you of your own self resist the spirit that

worketh in the children of disobedience. You need Jesus to help you; He will take away your sins if you will let Him, and He will speak peace and pardon to your soul. Again I urge you to come to the Saviour just as you are, and ask Him to pardon your transgressions. Make an entire surrender to God; then live by faith on the Son of God. Find out the weak points in your character, and be earnest in the work of overcoming them. *11LtMs, Lt 125, 1896, par. 7*

You are connected with the Review Office; and it is essential that every youth employed there shall do his best. Bear in mind that you are favored in having a work to do. Give your whole mind to the business. Learn all that you can. Spend your time wisely. Progress in knowledge. Strive to become a perfect master of whatever class of work you may be entrusted with, and expect to serve faithfully, putting your heart into the work. *11LtMs, Lt 125, 1896, par. 8*

New responsibilities bring upon you the necessity of concentrating your mind upon the work. Pray that the Lord will give you wisdom. You need to become efficient, that you may be able to help your mother and father. Success! how precious this will be to you in any department of labor. Your duty must be determined by the standing regulations of the institution that employs you. Its system of instruction, its requirements and its administration of counsel, you must accept as a part of your education. Every species of immorality should be strictly forbidden. No amusements which will disqualify you for doing faithful service should be indulged. In submission to God you will be under the restraint of moral and divine power which will bring to you strength and grace. You will love to do right, because it is right. *11LtMs, Lt 125, 1896, par. 9*

If you have been negligent and disorderly, unthorough, unsatisfactory in your work, it would do you no good to pass over these things, and let you grow up undisciplined, uncorrected. If this were allowed, there would be a general insubordination in the office. O, if the youth would but consider what is for their own present and eternal good! If we refuse to come into line here, and obey orders pleasantly, using all our God-given abilities to make peace and harmony, we shall not be fitted for the future, eternal life. *11LtMs, Lt 125, 1896, par. 10*

I address you, young man: Keep faithful, regular hours; put your heart into the work, and imitate none who are slothful and who give divided service. Angels of God are walking through every business and literary room in the office, and God himself is watching over all the work. The Lord has said, He that is faithful in that which is least is faithful also in much. Little things supply the actual discipline of life. If all the little things are faithfully cared for, the larger ones will come in and receive their due attention!*11LtMs, Lt 125, 1896, par. 11*

The training of the character means everything to the human agent. The sanctification of the body, soul, and spirit will be essential for every soul who shall enter into the kingdom of God. I entreat of you, dear youth, to seek for a new heart. Make an entire surrender of your affections to God.*11LtMs, Lt 125, 1896, par. 12*

Your actions oft repeated make habits; habits from character. Your character building will be full of peril while you undervalue and forget the little things. Every part of the work is important in the eyes of Omnipotence.*11LtMs, Lt 125, 1896, par. 13*

Do you want to see Jesus, and dwell in the mansions He has gone to prepare for all who love and serve Him? Will you, without delay, become a Christian? Answer this to God.*11LtMs, Lt 125, 1896, par. 14*

In much love,*11LtMs, Lt 125, 1896, par. 15*

A mother of boys.

Lt 125a, 1896

White, J. E.; White, Emma

Duplicate of *Lt 141a, 1896*.

Lt 126, 1896

Nobbs, Alfred

Duplicate of *Lt 75, 1896*.

Lt 127, 1896

Olsen, O. A.

“Sunnyside,” Cooranbong, Australia

December 1, 1896

This letter is published in entirety in *1888 1621-1627*.

Dear Brother Olsen:

It is your privilege to draw nigh to God, and put your entire trust in Him. He understands all about the mistakes of the past, and He will help you. But wherever you may be, never, never tread over the same ground. You have done a sad work, but do not repeat it. Be decided, be firm. When you have a clear perception of the work the Lord would have done, take no divided or neutral course, but do that work in the fullest sense, irrespective of imaginary consequences.*11LtMs, Lt 127, 1896, par. 1*

Christ says to you: “Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:29, 30.*] These words mean a great deal more than many suppose. If you had placed yourself under the yoke of Christ, you would not have been in the position you have been in for years. Your readiness to hear and to accept the propositions of unsanctified men, and yoke up with them, has revealed a great lack of moral perception. The very first step in the direction of withdrawing your neck from Christ's yoke was revealed in your divided position.*11LtMs, Lt 127, 1896, par. 2*

When the burden was pressing so heavily upon me in Battle Creek, I can truly say there was not one who understood the position in which I was placed. God's people must stand shoulder to shoulder, their hearts one, their purposes one, uniting to follow in the light God has given in clear lines. But there has been so much haggling over matters. I have had to bear the burdens which others ought to have shared with me, and it nearly cost me my life. A round of circumstances, which I have understood for years, has been the

result. This has been at tremendous cost to me financially and in many other respects.*11LtMs, Lt 127, 1896, par. 3*

I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was His will that I should leave Battle Creek. The Lord did not plan this, but He let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America, we were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord.*11LtMs, Lt 127, 1896, par. 4*

The result is before you. Had you stood in the right position, the move would not have been made at that time. The Lord would have worked for Australia by other means, and a strong influence would have been held at Battle Creek, the great heart of the work. There we should have stood shoulder to shoulder, creating a healthful atmosphere to be felt in all our conferences. It was not the Lord who devised this matter. I could not get one ray of light to leave America. But when the Lord presented this matter to me as it really was, I opened my lips to no one, because I knew that no one would discern the matter in all its bearings. When we left, relief was felt by many, but not so much by yourself, and the Lord was displeased, for He had set us to stand at the wheels of the moving machinery at Battle Creek.*11LtMs, Lt 127, 1896, par. 5*

This is the reason I have written you. Elder Olsen had not the perception, the courage, the force, to carry the responsibilities; nor was there any other man prepared to do the work the Lord had purposed we should do. I wrote to you, Elder Olsen, telling you that it was God's design that we should stand side by side with you, to counsel you, to advise you, to move with you. If even then you had discerned the matter, and said, I must have you, or I dare not stand

in this position, we would have answered the call. Had you said, I cannot bear these responsibilities alone, we would have responded, and returned. But the Lord saw the inward workings of matters, and He permitted you to discern that your own strength was not sufficient. You were not discerning; you were willing to have the strong experience and knowledge that comes from no human source removed from you, and thus you revealed that the Lord's ways were miscalculated and overlooked.*11LtMs, Lt 127, 1896, par. 6*

This is now in the past, but I wrote you in explanation of the letter written to you while we were in Granville, 1894. Such great responsibilities call for the continual counsel of God, that they may be carried forward in a right way. But this counsel was not considered a necessity. That the people of Battle Creek should feel that they could have us leave at the time we did, was the result of man's devising, and not the Lord's. The sum of the matter is proved, and its figures are before you. We are here. The Battle Creek matters have been laid before me at this great distance, and the load I have carried has been very heavy to bear.*11LtMs, Lt 127, 1896, par. 7*

I do not suppose I shall ever revisit America. I shall be seventy years old next November. The Lord designed that we should be near the publishing houses, that we should have easy access to these institutions that we might counsel together. Because of the moves that have been made, many publications that should have been issued before this have been retarded; the great amount of writing that has been necessary in order to communicate with America has hindered this work. I never expect to visit Africa; I desire quietude. And yet I am here in Australia with funds low, and straining every nerve and muscle to establish the work here.*11LtMs, Lt 127, 1896, par. 8*

What will be our future destiny no man can know. There is a power that is moving from beneath taking hold of minds. Our assailants are not few; they are legion. It is not an easy thing now to be steadfast and immovable, and those who heretofore have had a cheap and uncertain experience have very little prospect of holding fast the faith and enduring unto the end. Those only who abide in

Christ will prove true and faithful. There is only One whose power can render us steadfast and immovable unto the end.*11LtMs, Lt 127, 1896, par. 9*

Formality and hypocrisy and selfishness are weaving themselves in with sacred and holy interest, with the duties connected with the various branches of the work.*11LtMs, Lt 127, 1896, par. 10*

There are such frequent manifestations of the carnal, worldly, selfish, unbelieving spirit; so much difficulty in obtaining a perfect mastery over the sin which so easily besets us, that my spirit groans within me, being burdened. False repentance produces only an external reformation. True repentance will bring a change of heart, a universal turning away from every besetting sin to God. Not one step can we take in spiritual progress without fresh supplies from the fountain of all grace, all strength and sufficiency, and yet how little are our opportunities and privileges appreciated! How often is the Lord dishonored by selfish methods and plans. Many, very many, provoke Him to withdraw His influence.*11LtMs, Lt 127, 1896, par. 11*

False repentance for a wrong course is a base yielding to persuasion or fear. True repentance toward God reveals a humble mind that is full of sanctified boldness and courage to sustain the right. These will listen to hear the voice of God. They will obey the calls and warnings they receive. There are many who seemingly make a beginning to repent, and vindicate truth and holiness, but they fail. Why? Because they love the praise of men more than the approval of God. They turn away from light, and do exactly contrary, supposing their human devising to be wisdom. A godly jealousy is essential for us all. If the Word of God were eaten as the food for the soul; if it were treated with deference and respect, there would be no necessity for the many and repeated testimonies that are borne. The simple declarations of Scripture would be received and acted upon.*11LtMs, Lt 127, 1896, par. 12*

O how terrible it is to treat the Lord with dissimulation and neglect, to scorn His counsel with pride because man's wisdom seems so much superior. Just as the blood must be in the veins of the body, and circulate there with its vitalizing power, so Christ must dwell in

the heart. Then souls will be rooted and grounded in the truth. The truth with all its sanctifying power must dwell in the heart by faith. Then it becomes our own property, and Christ our personal Saviour. The pardon of all our transgression will be a living experience to us.^{11LtMs, Lt 127, 1896, par. 13}

We must have a better and deeper teaching than man can give us. There must be a deep conviction in our own souls that forms and ceremonies are as nothing without Christ. He is the Alpha and Omega. Truth is the only panoply for the covering of any soul. Our convictions need daily to be reinforced by humble, sincere prayer and reading of the Word. While we each have an individuality, while we each should hold our convictions firmly, we must hold them as God's truth and in the strength which God imparts. If we do not, they will be wrung from our grasp. We need to be self-reliant; it is the duty of all to respect self; but we are to remember that we are God's property, that we are bought with a price, body, soul, and spirit.^{11LtMs, Lt 127, 1896, par. 14}

We must guard the living machinery, and keep it in the very best condition, that we may glorify God. It is to be daily oiled by His grace, to run at His touch, without friction. To trust in ourselves, to become boastful as if we had created and redeemed ourselves, is to dishonor God. Human wisdom, aside from God, will prove itself to be foolishness, and will bring confusion and perplexity. We need to have on the whole armor of God. The holy influence of a Saviour's loving protection is our sure defense. There is but One who can prove a safeguard against the schemes of Satan.^{11LtMs, Lt 127, 1896, par. 15}

The truth as it is in Jesus, planted in the heart, is nourished by the holy oil represented in *Zechariah 4:12-14*.^{11LtMs, Lt 127, 1896, par. 16}

All are to work harmoniously to advance the spread of the truth. If those engaged in the same lines of work shall begin to build up barriers to restrict those engaged in the same work, in the same portion of the Lord's moral vineyard, they reveal that the enemy has his hand in the management. For years the tract and missionary branch of the work has been presented before as being conducted,

in some respects, in a way rather to retard than to advance the work. Circuitous forms have been instituted which has been a hindrance to the work. These forms and methods have consumed time and money and kept back the work that should have been advanced through the tract and missionary work.¹¹*LtMs, Lt 127, 1896, par. 17*

Lt 128, 1896

Watson, Mary

“Sunnyside,” Cooranbong, New South Wales, Australia

July 9, 1896

This letter is published in entirety in *14MR 327-334*.

Dear Niece:

I had hoped to write you something definite ere this, but the uncertainty is by no means removed. The situation of the work in America may call us from here at any time; I may have to attend the next General Conference. *11LtMs, Lt 128, 1896, par. 1*

We are not situated as we were when my husband was living and you were with us. We are now living in Cooranbong, twenty miles from any city. The climate of New South Wales is as good as any I have knowledge of, and you know I have traveled nearly round the inhabited world. We came here to get the benefit of this climate. Our school interest demanded that we have land which could be cultivated, and fifteen hundred acres were purchased for that purpose. I have bought about sixty acres of this land and have had a plain and comfortable cottage built. *11LtMs, Lt 128, 1896, par. 2*

When we came to this place, about one year ago the first of this month, it was a forest of trees and under brush, such as seen in Colorado. We had a large number of workmen, and they pitched five tents and went to work. I could not be in two places at the same time, so I came up here with my family. *11LtMs, Lt 128, 1896, par. 3*

Before coming here I occupied a house in Granville, a suburb of Sydney, near Parramatta. This house was a large and beautiful mansion, situated in a healthy locality. It was advertised to let for two pounds per week, but hard times came, and we were able to get it for five dollars and seventy-six cents per week. I think we lived in this house about two years. *11LtMs, Lt 128, 1896, par. 4*

My health has improved very much lately. During the last two years

I have done more writing than I have ever done before in the same period of time. I am now writing largely.*11LtMs, Lt 128, 1896, par. 5*

At present, my dear niece, we have thirteen in the family. Let me name them. Sara McEnterfer is my nurse, and takes charge as matron of my home. She was with me for nine years before I left America and traveled with me wherever I went. But she was taken down with malarial fever, and May Walling and Emily Campbell came with me to this country. About a year ago I was taken very sick, and it was thought that I might die or else have a long siege of sickness, and Sara was cabled to come to me.*11LtMs, Lt 128, 1896, par. 6*

Sarah Belden is with me and does the cooking for the family. Byron Belden, her husband, died a few months ago. Marian Davis and Eliza Burnham are my chief workers in the editorial line.*11LtMs, Lt 128, 1896, par. 7*

Maggie Hare is editing my articles for the papers. She has not been long in this class of work. She is a young woman of good health, and is highly promising, and appreciated by me.*11LtMs, Lt 128, 1896, par. 8*

Minnie Hawkins, who has served at the type-setting and proof-reading in the Echo Office at Melbourne for several years is now being educated to edit my articles for the press. She is a young girl full of health and vigor. The two last mentioned are typewriters [typists]. Maggie Hare takes dictation in shorthand, so she reports all my discourses and writes them out.*11LtMs, Lt 128, 1896, par. 9*

May Israel is my bookkeeper. She is a young woman of good health. She also writes shorthand. She has reported sermons at our camp meetings, but has had so much of this work placed upon her, that it was feared that she had injured her nervous system. But she has since learned better what she can bear. She is also a typewriter, so that we have three machines in operation.*11LtMs, Lt 128, 1896, par. 10*

Miss Lucas, a young woman whom I should suppose to be about 26 years old, is my seamstress. Edith Ward, I took out of pity. She was twelve years old when she came to live with me, and is now

fourteen. She is Sarah Belden's maid, and helps her in the kitchen. Edgar, a boy of about fifteen, does the chores about the place such as cutting wood, attending to the fires, etc. Mr. Connell is my outdoor manager, caring for the horses and farm work. Harry Hawkins, a brother of Minnie, is a member of my family at present. He is a carpenter, and is very handy.*11LtMs, Lt 128, 1896, par. 11*

I have four horses and three cows. Willie has two cows. Sara has a saddle horse. May Israel and Minnie Hawkins also have horses.*11LtMs, Lt 128, 1896, par. 12*

Willie has brought his family from America, and has given them a mother. May Lacey, the young lady he married, is a daughter of Mr. Lacey, who married the mother of Harry and Minnie Hawkins. May is a woman whom I love and respect. She is about as tall [as], or perhaps a little taller than, our beloved Mary White. Her health is robust, her eyes are blue, her skin is fair, her cheeks are as red as roses. She has an excellent disposition. About three months ago she presented Willie with a pair of twin boys. Thus their family has speedily enlarged.*11LtMs, Lt 128, 1896, par. 13*

Willie lives in a house which was built for a convent, but the Catholics could not keep it up, and they rent it to W. C. White. It is a very pleasant house, and has two wide verandas, one above and one below, running around three sides of the house. Willie has six in his family, counting the baby boys. His wife's sister and Ella White manage the cooking. Ella has gained twenty-five pounds since coming to Cooranbong, Mabel has gained proportionately. She was not weighed before leaving America. Nora Lacey, her brother Herbert Lacey and his wife, [and] Mr. Tucker, an old gentleman, board with them. With these the family numbers ten.*11LtMs, Lt 128, 1896, par. 14*

Two years ago I came to the conclusion that there was danger in using the flesh of dead animals, and since then I have not used meat at all. It is never placed on my table. I use fish when I can get it. We can get beautiful fish from the saltwater lake near here. I use neither tea nor coffee. As I labor against these things, I cannot but practice that which I know to be best for health, and my family are all in perfect harmony with me. You see, my dear niece, that I am

telling you matters just as they are.¹¹*LtMs, Lt 128, 1896, par. 15*

The lawsuit with Mr. Walling has cost me three thousand dollars. I could have decided to go into court, but this would have brought the children where they would have been obliged to testify on oath against their father, and would have led to endless trouble. The mother would have been brought into court, and you would probably [have] had to act a part. There is no knowing what lies might have been sworn to, or how much disgrace might have been brought upon us all. I have paid out about two thousand dollars for depositions and attorney fees, and fifteen hundred for settlement. This has cut away quite a slice. I have been unable to sell any of my property in America, and the expense of taking myself and family from place to place is not small.¹¹*LtMs, Lt 128, 1896, par. 16*

The conference furnishes me with two laborers. The rest I pay myself. The hard times have made it very hard for us all. I have two books in the hands of the printers—*Thoughts From the Mount of Blessing*, and a large and revised edition of *The Life of Christ*. The manuscript for this has just been sent. It will cost me two thousand dollars for my share of cuts for this book. Hard times have come, and we cannot sell our books as fast as we desire, therefore we shall feel the pressure till times change. At present I am in debt in America several thousand dollars. If the book I now have ready for the press has a successful sale, I hope we shall realize enough to pay our debts. I am paying interest on this money. I want to do more for this field before I leave it, and I may end my life here.¹¹*LtMs, Lt 128, 1896, par. 17*

I am fearful that your life, since we were united in labor, has not been calculated to prepare you to connect with me. I have a very harmonious family, and I am educating and training workers, giving them every advantage, that they may be helpful to me in my work. I have fears that you would be disappointed in the economy we have to exercise. We shall continually be obliged to exercise this economy, for we must render help in building meetinghouses and school buildings. This economizing would be rather a painful experience for you.¹¹*LtMs, Lt 128, 1896, par. 18*

My table is furnish with fruit in its season. For several months now

we will have oranges, which we can get fresh from the trees. A few days ago Sara, Maggie, and your Aunt Ellen took the horse and carriage, and drove out about six miles, and helped to gather the beautiful yellow fruit. We purchased twenty-eight dozen oranges. Several of our workers purchased some for themselves, besides what I got for the table. I also bought ten dozen lemons. Oranges and lemons are the only fresh fruit that we can get at this season of the year. By the time these are gone, early peaches will make their appearance. We will get them about Christmas time. *11LtMs, Lt 128, 1896, par. 19*

Peas can be planted in this country so as to be yielding nearly all the year round. I have been using tomatoes since New Year's until about two weeks ago. Squashes or pumpkins we have in abundance. Vegetables grow well on this land, but we have not raised many because the land was not prepared for them. Vegetables, fruit, and bread form our table fare. As we are educating colonials in health principles, we do not, under any circumstances, place meat on the table. Some of our present company are as pupils in a school, and therefore, precept and example must be harmonious. Each year we put up not less than six or eight hundred quarts of canned fruit. We have peaches, apricots, nectarines, grapes, plums, and tomatoes canned. *11LtMs, Lt 128, 1896, par. 20*

I have given you these particulars so that you may know all about our ways and practices, which may differ from your present style of living. We are all in good health with the exception of Sister Eliza Burnham, who occasionally has nervous headaches. Sister Burnham is a superior editor. Marian Davis also is authority on the class of books we send to the world. *11LtMs, Lt 128, 1896, par. 21*

Now, if after these particulars, you should feel like uniting with us should we remain here, we can find enough for you to do. Please tell me what wages you would work for. We could not pay you the same wages we did when my husband was living, but should you harmonize with us, I will pay you the same wages that I pay my other workers who are fully qualified to do the work. The highest I pay is nine dollars, and they pay me three dollars of that for their board, room, and washing. I could not very well send for you,

because of the want of money with which to pay your fare. After this pressure is lifted, I expect to have some money. I have drafts on the Echo Office, but at present they have overdrawn at the bank, and I cannot press them. *11LtMs, Lt 128, 1896, par. 22*

Brother and Sister Rousseau we returned to America last Monday; [they] obtained money by selling what house hold goods they had. *11LtMs, Lt 128, 1896, par. 23*

Now, please let me know just what you want, as soon as possible. You see I hold out no inducement to you. Nothing would rejoice me more than to see you and your husband converted to the truth, which you know is truth. It will cost you a greater effort now than it would have done years ago, for no one can choose the path of disobedience rather than obedience and become better prepared to accept the truth which involves a cross. I think every objection was removed from your mind but one, and that is the cross. That objection no power in heaven or earth can remove. We have a great and yearning desire for every soul to receive and practice the truth, not from compulsion but because of the love of it. Heaven is worth everything to me, and your soul and the soul of your husband is of value with God. "All the paths of the Lord are mercy and truth to such as keep his covenant and his testimonies." [*Psalm 25:10.*] *11LtMs, Lt 128, 1896, par. 24*

Obedience must come from the heart. It was always heart work with Christ. If you love Jesus, you will not think that it is a hard task to obey; you will obey as members of the royal family. Whether you are with me or apart from me, whether you see your way clearly or not, go forward in obedience, for this is clear. All issues and results are to be left with God, who has given us His holy law, the transcript of His character. *11LtMs, Lt 128, 1896, par. 25*

The Son of God lived a perfect life of obedience in this world. We need always to keep in view the truthfulness of the humanity of Christ Jesus. When Christ became our substitute and surety, it was as a human being. He came as a man, and rendered the obedience of human nature to the only true God. He came not to show us what God could do, but what God did do, and what man, a partaker of the divine nature can do. It was the human nature of Christ that

endured the temptations in the wilderness, not His divine nature. In His human nature He endured the contradiction of sinners against Himself. He lived a perfect human life. Jesus is everything to us, and He says to us, "Without me ye can do nothing." [*John 15:5.*] *11LtMs, Lt 128, 1896, par. 26*

We know that the Lord Jesus was tempted in all points like as we are, and He knows how to succor all who shall be tempted. In His humanity, He suffered physical weariness and weakness, hunger, thirst, and sadness. As He saw how obdurate were the hearts of men, He was filled with sorrow. He remained whole nights in prayer for those who would not pray for themselves, and who would not come unto Him that they might have life. Shall we, for whom He suffered so much, choose our own way and will and selfish gratification? Jesus speaks to us, "Learn of me." [*Matthew 11:29.*] "Be like me." He was human, as you are. *11LtMs, Lt 128, 1896, par. 27*

I wish, Mary, that you had always employed your God-given talents in serving the Lord. O, that you might now surrender all to God. Write me again. *11LtMs, Lt 128, 1896, par. 28*

Lt 129, 1896

Miller, Sister

“Sunnyside,” Cooranbong, Australia

September 10, 1896 [Copied May 9, 1898]

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Sister Miller:

I have been awakened at one o'clock. I am unable to lay off the burden that is upon my soul. Your case has been presented before me. I speak to you especially as one who, as a mother of boys, is in a responsible position. When I was lying sick in Melbourne, the subject of Brother Miller's going to America to learn more perfectly the methods of the publishing work was presented to me. He was to enter the Pacific Press Publishing House, and was then to return to Australia and use in the Echo Office the knowledge he had gained.¹¹*LtMs, Lt 129, 1896, par. 1*

My son, W. C. White, asked me whether I thought it advisable for this expense to be incurred in order to qualify Brother Miller for work in the Echo Office. Another obstacle was presented. Brother Miller wanted his family to go with him. W. C. White asked, Would I appropriate means sufficient to pay her passage, that she might accompany her husband. He assured me that Brother and Sister Miller would both receive much good by this move. I understood that this outlay of means was to help Brother Miller to become better qualified for work in the office, and I consented, for I knew that in America he would have opportunities and privileges that he would not have if he remained in the office at North Fitzroy.¹¹*LtMs, Lt 129, 1896, par. 2*

At first I thought that I could not advance the money. We were contemplating starting a school, and every dollar would be needed there. But I could see the situation of the office and its great need, and I knew from the light given me that Brother Miller needed the

advantages of an experience in America. If I could remove the hindrances, I would. I talked with the Lord about it, and that night light came to me that Brother Miller should have every opportunity to obtain knowledge that would qualify him to do the work needed in the office. The work of the Lord must not be done in a bungling manner. Brother Miller's brothers were also in a position to be helped, and if they would fear the Lord, He would increase their understanding and ability; if they would walk circumspectly before Him, He would give them wisdom. *11LtMs, Lt 129, 1896, par. 3*

This investment of means, made by myself and the Australian Conference, was not for the purpose of qualifying Brother Miller to better serve his own private interests. It was made that he might better serve the cause of God. Wholly for this reason did I engage to act a part in sending Brother and Sister Miller to America. *11LtMs, Lt 129, 1896, par. 4*

When Brother Miller returned to disconnect from the office, my heart was grieved within me, and I asked myself, Have we invested means for the purpose of placing Brother and Sister Miller where they could be a greater blessing to the cause of the work of God in Melbourne, only for them to follow their own inclinations by making arrangements to carry on business for themselves? *11LtMs, Lt 129, 1896, par. 5*

We are laborers together with God. Had the Lord been at Brother Miller's right hand, had Brother Miller taken counsel of God, he would have returned from America to labor for God's cause with increased knowledge, in hope and faith and courage. The Lord would have delighted in them both, and blessed them because they feared and honored Him. *11LtMs, Lt 129, 1896, par. 6*

Brother Miller has had the advantages we were desirous that he could receive, but since his return from America, he has not been a help to the Echo Office. He has been planning largely for his own selfish interests. He has waited for an opportunity to sever his connection with the office. While at the Pacific Press, he laid plans to carry on business for himself, meaning to disconnect from the Echo Office if he were not placed at its head as manager. He cherished ambitious projects for his own interests. *11LtMs, Lt 129,*

1896, par. 7

In the providence of God, who sees the end from the beginning, Brother Miller was not placed as manager in the Echo Office. God knew the thoughts of his mind. He knew that his heart was not right with God, and He permitted events to come about which revealed his thoughts.*11LtMs, Lt 129, 1896, par. 8*

When Brother Miller returned from America, the Echo Office was laboring under a heavy pressure because of a dearth of means. Brother Miller took a discouraging view of matters at the office. He enlarged upon the objectionable features, and misrepresented matters, weakening the faith of others in its standing and prosperity. He made wrong statements. Although working at the time in the office, he was divorced in heart from true service. He refused to help when he might have helped if he had chosen. I was shown that he was prompted by the same spirit as was the one who began the work of disaffection in the heavenly courts. He took advantage of the financial embarrassment of the Echo Office to instill ideas into the minds of others.*11LtMs, Lt 129, 1896, par. 9*

As our brethren, especially Brethren Daniells and Salisbury, investigated the financial standing, they found themselves in an embarrassing situation. Satan took advantage of this, and tempted them. An effort was made to curtail expenses, and Brother Miller proposed that he and Brother Woods should disconnect from the office and unite in business for themselves, thus relieving the office as far as their expenses were concerned.*11LtMs, Lt 129, 1896, par. 10*

We are sorry to trace that this proposition was favorably received, and partially consented to, but a request was made for time to consult with Brother and Sister White before any advance moves were made.*11LtMs, Lt 129, 1896, par. 11*

This matter was a test and trial from the Lord. But much unbelief was manifested, and many doubts were expressed. Had Brethren Daniells, Salisbury and Colcord looked in faith to God, they would have shown confidence in Him at this time. But Brother Salisbury, and especially Brother Daniells, saw the darkest side of the situation, and this gave Brother Miller a chance to carry out his

plans. He had fully made up his mind to leave the office, and he now presented its financial standing in the worst light, making some think that it would not be long before the office was broken up, and the workers left to shift for themselves.^{11LtMs, Lt 129, 1896, par. 12}

The matter was laid before me, and I was asked if I had any advice to give. That night things that the Lord had shown me before I left America were revived in my mind. I was shown that there were in the office those that were not in a condition to resist temptation when hints were thrown out that the office would become involved, and collapse. Among the rest, Brother Miller's case needed to be improved. There was danger of his planning, not openly and frankly, but in an underhanded way. If the capabilities entrusted to him were placed under the control of the Holy Spirit, he would be of great service to God, but if he followed the leading of his own mind, he would not appreciate the publishing institution in Melbourne as one of God's instrumentalities, but as a common business firm. His battle is to be as true as steel to principle. His ideas are not wholesome or pure, but are marred by selfishness.^{11LtMs, Lt 129, 1896, par. 13}

Brother Miller is not inclined to receive the counsel, advice, or admonition from his brethren, for he looks upon his judgment as superior to theirs. His only hope of being an overcomer is to learn constantly in the school of Christ, rendering obedience to God at all times and in all places.^{11LtMs, Lt 129, 1896, par. 14}

From the very first of the work, the Lord has been giving His people light through His testimonies. But Brother Miller did not have that connection with God that would have enabled him to discern and appreciate these messages. The light given in counsel, in reproof, in instruction, he would not accept; for seeds of doubt had been dropped into his mind. His selfishness was strengthening.^{11LtMs, Lt 129, 1896, par. 15}

Brother Miller has not a faith or experience adapted to the soul's pressing necessity or to the demands of a perishing world. Unless his ideas and principles are thoroughly changed, he will counterwork the work of God. As he now is, he cannot act as a

faithful steward of the grace of God. God calls for men who are as true to steel to act a heroic part in the holy warfare against sin. But Brother Miller has not been learning in the school of Christ to be meek and lowly in heart; therefore the Holy Spirit cannot mold or fashion him to bear responsibilities in the church or in the office.*11LtMs, Lt 129, 1896, par. 16*

I was shown that the Lord permits His instrumentalities to pass through seasons of trial and embarrassment, in order that hearts may be revealed, in order that the faith and true metal of the workers in His institutions may be tested and tried, [and] that they may be led in times of trouble to go to their heavenly Father in humility of heart, as children when in trouble go to their parents.*11LtMs, Lt 129, 1896, par. 17*

The minds and hearts of the workers in the Echo Office needed cleansing from moral imperfection. The Lord has permitted trial to come to reveal unbelief, both in the hearts of those employed in the office and those in the church. They have been entrusted with the care of God's instrumentality, that they might guard and sustain it as a sacred blessing and treasure, which will give character to the work of God. But by very many, this precious trust has never yet been seen in its true character. The Lord is displeased by the lack of faith and sanctified zeal shown by the workers and the church members in this His center.*11LtMs, Lt 129, 1896, par. 18*

What do the larger number of members of the North Fitzroy church understand in regard to the Echo Office? Some do not understand its character at all. They regard it as they would any other worldly enterprise.*11LtMs, Lt 129, 1896, par. 19*

Sister Miller, you have been doing a work that is according to the suggestions of the enemy, although you do not see that it is contrary to Christ. Imperceptibly, step by step, you have been led into false paths. In harmony with your son, you have insinuated your unbelief in the testimonies of the Spirit of God, whenever they have crossed your ideas. Those who link up in sympathy with you, discard the light that for the last fifty years, God has been giving to His people. Would you feel safe in continuing to follow the path you have been travelling? You are educating your children to regard

lightly the Holy Spirit's teaching. Your sons are also in danger of doing the same work. In time, in a short time only, the seeds of doubt and unbelief you are now sowing will produce a harvest that you will not care to reap. Into minds that have had temptation and trouble, you have insinuated doubt. You have used, not the sacred fire, but the sparks of the fire of your own kindling.*11LtMs, Lt 129, 1896, par. 20*

Instead of being a help and blessing to the church, your words and spirit have created alienation, distrust, unbelief. Have you power to ransom the souls you have perplexed and led into temptation? Are you able to help these doubting ones to have confidence in the message the Lord may give me for them? What will you answer to the Lord in that great day when all are judged by their words and their works? You are hurting souls by your cruel, suspicious surmisings and evil-speaking. I am so sorry for your children. You have confused their faith, and when will it be pure, earnest, and sincere again? You have perverted their power to discriminate between sacred and common principles. For all these a sword shall pierce your own heart. You are imposing upon yourself burdens which, if you continue on in the way that you have been going, will lead to dire defeat.*11LtMs, Lt 129, 1896, par. 21*

The interests of both worlds are equally concerned in the choice you are now making. Will you heed the words of admonition, and step back into safe paths, leaving your conscience free to approve a course of action that is righteous? God will then be free to strengthen, guide, and bless you.*11LtMs, Lt 129, 1896, par. 22*

I would speak to those who have been shaken by words and sentiments that have their origin in self-seeking and selfish ambition. Whatever justification those who have spoken these words may claim for themselves, they cannot be trusted unless a transformation of character shall take place. All who are connected with the Echo Office are to remember that it is due to the institution for them to see where they have erred. When difficulties are to be encountered, do not receive the words of those who magnify difficulties, but stand saying, I will keep at my post of duty, and help the institution that has helped me. When true, staunch, loyal service is needed, I will be on hand.*11LtMs, Lt 129, 1896, par. 23*

At this time no one can be neutral. An enemy has been among us; an important crisis has arrived. The interests of the cause of God demand action. Those connected with the Echo Office are to be its representatives, its sentinels, living witnesses of truth and righteousness. *11LtMs, Lt 129, 1896, par. 24*

In the experience through which we have been passing, we may read a chapter of a betrayal of sacred trusts. From henceforth more effectual methods for the formation and vigorous maintenance of sound, uncorrupted sentiments, must be introduced. Let no one hereafter sin against God by seeking to weaken His institutions. Let no one be more solicitous for promotion than for principle. Every one should feel bound to manifest his principles to the world, and should strive with an intense interest to keep these principles plainly exposed to his own view. We are called upon to respect the principles that are sustained by the Word of God. The soul should be pervaded by a deep, abiding sense of the sanctity and power of Christ. The understanding, the heart, the conscience should work together to maintain pure, uplifting principles, strengthened by a conscious connection with the Spirit from which all light and inspiration is derived. *11LtMs, Lt 129, 1896, par. 25*

God permits trials to come, that true, steadfast principles may be revealed in contrast with selfish, ambitious sentiments, which have been and are still entertained by some in the office. This trying process is our Rephidim. This will reveal gold of character, and show the faith cherished by some in the Lord's instrumentalities. But the spirit that has been developed by others has shown that there are some who could never glorify God by occupying a leading position in His institution, unless they are convicted by the Holy Spirit, and experience a thorough conversion of heart, mind, and strength. *11LtMs, Lt 129, 1896, par. 26*

This Rephidim will prove a blessing to the office and a blessing to the church, for it will lead to self-examination. The faith of many will be established on better principles. They will strive for higher moral perception and a better preparation for their various lines of work. Sincere, honest, God-fearing souls will see all things in a clearer light, and will walk in the light. Some minds now biased in a wrong direction will be set right, and will learn a lesson they will never

forget. *11LtMs, Lt 129, 1896, par. 27*

Trials are permitted to try the hearts of all who have any connection with the church and the Echo Office. They reveal how easily some souls are deceived and misled by temptation. When adversity comes, those who are inclined to view things in the worst light express their sentiments. By the experience through which the office has passed, it has been shown how much faith some of the professed believers of the truth have in God, and how much confidence they have in themselves. In some families the conversation carried on has left a wrong impression. Doubt and unbelief in regard to the mission God has given Sister White has been expressed. Was this seed you have sown in your conversation of a character to make your children wise unto salvation? Have not the remarks you have made in regard to those in the office, been such as will unsettle the simple trust and confidence of all, from children to those older in years? *11LtMs, Lt 129, 1896, par. 28*

Humanity has little enough respect and reverence for sacred things, and Satan has united most zealously with parents in the work of cherishing the spirit of unbelief, envy, jealousy, and disrespect. By this, injury which time alone will reveal has been wrought. One heart open to the suggestions of the enemy will sow many seeds of disaffection. Thus it has been at North Fitzroy, and the influence of this work has extended to the churches in the suburbs. *11LtMs, Lt 129, 1896, par. 29*

The Lord requires every one to co-operate with Him in keeping the standard uplifted. "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." [*Hebrews 12:13-15.*] *11LtMs, Lt 129, 1896, par. 30*

Lt 129a, 1896

Workers in the Publishing House; Tests of Loyalty

NP

September 10, 1896 [Copied May 16, 1898]

Extracted from *Lt 129, 1896*. Previously unpublished.

To the Workers in the Publishing House:

The Lord permits His instrumentalities to pass through seasons of trial and embarrassment, in order that hearts may be revealed, in order that the faith and integrity of the workers in His institutions may be tested and tried, and that they may be led in times of trouble to go to their heavenly Father in humility of heart, as children when in trouble go to their parents.¹¹*LtMs, Lt 129a, 1896, par. 1*

The hearts and minds of the workers in the Echo Office need a cleansing from moral imperfection; and the Lord has permitted trials to come to reveal the unbelief both in the hearts of those employed in the office and in the hearts of the members of the church. These have been entrusted with the care of this institution, which is God's instrumentality for the advancement of His work, that they might guard and sustain it as a sacred blessing and treasure. But by very many this precious trust has never yet been understood in its true character, and the Lord is displeased by the lack of faith and sanctified zeal shown by the workers and the church members in this institution established as a center which may give strength and character to the work of the message. Very many of the church members have regarded the publishing house as they would regard any worldly enterprise.¹¹*LtMs, Lt 129a, 1896, par. 2*

I speak to those who have been shaken by the words and sentiments that have had their origin in self-seeking and selfish ambition. All who are connected with the Echo Office should remember that it is due to the institution that those who have erred should see where they have departed from the right path, and make acknowledgements. When difficulties are to be encountered, do not

receive the words of those who magnify difficulties, but stand firm, saying, I will keep at my post of duty and help the institution that has helped me. When true, staunch, loyal service is needed, I will be on hand. Whatever justification they may make for themselves, those who have spoken words of unbelief and discouragement must have a transformation of character before they can be trusted with large responsibilities.*11LtMs, Lt 129a, 1896, par. 3*

In the experience through which we have passed, we may learn important lessons regarding faithfulness to sacred trusts. From henceforth more effectual methods must be adopted for the inculcation and maintenance of sound principles and uncorrupted sentiments regarding the sacredness of the institutions established for the carrying forward of God's work on the earth. Those connected with the office of publication are to be its representatives, its sentinels, its living witnesses for truth and righteousness.*11LtMs, Lt 129a, 1896, par. 4*

Let no one hereafter sin against God by seeking to weaken one of His institutions. Let no one be more solicitous for promotion than for principle. Everyone should feel it his duty to manifest his principles to the world, and should strive earnestly to keep these principles plainly exposed to his own view, that he may know whether he is walking in the way of the Lord. The Lord calls upon us to respect the principles that are sustained by His holy Word. The souls should be pervaded by a deep, abiding sense of the sanctity and power of Christ. The understanding, the heart, the conscience, should work together to maintain pure, uplifting principles, strengthened by a conscious connection with the Spirit from which all light is derived.*11LtMs, Lt 129a, 1896, par. 5*

God permits trials to come upon us, that true steadfast principles may be revealed in contrast with selfish, ambitious sentiments. This reveals the gold of our characters, and shows the faith which we cherish in the Lord's instrumentalities. But the spirit which has been manifested by some has shown that they could never glorify God by occupying leading positions in His institutions until they have been convicted by the Holy Spirit, and experience a thorough conversion of heart and mind.*11LtMs, Lt 129a, 1896, par. 6*

This experience has been a Rephidim to the workers in the office and to the church, and it will be a blessing to them as it leads to self-examination. The faith of many will be established on better principles. They will strive for higher moral perceptions and a better preparation for their various lines of work. Sincere, earnest, God-fearing souls will see all things in a clearer light, and will be blessed as they walk in that light. Some minds formerly biased in wrong directions will be set right, and will learn lessons of lasting benefit. *11LtMs, Lt 129a, 1896, par. 7*

Trials are permitted to come to try the hearts of all who have any connection with the Lord's work, in the church or in any of His institutions. These trials reveal how easily some soul are deceived and misled by temptation. By the experience through which the Echo Office has passed, it is seen how little faith some of the professed believers have in God, and how much confidence they have in themselves. *11LtMs, Lt 129a, 1896, par. 8*

In some families the conversation has been full of doubt and unbelief regarding the work of God, and regarding the mission which God has given to Sister White. This has sown the seed in the hearts of your children which will not tend to make them wise unto salvation. Remarks have been made regarding those in the office, tending to unsettle the trust and confidence of both old and young. One heart opened to the suggestions of the enemy will sow many seeds of disaffection. Today humanity has but little respect or reverence for sacred things, and Satan has worked most zealously in fostering among parents the spirit of unbelief, envy, jealousy, and disrespect. Time alone will reveal the injury that has thus been wrought. The influence of this work has extended to many churches. *11LtMs, Lt 129a, 1896, par. 9*

The Lord calls upon everyone to repent of his backslidings, and to cooperate with Him in keeping the standard of truth uplifted. "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fall of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." [*Hebrews 12:13-15.*] *11LtMs, Lt 129a, 1896, par. 10*

Lt 130, 1896

Bolton, Fannie

Refiled as *Lt 9, 1895*.

Lt 131, 1896

White, J. E.; White, Emma

Croydon, Sydney, New South Wales, Australia

March 21, 1896

Portions of this letter are published in *FBS 124-125*.

Dear Children, Edson and Emma:

I cannot sleep past two o'clock a.m. I think of you away across the broad waters of the Pacific, and must visit with you by the pen words. If it were the will of our heavenly Father, I would much prefer to talk with you face to face.¹¹*LtMs, Lt 131, 1896, par. 1*

Sarah McEnterfer and I left Cooranbong Station last Wednesday morning and came to Sydney. We called on Brother Israel, and took dinner with them. Then we went to North Shore by cars and ferry boat; we took cars again, and then we walked to the home occupied by Brother and Sister Starr. It is built up on the side of a high rise of land, as in Black Hawk and Centerville. I remained with them until Friday.¹¹*LtMs, Lt 131, 1896, par. 2*

Friday morning I awoke at half past three. I had been sitting writing when a sweet peace beyond explanation or understanding came to me. I felt that I was in the presence of Jesus. A sacred, holy atmosphere surrounded me, and there was presented to me a line of action that I should pursue. All the previous feelings and the matter that I was writing upon seemed to be removed from me, and another matter was presented. I must take heed. I heard no voice, but the points presented were clearly laid out before me.¹¹*LtMs, Lt 131, 1896, par. 3*

I seemed to be taken away from myself, and to be in the presence of God. The question was, "What have you done with the request of Fannie Bolton? You have been sorely tried, but your Saviour has been wounded and bruised and put to open shame by this deceived, deluded child. It is My will that you bear with her, forgive her, and help her. If she goes from you, Satan's net is spread for

her feet. You alone can help her. She sympathizes with herself and will have those who do not walk in the light to view her case in a perverted light, to sympathize with her. And her own soul will be lost, and through her influence other souls will be deceived and lost. It is My will that you accede to her request. You are not to wait for an assurance of transformation of character. She does not have power to discern her own heart and the wily workings of the enemy. If she says she repents, if she reaches up her voice to you for help, My Spirit shall be with you.^{11LtMs, Lt 131, 1896, par. 4}

“Left to her own will and devising, she will walk into the snares set by the enemy and will perish. True, discerning hearts would but feel righteous and indignant anger, while another class, who are also deceived in their own impressions of what constitutes Christian character, will look at this matter in a perverted light and will give sympathy when it is the worst thing they could do to fast this soul in the darkness of eternal night. This poor, erring, blood-bought soul has been deceived and has practiced deception and falsehood. Satan has had the control, but I will give her another chance. It may be that the spell of the enemy may be effectually broken, and that she may form a righteous character, and perfect holiness in the fear of the Lord. These deceived souls, if left to their own thoughts and devising will not obey God’s law.”^{11LtMs, Lt 131, 1896, par. 5}

I know this will sound very strange to you, but it is not strange to me now. I have had no liberty to do this before, but now I dare not move otherwise. I would not in my course of action in this case give to others the appearance that I was unforgiving, that I was driving from me anyone who was repenting and soliciting for the position she has held. Christ is to me my example in all things, and I greatly desire to represent Christ. Jesus is to me like a great Rock in a weary land. I want to be like Christ.^{11LtMs, Lt 131, 1896, par. 6}

Here is the Lord Jesus, looking with pity upon sinful, erring humanity in Fannie. Here is an opportunity to let her take hold of hope and faith and not become desperate. Here is a case I cannot reason out. In this case my wisdom becomes ignorance. Here my understanding is completely at fault, but I am sure what is my duty. And if Mary Clough Watson wants to unite with me and would solicit a place with me, shall I not give her one more chance? Yes, yes,

yes. I will, and may the Lord help me that no soul shall say, "I called upon her saying, 'I repent' and she would not hear." *11LtMs, Lt 131, 1896, par. 7*

I had a few words with Brother and Sister Starr while eating my breakfast. He says Brother McCullagh is at home and has been here two or three days, so I will see his outfit today. Elder Israel and Sarah McEnterfer went to the city yesterday to get my glasses and watch fixed and [to] do other business. Sarah is at Brother Israel's. She went there last night. I shall see her this morning, I expect. *11LtMs, Lt 131, 1896, par. 8*

Be assured I shall buy no dry goods, or anything of any kind, aside from the things presented before me by yourself. Brother Starr has a set of furniture purchased in Queensland to sell. It is just like that leather covered chair. There is a lounge, two large chairs, and four other chairs, for which he paid nine pounds. Shall I get these if he will sell them for just what he gave? What think you? I have been strongly inclined to take this easy set. You and I could be benefited with it. You will have to have furniture. We can divide up and both be accommodated. They will be so easy and durable. Still, the money question is a problem. I should not be required to pay now, but wait a more convenient season. He says he shall be traveling and has no place to store his goods. *11LtMs, Lt 131, 1896, par. 9*

Brother Rousseau purchased a horse from the herd and rides it to Cooranbong. He went to Parramatta last night. I think he will remain over Sabbath now. I shall see McCullagh today, if possible. He is now home. I have not seen Fannie yet. Brother Starr leaves next Tuesday for Cooranbong. Sarah and I expect to leave next Sunday if we can get away. It rained all day yesterday, very softly, and all last night. It is lightening up some today and I hope it will be pleasant so that I can get out. *11LtMs, Lt 131, 1896, par. 10*

Last Wednesday was very hot, and with all the confusion of changing cars, getting on and off the boat, then on the cars again, and then walking to find Brother Starr's, I thought I should drop down in the street before we found the place. I could just barely move one foot before the other. But I am getting rested amid the confusion of moving and boxing up goods, which does not confuse

me. I have shut myself to myself and nothing disturbs me. I have had a precious experience this morn, worth a mine of gold to me. It is the Holy Spirit speaking.¹¹*LtMs, Lt 131, 1896, par. 11*

Mother.

Lt 132, 1896

Caro, Sister

Sunnyside, Cooranbong, New South Wales, Australia

August 30, 1896

Previously unpublished.

Dear Sister Caro:

Sunnyside is an appropriate name for this location. We have sunshine nearly all the time. We have a few showers of rain in this season, which are a great blessing. We did not have these blessed showers for the time of nearly one year. But this season is entirely different. We have rain and then sweet, blessed sunshine.^{11LtMs, Lt 132, 1896, par. 1}

I have commenced several letters to you, but something would come in so urgent that I could not turn it off, and no sooner was one thing done than I had still another.^{11LtMs, Lt 132, 1896, par. 2}

I have designed to write you in reference to _____ but will write you now. W. C. White placed the matter before me, but I had not means in my favor in the Publishing Institution at Battle Creek or on the Pacific Coast. I learned that their finances were very limited. I dared not overdraw and cause them embarrassment. I had some means in the office of Pacific Press but had to draw it all, also from Battle Creek. My expense for my workers in preparing manuscript for papers and books, and my expenses for workmen, are not less than twelve pounds per week, including room and board.^{11LtMs, Lt 132, 1896, par. 3}

My revised *Life of Christ*, the first book, has just gone to Pacific Press for them to handle, which means two thousand dollars American money. And the outgoes in donations for buildings, chapels, and the help I feel it my duty to give for the advancement of the work upon the school grounds have been a constant draw upon me. I could not advance means for _____. I did not have it in my power to appropriate in his behalf. For months we could not

obtain money from the Echo office to sustain my large family, numbering from fourteen to sixteen. We had bills running up at the grocery and dry goods stores. I could not settle with my workers for months. I was compelled to realize that there was a limit to my resources.^{11LtMs, Lt 132, 1896, par. 4}

There are many of our brethren around us who are very poor. These I am trying to help. I employ them to clear land, to do gardening, and take care of my cows and horses. Many things that I should delay doing are being done to advance the work on my place, but these people are brought to a point of need, of actual necessity for bread and clothing. They must not be left to actual suffering. I place my hired man to work with two large horses, breaking up and plowing in different localities where our brethren have settled to make homes and livings for their families. We know that they cannot do work on their land to put in crops unless we help them. This we are now doing.^{11LtMs, Lt 132, 1896, par. 5}

Two families left Parramatta and came to Cooranbong, hired unworked farms, and live in little shanties. We cannot let them starve. I furnished one family a cow, an excellent animal. The brethren paid me the value of one pound. They did what they could. This was a help. We plowed their land. They sent word to me that they could not possibly raise three pounds to pay their quarterly rent. It was last April. I had not the money and was making efforts to borrow it of Professor Prescott. He himself, his wife, and his niece each gave one pound, and made him a present of the money.^{11LtMs, Lt 132, 1896, par. 6}

And now there is no way for them to raise the three pounds for next quarter's rent unless we shall among us raise the means for them. They have hired a little fruit farm, but there is nothing they can sell from the place until the fruit shall be ready for market. My hired man, Brother Connell, visited them yesterday and tells me Brother Parcel's family have been living for days upon nothing but squash, and the man is about discouraged. He has a wife, a good dressmaker, but no one has money to pay for doing such work. I must find him work. He will work for one pound per week and board himself. A strong man came to W. C. White and offered to do his gardening for ten shillings per week and board.^{11LtMs, Lt 132,}

Thus the matter stands with us here. I have a strong man working for me for four shillings per week and board himself. Brother Vincent, his wife, and children are living in Parramatta, and he could find nothing to do. We helped this family much when we were in Parramatta, and they must be helped still. Poverty and want are everywhere we look. It should not be thus in this locality, but for some reason the idea prevails that the land will not pay for the working. All vegetables come to them from Sydney or Newcastle. They plant no orchards but pick up a little money hauling logs and working at whatever they can get.*11LtMs, Lt 132, 1896, par. 8*

We are trying to clear and work our land to show them in object lessons that if this land is worked properly it will yield its treasures. We worked our place just a little, for we came into the bush in August. We felled trees and made a clearing for an orchard, and planted oranges, lemons, peaches, apples, and apricots. We planted tomatoes, peas, beans, squash, cucumbers, melons, and carrots, and all these things grew and yielded abundantly. But we had only a little ground which we could work, and had no rain with the exception of light showers—two, I think, from Christmas until Christmas again. The impression has been made that nothing could be done with the land. We know better, and are proving the same. We hope the object lessons will be sufficient to set the people at work upon their own land.*11LtMs, Lt 132, 1896, par. 9*

We have made some earnest efforts this year to show what can be done. We have our strong horses and plow, and we break up the land for our poor brethren, that they may put in crops. All these experiments mean money out, but if we can help them to help themselves we will be doing a good work that the Lord will approve.*11LtMs, Lt 132, 1896, par. 10*

I write you this matter that you may know what we are trying to do. We are studying economy in every line. We have a simple diet. You are correct in principle on the diet question. We eat no meat or butter. We may be compelled not to use the milk of cows, for they are diseased; but we have young and healthy cows and scald the milk thoroughly before using it. We are raising chickens—no credit

to us, though. Three hens stole their nests and brought us out thirty-four chickens. A wild cat destroyed seven of our nice hens. We have a large henyard and hen house, just made, inclosed with wire netting.*11LtMs, Lt 132, 1896, par. 11*

I did not feel very anxious for the brother to go to Battle Creek at the present time. I would not encourage any of our young people to go. There must be a change, in Battle Creek, in our institutions. They must be conducted upon different principles. As things now are represented, I could not advance means, if I had it, to sustain anyone in Battle Creek at our college. Changes must be made. There are advantages and disadvantages.*11LtMs, Lt 132, 1896, par. 12*

Those who are of a settled and substantial mind, who have set their standard high and will make decided efforts in faith and through the grace freely given of God to all who really seek for it, will pass through the difficulties, holding fast to correct principles, whatever may be the practice or example of those around them. Their aim is to choose the good and refuse the evil, employing all their powers of brain, bone, and muscle—every physical power and mental faculty—in the service of the Lord.*11LtMs, Lt 132, 1896, par. 13*

All who are determined to do service to God cheerfully, willingly, gladly, because they are God's property by creation and by redemption, will not miscarry in their aims or in their efforts. A sense of their obligation to God, whose they are and whom they serve, will be a strong incentive to be obedient to His requirements. All their social virtues and all their religious aims are to glorify God. They know they have influence, either for good or for evil. Every one will gather with Christ or scatter away from Christ by his personal influence. "He that gathereth not with me scattereth abroad." [*Matthew 12:30.*] The Christian knows that God seeth not as man seeth. God weigheth actions.*11LtMs, Lt 132, 1896, par. 14*

Lt 133, 1896

Wessels, Peter

Sunnyside, Cooranbong, New South Wales, Australia

June 21, 1896

Previously unpublished.

Dear Brother Peter Wessels:

I wish I could see you and converse with you, because one is so much better understood in speaking with one face to face rather than writing. *11LtMs, Lt 133, 1896, par. 1*

I would say things that will encourage you, for I do not wish to discourage you. I want that you and your wife shall put your trust in God. We have a precious Saviour who gave His own most precious life for you; and you must give your life to your Saviour. Although He is high and lifted up He giveth encouragement to all who put their trust in Him. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." *Isaiah 57:15. 11LtMs, Lt 133, 1896, par. 2*

I have a deep interest in you, because you have been and will continue to be tempted. With your whole heart draw nigh to God, and He will draw nigh unto you. You cannot take the first step to come to your heavenly Father but He hastens toward you to receive, to pardon, and to bless you. The Lord bears long with our waywardness. But we do not want the least grain of perversity in our character. *11LtMs, Lt 133, 1896, par. 3*

We are building for eternity. We are to grow in grace, in heavenly-mindedness, not to have a dwarfed experience. It is not doing honor to our Redeemer to walk crookedly. "Make straight paths for your feet, lest that which is lame be turned out of the way." *Hebrews 12:13. 11LtMs, Lt 133, 1896, par. 4*

Lt 134, 1896

Belden, Sarah

Sunnyside, Cooranbong, New South Wales, Australia

July 19, 1896

Previously unpublished.

Dear Niece Sarah:

We received your letter and I thank you for writing to me. I felt relieved to know you had arrived safely, but I was sorry you had so much trouble to find Brother Patchens. Sorry to learn Sister Israel was no better. I pity her; I pity the family. May the Lord deliver them is my prayer. *11LtMs, Lt 134, 1896, par. 1*

We are getting along nicely. Sister Lucas seems to be acquainted with the business of cooking. I thought I might have to be breaking in a new hand, for you have left me in uncertainty as to what you meant to do—whether to remain with me, or go to America. *11LtMs, Lt 134, 1896, par. 2*

I would be pleased to have you perfectly frank with me in all these matters. Questions are asked me in reference to your leaving for America. I tell those who inquire that I am not able to answer them, as nothing has been communicated to me definitely in reference to the matter. I would not advise you to go to America, but I shall not make it disagreeable to you by holding you against your will and desires. I would not have your body here and your mind and heart in some other place. If the work here is not agreeable to you, and any other way seems to open that you shall choose, I will not oppose your accepting. If the work here is too much for your physical strength, I will not induce you to continue it. If you have decided to go to America, I will then work to that point understandingly. If you decide to make your home with me, you can do so and be relieved of all care of cooking. Your board shall be free, as if you were my own child. I shall give no other cook more than two dollars and a half per week, and Edith to help. *11LtMs, Lt 134, 1896, par. 3*

Would you be pleased to visit Norfolk Island? The change might do you good. I would not think it a bad idea. You would be pleased to see Brother and Sister Belden, and if you do leave for America, you could report to Lilly and Frank how they are situated. But you need not be so reticent, fearing I will oppose your wishes. Just say what you do want, and not let it come to me through others, for when they speak to me about the matter and find I am in ignorance, then they will receive the idea that there is not confidence between you and Aunt Ellen. *11LtMs, Lt 134, 1896, par. 4*

If you desire to visit in Sydney, to visit Brother Schowe at Pennant Hills, do this, and be perfectly free to go just where you would be pleased to go. We do not want to stand in the way of your happiness or pleasure. I would not want you to fill the position in my family you have done and you feel that the burden was too wearisome. You know yourself in regard to this, and what you can endure, and as I cannot know this, you are to be your own judge. While you are now away you may do just as you like about the period of your remaining, and when you return, if you have any different plans, please let me know. I am the one who should know. *11LtMs, Lt 134, 1896, par. 5*

I have now expressed my mind to you, and I repeat, I will not oppose your going to America if you think this is the best thing to do. I have thought we should have less family. I thought this before you came here, but I can see no way that it will be less; and if the work with Edith's help is too much, I will release you and you need not feel compelled to be taxed any longer in this line. I want to work for your interest in everything. I do not want you to remain with me and be unhappy. I give you freedom in every way. We will welcome your return. *11LtMs, Lt 134, 1896, par. 6*

In love, *11LtMs, Lt 134, 1896, par. 7*

Aunt Ellen.

Lt 135, 1896

Colcord, Charlie

NP

1896

Previously unpublished.

The Lord is calling for Charlie Colcord. He wants you to leave the black banner of Satan and to take your position under the bloodstained banner of Prince Immanuel. I am instructed to say to you, "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." *Isaiah 55:6, 7.11LtMs, Lt 135, 1896, par. 1*

You must know He is a kind God, a merciful God, else He would not have borne with your indifference and impenitence so long. The Lord knows the history of your life as it has been. Your parents do not understand you and you do not mean that they shall, if you can possibly keep up the deception you have practiced. Your father's great love for you has led him to think little of the things that he does know, because you are his son. But the Lord does not want you to suffer the penalty of your transgressions. God is certainly dealing with your life and the lives of every one of us, and every one of the human family will receive his reward according to his own doings. *11LtMs, Lt 135, 1896, par. 2*

Your influence is not what it ought to be in the school. You know this is so. Every student has a soul to save or to lose, and the Lord wants every soul that He has given His life to redeem to have that future eternal life which He has purchased for him. If your influence is not fully on the Lord's side, you are subject every day to Satan's temptations and Satan will use you as his agent to lead the students with whom you associate to sin. It is not any mercy to you to pass over the influence you exert in various ways to imbue others with your spirit of careless indifference and let you feel that this kind of influence is brave and sharp and cunning. We should do you and

other precious souls a great harm to suppose you are doing good to your associates when you are doing evil and working on the enemy's side. You will always act out the spirit within you. *11LtMs, Lt 135, 1896, par. 3*

The Lord is dishonored by the course you are pursuing. The Lord does not let human beings come into the world inheriting weakness in moral power and then leave these souls alone with their inherited and cultivated tendencies to manage as they please. The Lord Jesus has had an interest in you every moment of your life, from your infancy to your present age. The Lord takes no pleasure in any human being's sins. You are the Lord's property. You are not your own; you are bought with a price. *11LtMs, Lt 135, 1896, par. 4*

I might trace back from cause to effect, and state some things, but these would have no weight with you. You have not had an appetite for the good, but a relish for the tricks and the deceptions that would hide your real influence. The Lord has spared your life. That is the Lord's gift. This you have wasted as a common thing on nothingness. You must render an account for this misappropriation of the Lord's entrusted capital of talents that are untrained, undisciplined, to do Him the service He requires. *11LtMs, Lt 135, 1896, par. 5*

You are under obligation to God who has created you and Christ who has redeemed you by giving His own life. God has waited for you to give back the goods He has lent you in service to Him. His hand will help you if you will grasp it and acknowledge it and hold it fast. You might now know that He is ready to pardon your transgressions and sins. He is waiting to guide you in the path of virtue and righteousness. "My son," He says, "give Me thine heart." *Proverbs 23:26*. Repent of your sins and surrender to God your mind, your heart. *11LtMs, Lt 135, 1896, par. 6*

You have lost years when you might have been learning of the Great Teacher if you had given your heart to God, turning to the Lord Jesus for counsel, supplicating the Lord for help and guidance. You could have saved the many heartaches your parents have had on your account and made their hearts glad in the Lord in the place of your standing as you have done representing their management

of you as a mistake and thus injuring their influence. Nothing can be so great an honor to parents as a child who is seeking to do the will and ways of God.¹¹*LtMs, Lt 135, 1896, par. 7*

There is not any excuse for your present course of action. If you only knew and understood that which the Lord holds out to you! If you will come to Him and seek His grace, you will receive the strength and wisdom which He alone can bestow on you. If you will yield up your will and your way to the Lord, you will find an uplifting, an increasing strength, by looking unto Jesus, and fleeing from Satan's temptations, resisting the devil, and following after righteousness and truth. What a care and load you would remove from your parents!¹¹*LtMs, Lt 135, 1896, par. 8*

Lt 136, 1896

Kellogg, Henry

Sunnyside, Avondale, New South Wales

February 27, 1896

This letter is published in entirety in *2MR 170-176*.

Dear Brother Henry Kellogg:

It is some time since I have written to you and I am anxious to hear from you direct. We are just getting settled in our cottage at Sunnyside, Avondale. It has been a long, tedious process and expensive as well.¹¹*LtMs, Lt 136, 1896, par. 1*

Our house has been building by one of the best carpenters in Australia as master workman. We have had two hands to help him. The foundation was laid in August, and all is not completed yet, because Willie must have a place by himself. Our family numbered sixteen. The cook, Mrs. Byron Belden, could not do so much cooking. We had to separate the family. Willie and my family have been one since we have been in these colonies. It was thought best to compose two families.¹¹*LtMs, Lt 136, 1896, par. 2*

The first building erected on the premises was a washroom, laundry, and woodshed all combined, to give the carpenters a shelter to work. We counseled together that this should be converted into a dwelling house for Willie and his family. Their sleeping room is twelve by twelve. This woodshed was floored, the rafters white-washed, a pantry was partitioned off, and they had a kitchen twelve by twelve. Shelves were put in this pantry, and just room left for a stove. A platform eight feet wide was made and iron roof put above it, and that leaves a roomy piazza with bags ripped up [and] nailed on as siding. From this platform is a raised walk even with the entrance to my family tent, which is 15 by 29. There is a curtain made to partition off a room in one end for the children, and the remaining room is for parlor and dining room. They make out. They are fixed quite cozy.¹¹*LtMs, Lt 136, 1896, par. 3*

The putting up of houses costs, I think, as much as double as in America where there is lumber to be obtained far superior to the wood in these countries. There is not timber here to make carriages, coaches, wheels, poles to carriages. All have to come from America. The Australian gum trees are of no account to use even for firewood. It absorbs the water and drinks up the moisture in the ground and is not, even when dry, fit for fire wood. There is the mahogany wood which can be worked up into furniture, but the working of the wood is a laborious process. We are avoiding using the native wood as much as possible. We depend upon the oak as firewood for the stove. Anything will serve for our fireplaces. The roots of trees make the best wood to burn. We have four fireplaces in our house and we need not buy wood if time should last long, but this we cannot expect. *11LtMs, Lt 136, 1896, par. 4*

Every word that we have spoken in regard to this place has been vindicated by the very best results. "The land, properly worked, will give to you its treasures," was repeated by my Guide again and again. It has done this and now, another year, we will see something in the fruit line. We hope the peach trees will yield some fruit. *11LtMs, Lt 136, 1896, par. 5*

I wish you could look upon Ella May White and Mabel White. They improved much in the climate of Granville, but since coming here there has been filling out and running up tall, so that the little clothing they had is outgrown and far too small for them. The skin is fair, so clear, and the two children are real little workers. Their mother thinks she has a treasure, and it is true. They are so sensible. They are her companions. Ella and Mabel are excellent girls. The Lord loves them and they love the Lord. They are both devoted to me, and I love them very much. But I must not write more now. *11LtMs, Lt 136, 1896, par. 6*

I resume my writing again. May Lacey White is a kind, affectionate mother, just what the children need. They love her very much. *11LtMs, Lt 136, 1896, par. 7*

Now we are taking down the trees nigh the house. Most of them run up about one hundred feet—eighty feet, most of them, without one branch. Then there is a branching out at the top and the top is quite

heavy. When the wind blows they are often uprooted. We did not want to take out these trees altogether, so Brother Connell puts a rope around his body and after fastening a long ladder about the tree firmly, climbs the ladder, then climbs the straight, smooth trunk until he reaches a limb; then he ties a rope firmly about the tree above the first limb, goes down again to the top of the ladder, and commences to chip the tree with a hatchet he has fastened in the rope about his waist. When he supposes the tree is cut enough he goes down, and the rope is securely fastened low around a strong tree. Then several lay hold of the rope, and down comes the tall top, leaving a pole—the trunk—about thirty feet high. This will soon put out new branches, low, which will give shade without any danger from the high, heavy top. Seven trees went down yesterday, and several Wednesday, and several Tuesday, so we are making everything safe about the house and tents.¹¹*LtMs, Lt 136, 1896, par. 8*

The orange gum is a very strange-looking tree—all knotted up, gnarled about in every contorted shape. These trees are hollowed by the ants and on a hot day down come large limbs, perhaps half the tree. Heat or wind break off the limbs and they are dangerous, so these must go, I suppose, but their foliage is very pretty.¹¹*LtMs, Lt 136, 1896, par. 9*

We have one of the best men in the wide world to do the outside business. He can do almost everything. He seems to have intuition and is a caretaker of keen perception. I am much relieved, for everything in his hands will be perfectly safe. If he hears anything in the night, the first thing seen is his lantern, with him behind it, peering everywhere about our home to see if any prowling thief is around. He has attended school in Melbourne and has been a successful canvasser. He is not one of the holiday kind or eight-hour men. He is working early and late for one pound per week and his board. I feel so thankful for such a help as he is to us. He is a faithful man in all things. [There are] so few like him in this country. All who know him say he is just the one I need, and I find it to be so.¹¹*LtMs, Lt 136, 1896, par. 10*

We have to watch and pray. I have had special help since coming to this place. I am writing much, not on *The Life of Christ*, but matter

to be published as soon as Eliza Burnham shall get through with some matters she is writing. I appreciate Eliza very much. We tried hard to get her ever since we came to Australia. She is an efficient worker.*11LtMs, Lt 136, 1896, par. 11*

I am now sixty-eight years old. I supposed I was only sixty-seven, but our people have made me see my mistake. I have much writing I am anxious to do, and, if the Lord preserves to me my mental faculties I mean to do, relying wholly upon His power and free grace. But my writing does not diminish with age. I see no failing in my memory.*11LtMs, Lt 136, 1896, par. 12*

I have no information in regard to how things are moving at the office of publication. I was more than surprised to see the cuts furnished, supposed to go in the book *Sermon on the Mount*. I could not have such figures presented; they falsify and belittle the true. But I am trying not to let my peace of mind be disturbed by anything that shall come. I know this is the very best way—just to trust in the Lord and wait patiently for Him, for He is our Ruler, our Helper, our strong Tower. I hope yourself and wife find this is true in your experience. We need now to increase in wisdom, to have an increasing knowledge of God, to draw nigh unto God that He may draw nigh unto us.*11LtMs, Lt 136, 1896, par. 13*

I am very anxious to do all my duty for precious souls. We have but little time to work. I see much to be done right here in the school interest. We need a chapel so much, where we can meet together to worship God, but have not means to do this. We meet now with only a roofing overhead and gunny sacks spread on the ground. This must not be.*11LtMs, Lt 136, 1896, par. 14*

Will you tell me in answer to this how I stand in regard to debts in Michigan? Will you find out about this so I can know if I have any means I can feel authorized to give for the building of a house of worship on as cheap a scale as will be deemed advisable. I have used up borrowed money in different enterprises—sixteen hundred dollars from one man, loaned me without my asking for it; one thousand dollars I borrowed of Brother Walter Harper, which we have been using in our building here; five hundred dollars a brother in South Africa lent me, used in the school interests. So I am

anxious to know how I stand before I pledge any more money from royalties on foreign books sold in America.*11LtMs, Lt 136, 1896, par. 15*

If I advance money that involves me in debt it is a great care on my mind, and when anything of this kind comes to my mind any hour of the night, there is no sleep for me. There is need for me to understand my liabilities. There are calls made upon me as if I were the only source from which to obtain means in this country.*11LtMs, Lt 136, 1896, par. 16*

Willie loaned one of my typewriting machines to Brother Semmens, secretary of Sydney Conference. I said I must now have my machine. They looked up—Elder Israel and Elder McCullagh—with surprise. “What will we do if we cannot have the use of that machine?” And sure enough. But I cannot feel it is my place to pay out near one hundred dollars for a machine and have it used up by the conference in New South Wales and I get a new machine. Such things are constantly arising. They seem to expect [that] I must supply all deficiencies. I want to know if you can ascertain my true standing, that I may know how far it is safe for me to go and not get in too deep.*11LtMs, Lt 136, 1896, par. 17*

The work is bound here in regard to the advancement of building upon the school land. It is true the buildings now need not cost as much as our buildings, for we had no sawmill and brick kiln in operation. All but the main buildings will be built of [material] of a better quality than that obtained at Sydney, with far less cost. Oh well, the only way we must do is to go just as far and fast as we can and then stand still and see the salvation of God. I would like an answer to this as soon as possible.*11LtMs, Lt 136, 1896, par. 18*

Will you please send me three of the best pens for writing, fountain pens? I like, not the very large pens, for they cannot be held by my hands since I was so long rheumatic, but ordinary size. I would not like the pens when the case unscrews in the middle, for it empties too quickly. I want one fine pen for certain purposes; durable pens, and charge to me. I have only one pen now to rely upon. I tried to get my old ones fixed, but could not here in this country. Will you please send me pens, not any of them very coarse, but pens when

the ink flows readily?*11LtMs, Lt 136, 1896, par. 19*

This last batch of mail I cannot get copied. And my pen writes badly. Please send me these favors I ask and charge to my account.*11LtMs, Lt 136, 1896, par. 20*

The next box of books sent, will you please to send me at least 50 *Gospel Primers* and at least 50 of the last book out by Edson. There are families on Norfolk Island and Howe Island, and right around us here I wish to supply. They need something simple. Will you please inquire in regard to request made for the publication of last book out? I want to publish it here in Melbourne. If you will do this business for me, you will do me a favor. You can consult Brother Tait. I want an answer at once. We need these books to place in families.*11LtMs, Lt 136, 1896, par. 21*

Please let Sister Austin see this letter. Next letter let me know if you have difficulty in reading my letters written by my own hand. Much love to all the family.*11LtMs, Lt 136, 1896, par. 22*

[Written on margin:]

This is a mixed-up letter. I have written several letters in times past within a few months and could not get them calligraphed, and you did not get them. Thought I would send this at a venture, else you would get nothing.*11LtMs, Lt 136, 1896, par. 23*

Lt 137, 1896

Kellogg, Dr. and Mrs. [J. H.]

Sunnyside, Cooranbong, New South Wales, Australia

April 6, 1896

Portions of this letter are published in *TMK 356*; *SpM 80*; *4Bio 265*.

Dear Brother and Sister:

We are now in the midst of an interesting institute, to consider the subject of higher education and what is comprised in a whole-sided education. I have reason to be grateful to my heavenly Father for His tender watchcare over me. After very taxing labor in the suburbs of Sydney, I returned home greatly exhausted. The institute meetings commenced one week ago last Thursday; but I could not take any part until last Friday. I kept in the open air much of the time. This, with the most simple food—crackers and uncooked tomatoes—were all the remedies that I used. And I repeated the Scripture, “Be still and know that I am God.” [*Psalm 46:10.*] *11LtMs, Lt 137, 1896, par. 1*

Friday, I ventured to speak to those assembled. Then the burden came upon me with such force that I was constrained to speak most pointedly in regard to the close examination of self, and, How is it with thy soul? I pointed out the evil of over-eating of even healthful food. There were cases before me, which needed to guard the appetite and not make a god of the stomach. If they over-eat then the brain power is taxed to take care of a large quantity of food that they do not demand, and the mind is beclouded and the perceptions enfeebled, making it impossible to take in the grand and sacred truth, and to have that faith that works by love and purifies the soul. *11LtMs, Lt 137, 1896, par. 2*

After bearing a plain testimony, I called together several responsible brethren and presented before them a case that was most aggravating in character. I will not explain all the painful features; but the communications that I had given him, and one other connected with him, had made no change in their attitude, and they

were separated from me. The man seemed to be unable to comprehend Bible requirements. By eating to excess, the stomach is made to do double work, and the mind is affected and unfitted to take in and comprehend eternal realities. Those who indulge the appetite to the expense of brain and nerve power will not and cannot take in the messages the Lord gives—the spiritual bread from heaven which is the Word of God. There are thousands upon thousands who are intemperate in eating, and the result is that the lust of the flesh is warring against the Spirit, and the Spirit against the flesh.*11LtMs, Lt 137, 1896, par. 3*

In the case I referred to, I was compelled to become interested in, and to review, the life practice during his religious life and before he claimed to be converted, and the life was filled with selfishness of which it is difficult to give a description. The whole life was perverted. Unrighteous, unchristian actions did not appear as objectionable. The daily load with which the stomach was taxed caused suffering, indigestion, and physical weakness. But although one to whom God had entrusted capabilities and talents, the fleshly lusts were so indulged that it spoiled the whole man, and every day he was becoming less and less susceptible to the influences of the Spirit of God.*11LtMs, Lt 137, 1896, par. 4*

I see in these two persons with whom I have been laboring the deadness of sensibility, and that sin and transgression—stealing, deception, lying, adultery, etc.—have lost their offensive character. When these grievous sins are made to appear as the Lord regards them, they respond, “Oh, that is not much.” These are persons who have had great privileges and great light, and they have supposed that they would in time enter the ministry. I told them that we would just as soon send wolves among the sheep, for their consciences were seared as with a hot iron. The process that has made them thus has been a disregard in little things—a deviation in character from right principles in little things.*11LtMs, Lt 137, 1896, par. 5*

The dealing with these two human agents has greatly alarmed me. They fail to hear and to retain the words I speak to them. And the words which they do not hear are the words which require a reformation in life practice—to do those things that they consider will humiliate self—and then they will deny that these words were

spoken to them. I have been shown that all who love indulgence in sin are the ones who do not hear—do not perceive the words spoken. Why? Because evil angels have so long led them and controlled their powers that the words spoken to awaken conviction are changed by Satan to mean something else. This is evidencing the power of Satan over human ears to hear things all crooked and strange; and the very things the Lord would have them hear they do not understand. They say that you never spoke to them the words that you know you did speak. But Satan intercepted the words that they did not hear them.¹¹*LtMs, Lt 137, 1896, par. 6*

“Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sin.” [*Isaiah 58:1.*] The straight testimony must be borne whether men will hear or whether they will forbear. Those reprov’d who will not be warned, counseled, or reformed, but who justify their own course of action will be left to their own ways, to be filled with their own doings. Like the inhabitants of the old world, they will follow with persistent zeal the imagination of their own hearts, and they will perish in their sins. When the earth is reeling to and fro like a drunkard, when the heavens are shaking, and the great day of the Lord has come, who shall be able to stand? One object they behold in trembling agony from which they will try in vain to escape. “Behold, he cometh with clouds, and every eye shall see him.” [*Revelation 1:7.*] The unsaved utter wild imprecations to dumb nature—their god: “Mountains and rocks, ‘Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.’” [*Revelation 6:16.*]¹¹*LtMs, Lt 137, 1896, par. 7*

Creation is loyal to her God, and deaf to the frenzied call. That unrequited love is now turned to wrath. Sinners who would not let Jesus take away their sins are rushing from place to place in search of a hiding place, crying, The harvest is past, the summer is ended, and our souls are not saved!¹¹*LtMs, Lt 137, 1896, par. 8*

Oh that they had seen the Rock of shelter and perfect safety—the Cleft of the Rock—whither they might flee until the indignation be overpast! “A man shall be as an hiding place from the wind, and a covert from the tempest.” [*Isaiah 32:2.*] That Lamb whose wrath will be so terrible to the scorers of His grace, will be grace and

righteousness and love and blessing to all who have received Him.¹¹*LtMs, Lt 137, 1896, par. 9*

The pillar of cloud that was dark with terror and avenging wrath to the Egyptians, was to the people of God a pillar of fire for brightness. So will it be to the Lord's people in these last days. The light and glory of God to His commandment-keeping people are darkness to the unbelieving. They see that it is a fearful thing to fall into the hands of the living God. The arm, long stretched, strong to save all who come unto Him, is strong to execute His judgment upon all who would not come unto Him that they might have life. God grant that while mercy still lingers, while the voice of invitation is still heard, that there will be a turning unto the Lord. The sure provision has been made to shelter every soul and shield those who have kept His commandments until the indignation be overpast. "In him was life; and the life was the light of men." [*John 1:4*.] Then we are to seek that light now, and here on this earth we are to learn the redemption song, that we may sing praises of God and the Lamb here, and in heaven.¹¹*LtMs, Lt 137, 1896, par. 10*

[Later:] I wrote this far, but transactions were going on in whose outcome we were deeply interested, and I could not write, but only pray. Last night about ten o'clock Sara came into my room full of excitement and glad surprise. Mrs. May Lacey White presented to her husband a pair of twin boys. The mother is doing well. She had a midwife—a good, intelligent, motherly woman—and Sara McEnterfer. The labor was protracted but not severe. Both mother and babies are doing well. May has a splendid constitution, and has had special care for herself. She has treated herself according to the directions in *Ladies' Guide*. This occurrence has deprived me of preparing matter for the American mail. I could not write.¹¹*LtMs, Lt 137, 1896, par. 11*

Since last Friday, I have taken my turn in speaking upon true education in contrast with a perverted education. I have spoken four times. I shall take my position upon this subject decidedly. I will send you copies of that which I have written, but not edited. Our meetings are doing good. But we would see the work going deeper and still deeper. We see a few that will be aroused; and the many—those whom we cannot arouse—will have a superficial experience.

But the warning must be given. The religious element is always the one that causes us the most trouble. Our heart aches as we see the truth perverted—the law of God made void. These have ears but they hear not; eyes have they, but they see not. *11LtMs, Lt 137, 1896, par. 12*

There are those who are feeling deeply in regard to the fast approaching crisis. It will not be long before the gathering storm will burst upon the world that is so asleep in sin. The misapprehension and misinterpretation of the divine ways and counsels, the refusals of divine offers of mercy because of stern, determined unbelief and defiant pride, will not let them become tender of heart and convinced. Every true, loyal soldier of Jesus Christ will not study his own ease, his own convenience, his own pleasure, or his own selfish gratification. We have no time to lose. Our hearts must and will be stirred with emotion as we see the thousands perishing around us, and so few earnest God-fearing workers. And because the means is so limited, we are bound about, and we cannot extend the work as we could. The gospel trumpet must give its certain sound; that is the work of the Watchman, whether men will hear or whether they will forbear. *11LtMs, Lt 137, 1896, par. 13*

I dreamed I was visiting those who believed the truth; and I saw in their houses trinkets and ornaments. And while I felt like weeping as a little child over the future prospects—on account of lack of means—in regard to advancing the cause of present truth, the Spirit of the Lord came upon me, and I said, “In this house are many idols. If these things that can do your souls no good were sold, and the money put into the Lord’s treasury, there would not be the deprivation of any of their comforts, and the means would help advance the work of God.” I went from house to house, and pointed out the needless things that the Lord’s money, entrusted to His stewards, had bought. That very means could have been a great blessing to help build our school buildings on this land, and also our meeting houses that, as churches are raised up, we must have. There are many camp meetings to be held in new places, and how to obtain the means is a problem. *11LtMs, Lt 137, 1896, par. 14*

The camp meeting is the great and marked instrumentality that God uses to influence the people. The Armadale camp meeting held last

year in Melbourne, Australia, is yet doing its work. Souls are coming out still under the labors that have been continued since the camp meeting. Everything must be done that can be done. If household ornaments could be disposed of, and invested in the work and cause of God, they would be as rivulets to swell into a large stream to carry forward the work of God. There is, I assure you, hard work to meet the defiant, determined opposition in this country; but my heart aches to see the work advance so tardily—the little done and the great work to be done. The walls of unbelief are frowning down upon us in defiance, upon our work being carried forward through tears and prayers. Lord, how long shall this state continue?¹¹*LtMs, Lt 137, 1896, par. 15*

Oh, the grandeur of the truth! The surprising importance of the work in opening up the truth to those who are in the darkness of error—ready to die! Awful responsibilities rest upon those who know the truth—whom God has made the repository of sacred trust. The iniquity of men is reaching unto heaven. This makes devils triumphant, and angels weep, for if angels weep as they look upon the deterioration and widespread, deep corruptions of the world, [if they] are weeping over the perishing souls out of Christ, should not those who are indeed partakers of the frailties of humanity and their sins, call upon God's witnesses to stand between the living and the dead?¹¹*LtMs, Lt 137, 1896, par. 16*

I implore all who have any ornaments or trinkets which they could exchange into money or even into useful articles to do so in order to help us here, and to help the needy cause in America as well as in foreign countries. Let all church members individually consider what each can do now while Mercy's voice is pleading, now while the four winds are being held, now while heaven's opened door is ready to receive every repentant soul. Work, work for Jesus Christ, giving first yourself, then all that you can to advance the work. Opportunities of doing good work are open before you. Souls are perishing, and the name of God is dishonored. Vice is deepening. Infidelity is increasing in all the churches in our land, and the end is near.¹¹*LtMs, Lt 137, 1896, par. 17*

[East Tawas, Michigan]

May 12, 1896

Mr. and Mrs. J. E. White:

This letter was sent to my address at Battle Creek, but the forwarding of it to my home has caused some delay. However, I hope you will receive it in time to answer via May steamer from San Francisco. It came via *Vancouver*. I hope you are meeting with prosperity in your work.¹¹*LtMs, Lt 137, 1896, par. 18*

Respectfully,

(Signed) Emily C. Campbell]

Lt 138, 1896

White, W. C.

Refiled as *Lt 166a, 1897*.

Lt 139, 1896

White, J. E.; White, Emma

Avondale, Cooranbong, New South Wales, Australia

January 16, 1896

This letter is published in entirety in *18MR 274-275*.

Dear Children:

I had written you a letter for you to seek the Lord most earnestly to know your duty in regard to connecting with me in my work in bookmaking. I cannot have help from Willie. That is not to be expected, now nor any future time. You could help me and we could counsel together. But I have little courage to attempt to do anything while I have only Marian to help me. Fannie will never handle anything of the writings I have to bring before the people. I regard her as a traitor of sacred trusts. If the Lord indicates my duty, I shall go forward.*11LtMs, Lt 139, 1896, par. 1*

I have no light to go to America. I have expected that Elder Olsen would feel the necessity of W. C. White to help him, and might signify the same in a positive manner, to come to his help; but if he does not signify this the time has not come. O. A. Olsen has linked himself and the cause up so fully with A. R. Henry and [Harmon] Lindsay, while at the same time he knows these men have not evidenced they have a connection with God, that he has made them think by his thus doing that he does not receive the warnings and the reproof God has given of their course. If Brother Olsen believed the light and truth God has given of these men, would they be kept in responsible positions year after year? I scarcely know what to think of these things. I know not what to make of these things. But there are perilous times before us.*11LtMs, Lt 139, 1896, par. 2*

I am very anxious to get out *Testimony* No. 34 now. I have secured Eliza's help. I will undertake that work which ought to have been done years ago. I have things that should come to the people. Time is short. The end of all things is at hand. We are to give more

diligent searching to *Revelation*. Here is a book opened for those who shall live in these last days of time. *Daniel* and *Revelation* are the books applicable to us and should be carefully studied and with much prayer. Read the *first three verses*:^{11LtMs, Lt 139, 1896, par. 3}

“The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bear record of the word of God, and of the testimony of Jesus Christ, and of all things which he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”^{11LtMs, Lt 139, 1896, par. 4}

There is not that attention given to *Revelation* there should be. Much more should be said in regard to the coming of our Lord. There should be most earnest attention given to the Word.^{11LtMs, Lt 139, 1896, par. 5}

I have no persuasion, no urging. Let the Lord make the matter plain before your mind. You are in the service of God. Wherever you can serve Him best I will be reconciled, but I set the matter before you and leave the decision to yourself.^{11LtMs, Lt 139, 1896, par. 6}

May the Lord abundantly bless you and commune with you and teach and guide you is the prayer of^{11LtMs, Lt 139, 1896, par. 7}

Your Mother.^{11LtMs, Lt 139, 1896, par. 8}

Lt 140, 1896

White, J. E.; White, Emma

Avondale, Cooranbong, New South Wales, Australia

January 23, 1896

Previously unpublished.

Dear Children:

I had letters written to you but was a little too late to get them enclosed and into the mail. Another mail goes tomorrow. Well, we have had noise enough for the last weeks—since Christmas—but the adding of the kitchen has delayed us and brought about our ears so much pounding and sawing we are much disturbed in our thoughts. Today and tomorrow we hope will close up this business, and we shall get in our stove and be settled in our new house. W. C. White and May occupy the sofa bed in the parlor. The room opposite the hall opening on the piazza is the twin room to the room W. C. White now occupies. They will get into their own premises next week. Then our family will be reduced, but W. C. White must have his office in my house. We now number from twelve to sixteen at every meal. Our house is very plain, but the wood to be worked is like ironwood and therefore takes longer to handle it.¹¹*LtMs, Lt 140, 1896, par. 1*

I send you the letter I have written and did not get in last mail.¹¹*LtMs, Lt 140, 1896, par. 2*

I am giving the first volume of the *Life of Christ* the last reading. I am glad it is so good, but only wish I had the power to make it a great deal better. I hope the book will do much good, but I am very fearful to trust it in the hands of the publishers at Battle Creek. They have sent us a dummy of the *Sermon on the Mount* and such illustrations as are little short of contemptible. I would prefer the book have no illustrations. How they ever could send such disgusting pictures is beyond my comprehension. I am afraid to trust my writings with them. If this is their taste I should say wisdom and good sense had departed together from them. What sort of an

artist have they employed? Is it for the purpose of saving money they keep a man to draw such pictures? I should think they would feel ashamed to have such representations go out from the Review and Herald Publishing House. They are only fitted for a comic almanac.^{11LtMs, Lt 140, 1896, par. 3}

Two or three pictures are not so bad, but none are acceptable. One picture represents Joseph as a carpenter, which is very good. But the countenance of Mary is expressionless. She looks like the daughter rather than the dignified wife of Joseph, the mother of Christ. There are no features expressive of the Jewish extraction but more—I will not make comparisons. It is simply heart-aching that such pictures should be sent to us for even our inspection. There is a picture representing Christ in the boat, and the great draught of fishes, and the representation is largely [of] Peter, but the hand of Christ in the figure looks as if He was thrusting His fingers into the mouth of Peter.^{11LtMs, Lt 140, 1896, par. 4}

I would consider the book fifty or one hundred fold better without such illustrations. What does it mean that such miserable work should be sent across the Pacific Ocean for our acceptance? We are all wondering what will come next.^{11LtMs, Lt 140, 1896, par. 5}

We are waiting, watching, and praying, but I tell you we are oft put to our wits' ends to know what to do in regard to bookmaking. How shall we manage my books and have them come out in good shape? I am sick at heart and troubled day and night over this matter.^{11LtMs, Lt 140, 1896, par. 6}

We will have two volumes of *The Life of Christ* and a small book upon the parables, and may have to have one on the miracles of Christ, but the lives of the disciples and apostles is yet to be prepared. Then I ought to get out an important book—the second volume of Old Testament history. There should be another testimony forthcoming at once. But Marian is the only worker I have. Eliza said she would come but is taking her time to do this. When she will consider she can leave the Echo office we are unable to determine.^{11LtMs, Lt 140, 1896, par. 7}

Lt 141, 1896

White, J. E.; White, Emma

Avondale, Cooranbong, New South Wales, Australia

January 30, 1896

Portions of this letter are published in *UL 44*; *1MCP 358*; *6MR 262-263*.

Dear Children Edson and Emma White:

We have just come from looking over our orchard. Mr. Mosely, who lives twenty miles from here, a nurseryman and fruit raiser, came to show us how to set our trees last September. He gave us good instruction. We did what we could. We set out about three acres of land in peach, apricot, plum, apple, lemon, lime, and orange trees. We had but two or three slight showers from January until December, but we have a creek of fresh water near our orchard and we have hired a man to tend the trees—to keep off all bugs and [to] water them from the creek. We find peach trees doing finely, also apricots, plums, and apples, though not as stocky as we could wish. Orange trees doing well; some died out. Some lemons doing well; some died out. *11LtMs, Lt 141, 1896, par. 1*

We heard this morning [that] Mr. Mosely has come to Cooranbong to visit us and examine our trees. May White and I drove our horses, Kit and Nellie, before [the] platform wagon toward the school building to find Mr. Mosely, and when we had gone only one mile we met Brother Hughes coming with his wife and Mr. Mosely to our place to see the trees and garden. We have been listening to his instruction for one hour and a half—he instructing us how to plant and how to cultivate the trees. He says he will come to see our trees and crop any time I will let him know. We have something to do to make the wilderness blossom like the rose, but we mean to have fruit and vegetables and not be dependent on the markets. *11LtMs, Lt 141, 1896, par. 2*

I have eighty acres of land, and we are giving object lessons to those who have cultivated the soil. It can be done and God will

spread a table for us in the wilderness. We have a very nice location. The school needed the money, and I thought as I had given them one thousand dollars that was my share. Then I would invest not over one thousand dollars in land so they could have the money which I had to loan them and could see no way to get principal or interest. But this is a missionary work.*11LtMs, Lt 141, 1896, par. 3*

If I could only see you and talk with you I should be glad. The Vancouver Mail had left Sydney last Wednesday. We sent the mail by Sara McEnterfer. The ship left the harbor but something was wrong with her and she had to put back to be repaired. I have an opportunity of dropping a few lines now and will take it.*11LtMs, Lt 141, 1896, par. 4*

I wrote in regard to your coming to me. My son, do not feel you must come, but take the matter to the Lord. You are His property, body, soul, and spirit, and since the Lord has taken you near to Himself as co-worker with Him, I am so grateful to my heavenly Father. I feel that I would not sway you one way or the other, but I would say, let the Lord direct. My dear son, there is need to be very particular in bookmaking. No slipshod work will do. We must take much pains and make haste slowly, but everything which is to represent things that are sacred should be carefully and thoroughly worked.*11LtMs, Lt 141, 1896, par. 5*

I wish you, my son, to seek the Lord most earnestly and then you will, in reading the Word, become more and more intelligent in the Scriptures. Oh Edson, what precious hidden jewels of truth we find by digging for them! The Lord has made me rejoice that He has accepted your labors. And we read that the Lord will rejoice with singing over the rescued souls tempted and sorely tried. Yes, there is rejoicing in the heavenly courts over the sinful souls returning unto God, and shall not we rejoice, who are the subjects of such gladness in heaven?*11LtMs, Lt 141, 1896, par. 6*

Edson and Emma, I thank the Lord for a kind daughter. She is very tender of me. The children and grandmother, and Edith Ward—whom I have taken to care for—love each other. All these three children are so attentive to my wants.*11LtMs, Lt 141, 1896, par. 7*

Edson, temptations will come to me and to you. I have been struggling with the tempter for some time but I will not give the enemy the victory. It is my privilege to have perfect faith and confidence in God. Jesus of Nazareth was above all others the Son of man. Christ stands as the ideal of humanity. Christ is the pattern of what the Lord would have us become. We must be like Christ in character. If the human race will become like Jesus, then He will work most earnestly. We are privileged to become sons of God. I am so pleased that Jesus is leading you, and He will lead all of us who will be led.*11LtMs, Lt 141, 1896, par. 8*

I must stop. It is nearly dark and I have been up ever since half-past two o'clock.*11LtMs, Lt 141, 1896, par. 9*

I have been tempted, sorely tempted, as I see how little many who profess to love God are really loving Him. Our obedience to His commandments testifies whether we are indeed children of God. We are inclined to worry at the outlook of things transpiring in our world. All the forces of the powers of darkness are working against the human race to restrict religious liberty and to compel service and the worshiping of an idol sabbath. God knows all about the outcome.*11LtMs, Lt 141, 1896, par. 10*

I am so glad the Father understands every phase of the difficulties we shall have to meet. Believing Him and knowing Him to be God, we know that He sees with a larger vision than is possible for us. His ideals are higher than any of our conceptions. He can read every purpose of hearts that are leaguely against God and co-operating with the evil angels to overthrow the righteous. All the forces of evil angels combined with evil men will be in action to suppress truth, and liberty to believe truth. We will not fail now in our work; we will not be discouraged. Every question is open as the day to the Heart Searcher. He sees the effort made to influence a child in the wrong direction. The high and lofty One who inhabiteth eternity will not overlook the one who would work counter to His will in tainting and corrupting human minds. We must consider that God knows, God understands.*11LtMs, Lt 141, 1896, par. 11*

Keep in view the high standard. We are as God's chosen, working out His plans, accomplishing His purposes. Self is under control to

God. We must keep looking unto Jesus, trusting in Him, and not disappoint the hope and expectation of God. We must want to do and want to be just what God would have us to be. And the lesson we have to learn daily is to be meek and lowly of heart. Then can we raise the standard higher and still higher. My children, every day hide in the cleft of the Rock where you may not be seen but where you can see, and where you can hear the proclamation of God's character. This is worth everything to us.^{11LtMs, Lt 141, 1896, par. 12}

Children, I know you are in a hard field and many things will need to be done that financially appear impossible, but the Lord will not lay on you the great responsibility of moving yourself under a load which will crush you. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones." *Isaiah 57:15.*^{11LtMs, Lt 141, 1896, par. 13}

Children, do not limit the Holy One of Israel in your individual cases. You can be connected with God. Grow in faith and trust and unshaken confidence in God. The Lord hath done much for you, my children, and your own selves given to the Lord without reserve will make you channels of light. As you seek first the kingdom of God and His righteousness, all things else shall be added unto you. Godliness hath promise of the life that now is as well as that which is to come. As you receive the rich grace of God, you will diffuse it. The faithful discharge of today's duties will be the best preparation for tomorrow's trials. We will not gather together all tomorrow's liabilities and cares to add unto the burdens of today. Sufficient for the day is the evil thereof. God gives us strength for each day.^{11LtMs, Lt 141, 1896, par. 14}

I am looking to and trusting in God, but I do not feel that I can go to Africa, although it will be a sore disappointment if I do not go. But God has a work for me to do in connection with the school that shall be established here and with the churches in the colonies.^{11LtMs, Lt 141, 1896, par. 15}

I am pleased to know that the duty on goods coming into Sydney

has been removed, and now there will be a much more pleasant state of things.*11LtMs, Lt 141, 1896, par. 16*

I am seeking to bring out many things on education in the schools. I may have to bear my testimony in America, but I leave myself wholly in the hands of God.*11LtMs, Lt 141, 1896, par. 17*

My great burden now is to discharge my duties here daily. I am seeking first to know God. I want to know more and still more of God and of my Redeemer, the Sent of God; and as I know more and still more of God, I shall communicate the same to others by pen and voice. I have liberty in writing, and I am in need of help; [but] the Lord knows all about it, and I will trust in Him. I will force nothing.*11LtMs, Lt 141, 1896, par. 18*

I see [that] a great sentiment [?] must be worked to, and out, under the divine direction in our schools. The one great lesson the students must first learn is to seek with all their heart, mind, and strength to know God and obey His Word implicitly. The science of the salvation of the human soul is the first business of life. No line of literature or education in book knowledge is to become supreme. But first to know God and Jesus Christ whom He hath sent, this is life eternal.*11LtMs, Lt 141, 1896, par. 19*

Let the students take the love and fear of God with them into their school life. This is wisdom more precious than words can express. Connected with God it can be said of them as of Daniel, God gave him wisdom and knowledge in all mysteries. Learning is good, the wisdom of Solomon is desirable; but the wisdom of a greater than Solomon is far more desirable and essential. We cannot go to Christ through learning in our schools, but we can, through Christ reach the highest round of the ladder in science, for the Word of inspiration says, "Ye are complete in him." [*Colossians 2:10.*] The very first business is to see and acknowledge God, and then He will direct your path.*11LtMs, Lt 141, 1896, par. 20*

We would not, with pen or voice, discourage the acquisition of knowledge in literature and in the trades and arts, but first secure the knowledge of God and His will concerning your own individual selves. Then there will be acquirements in perfection of character that will make every study an acquisition for the glory of God. There

will be a constant enlarging of the mind, an expanding, a broadening in sentiment. The knowledge of God is everything. Connected with God, eternal and imperishable influences are going forth from the receiver to enrich others and glorify God.¹¹*LtMs, Lt 141, 1896, par. 21*

Daniel understood that he himself was to be first attended to. His diet must be regulated by the knowledge God had given to his instructors for his benefit. He was temperate in eating. He governed his appetite, not following impulse but sound reasoning from the standpoint of Christian temperance. He had proffered to him wine and meat and luxuries from the king's table. The explanation Daniel gave was, the mind must not be clogged with these articles, which would be difficult of digestion, and even in articles of healthful food there must be a restriction of the quantity. The food placed in the stomach he had under his own control. He could co-operate with God in keeping his stomach in a healthful condition by not surfeiting himself with overeating or the use of wine or flesh meats, which are not healthful or necessary for physical strength. Proper regard for the articles of food eaten would keep a healthful current of blood flowing through his veins. His mind and body would be in a condition for hard, stern labor, for mind and body were not oppressed with a variety of flesh meats, or meat of any kind.¹¹*LtMs, Lt 141, 1896, par. 22*

As Daniel and his companions acted their part, the Lord co-operated with them and they were prepared in soul and body to stand in the courts of Babylon untainted by the moral corruption existing there. The laws of nature, if respected, will enable us to do good work. But there is something deeper and higher than even tracing the results of a course of action to regard physical, mental, and moral power under the will of the worker. Daniel and his fellows gave God all the glory for the physical, mental, and moral superiority that was revealed in them. The laws of nature are the laws of God, and consistency of action in refusing that which would weaken their physical and mental powers was working in harmony with God. The Lord can impress the mind because it is in a healthful condition and the human agent and God are in copartnership. The created human agent and the Creator are working to make man in every sense complete in Jesus Christ. There is no war instituted by

the human agent by practices against the laws of his being.¹¹*LtMs, Lt 141, 1896, par. 23*

Daniel prospered in his abstemious habits of non-use of wine and discarding flesh meats. The blessing of the Lord attended in a special manner the youth who would, through love and fear of God, discard everything they deemed detrimental to their advancement in physical, mental, and moral perfection. "As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams." [*Daniel 1:17.*] *Daniel 1:19, 20.* God will honor those who will honor Him. The very first duty we have to discharge individually is with our soul. We owe a debt of gratitude to God in giving us Jesus, His only begotten Son, to redeem us.¹¹*LtMs, Lt 141, 1896, par. 24*

Mother.

(Scratched off this in a big hurry.)¹¹*LtMs, Lt 141, 1896, par. 25*

Lt 141a, 1896

White, J. E.

[Avondale, Cooranbong, N. S. W.]

January 30, 1896

Extract from *Lt 141, 1896*. Previously unpublished.

Edson:

Temptations will come to me and to you. I have been struggling with the tempter for some time, but I will not give the enemy the victory. It is my privilege to have perfect faith and confidence in God. Jesus Christ, above all others, was the Son of man. He stands as the ideal of humanity; the Pattern of what Christ would have us become. We must be like Christ in character. If the human agent will become like Christ, then He will work most earnestly. We are privileged to become sons of God.*11LtMs, Lt 141a, 1896, par. 1*

I am so pleased that Jesus is leading you, and that He will lead all who will be led by Him. I must stop, as it is nearly dark, and I have been up ever since half past two a.m. and must rest.*11LtMs, Lt 141a, 1896, par. 2*

Morning, January 31

I have been tempted, sorely tempted, as I see how little many who profess to love God are really loving Him. Our obedience to His commandments testifies whether we are indeed children of God. We are inclined to worry at the outlook of the things transpiring in our world. All the powers of darkness are working against the human agent to restrict religious liberty and to compel the worship of an idol sabbath. But the outcome the Lord knows all about.*11LtMs, Lt 141a, 1896, par. 3*

I am so glad He understands every phase of the difficulties we shall have to meet. Believe in Him, and trust Him as your God, for He sees with a larger vision than we can possibly see. His ideals are higher than any of our conceptions. He can read every purpose of

the hearts that are leaguings against good and co-operating with the evil angels to overthrow the righteous.*11LtMs, Lt 141a, 1896, par. 4*

All the forces of evil angels combined with evil men will be in action to suppress truth, [and] liberty to believe truth. But we will not fail nor be discouraged in our work, for every question is open as the day to the Heart-searcher. The high and lofty One who inhabiteth eternity, will not overlook an effort to influence a child in the wrong direction. He will not pass over the one who would work counter to His will in tainting and corrupting human minds. God knows and understands.*11LtMs, Lt 141a, 1896, par. 5*

Keep in view His high standard for us. We are as God's chosen agents, working out His plans, accomplishing His purposes. Self must be under control to God. We must keep looking unto Jesus, trusting in Him, that we disappoint not the hope and expectation of God. We must want to do and want to be just what God would have us to be. And the lessons we have to learn daily are to be meek and lowly in heart. Then can we raise the standard higher and higher.*11LtMs, Lt 141a, 1896, par. 6*

My children, every day hide in the cleft of the rock where you may not be seen but where you can see Him who is invisible, and where you can hear the proclamation of God's character. This is worth everything to us. Children, I know that you are in a hard field, where many things will need to be done that financially appear impossible. But the Lord will not lay on you the great responsibility of placing yourself under a load which will crush you. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*]*11LtMs, Lt 141a, 1896, par. 7*

Children, do not limit the Holy One of Israel in your individual cases. Connected with God, you may grow in faith and trust and unshaken confidence in Him. The Lord hath done much for you, my children. By giving yourself without reserve to the Lord, you will be made elements of light. Seeking first the kingdom of God and His righteousness, all things else shall be added unto you. Godliness

hath promise of the life that now is, as well as that which is to come. As you receive the rich grace of God, you will diffuse it. The faithful discharge of duties today is the best preparation for tomorrow's trials. Do not gather together all tomorrow's liabilities and cares to add unto the burdens of today. Sufficient unto the day is the evil thereof. God gives us strength for each day.*11LtMs, Lt 141a, 1896, par. 8*

I am looking [to] and trusting in God, but I do not feel that I can go to Africa, although it will be a sore disappointment if I do not. But God has a work to do in connection with the school that shall be established here, and with the churches in the colonies.*11LtMs, Lt 141a, 1896, par. 9*

I am pleased to know that the duties on goods coming into Sydney have been removed. Now there will be a much more pleasant state of things.*11LtMs, Lt 141a, 1896, par. 10*

I am seeking to bring out many things on education in the schools. I may have to bear my testimony in America, but I leave myself wholly in the hands of God. My great burden now is to discharge my duties here daily. I am seeking first to know God. I want to know more and still more of God and of my Redeemer, the Sent of God; and as I know more and still more of God, I shall communicate the same to others with pen and voice. I have liberty in writing, and I am in need of help, but the Lord knows all about it, and I will trust in Him. I will force nothing.*11LtMs, Lt 141a, 1896, par. 11*

I see that a great sentiment must be worked to, and out, under the divine direction in our schools. But the one great lesson that students must learn is to seek with all their heart, mind, and strength to know God and obey Him implicitly. The science of the salvation of the human soul is the first lesson of life. No line of literature or education in book knowledge is to become supreme. But to know God and Jesus Christ whom He hath sent is life eternal.*11LtMs, Lt 141a, 1896, par. 12*

Let the students take the love and fear of God with them into their school life. This is wisdom more precious than words can express. Connected with God, it can be said of them, as of Daniel, God gave him wisdom and knowledge in all mysteries. Learning is good. The

wisdom of Solomon is desirable; but the wisdom of a greater than Solomon is far more desirable and essential. Through the learning in our schools we cannot reach Christ, but we can through Christ reach the highest end of the ladder in science, for the Word of inspiration says, "Ye are complete in him." [*Colossians 2:10.*] Our first business is to see and acknowledge God, and then He will direct our path. *11LtMs, Lt 141a, 1896, par. 13*

We would not, with pen or voice, discourage knowledge in literature, in trades, and in art, but first let the student secure the knowledge of God and His will concerning his own individual self, that he may adorn, exalt, and sanctify by sacred, holy influence, in all his studies. Then there will be requirements in perfection of character that will make every study an acquisition to glorify God. The mind will constantly enlarge, expand, and broaden in sentiment. The knowledge of God is everything. Connected with God, eternal and imperishable interests are going forth from the receiver to enrich and glorify God. *11LtMs, Lt 141a, 1896, par. 14*

Daniel understood that he himself was to be first attended to. His diet must be regulated by the knowledge God had given to his instructors for his benefit. He was temperate in eating. He governed his appetite, not following impulse, but sound reasoning from the standpoint of Christian temperance. He had offered to him wine and meat and luxuries from the king's table, but he refused this, and the explanation he gave was that the mind must not be clogged with these articles, which, if he should eat [them], would be difficult of digestion. Even in articles of healthful food there must be a restriction of the quantity taken. *11LtMs, Lt 141a, 1896, par. 15*

The food placed in the stomach, Daniel had under his own control; therefore he could co-operate with God in keeping his stomach in a healthful condition by not benumbing his sensibilities by over eating or by the use of wine and flesh meats, which are not healthful or necessary for physical strength. A proper regard for the articles of food eaten would keep a healthful current of blood flowing through his veins, and his mind and body would be in a condition for hard, stern labor, for mind and body would not be oppressed with a variety of flesh meats. *11LtMs, Lt 141a, 1896, par. 16*

Daniel and his fellows acted their part, and God co-operated with them, and they were prepared in soul and body to stand in the courts of Babylon untainted by the moral corruption existing there.*11LtMs, Lt 141a, 1896, par. 17*

If respected, the laws of nature will be able to do good work; but there is something deeper and higher than tracing the results of a course of action in regard to physical, mental, and moral power under the will of the worker. Daniel and his fellows gave God all the glory of the physical, mental, and moral superiority that was revealed in them. The laws of nature are the laws of God, and consist of regularity in action, in order to refuse that which would weaken the physical and mental powers in working in harmony with God.*11LtMs, Lt 141a, 1896, par. 18*

The Lord can impress the mind if it is in a healthful condition. Then the human agent and God are in co-partnership. The created human agent and the Creator are working to make man in every sense complete in Jesus Christ. There is no war instituted by the human agent against the law of his being. Daniel purposed in his abstemious habits of nonuse of meat to glorify God. The blessing of the Lord attended the youth who would, through love and fear of God, discard everything they deemed detrimental to their advancement in their physical, mental, and moral perfection.*11LtMs, Lt 141a, 1896, par. 19*

“As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams.” [*Daniel 1:17.*] *Daniel 1:19, 20.* Those who will honor God, God will honor. The very first duty we have to discharge individually is with our soul. We owe a debt of gratitude to God in giving Jesus, His only begotten Son, to redeem us.*11LtMs, Lt 141a, 1896, par. 20*

Lt 142, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

February 14, 1896

Previously unpublished.

Dear Children:

I am well aware that there are serious difficulties to be met in the Southern field, but the workers, whoever they may be, must go forth not trusting in their own strength or supposed capabilities, for if they do the Lord will pass them by and take humble men who feel their own weakness and entire dependence upon God. Indolence, self-indulgence, and unbelief will repeat objections magnified to discourage the working of this field. But every objection that has been urged can be and will be urged by those whom the Lord has sent as an argument in behalf of the field, which should have had a hundredfold more labor than has been done in it. Every soul truly converted from the colored class will have travail of soul for his brethren. They have a sense of the depths from which they have been uplifted to the heights they may be permitted to climb. *11LtMs, Lt 142, 1896, par. 1*

Unless we can show that the great command of Christ to preach the gospel to every creature—which command has been frequently repeated and enforced in Scriptures as the work given to the Christian church—has been plainly stated [as] no longer obligatory on the church, then the responsibility, although ignored, is still binding upon them. As faithful stewards of the grace of Christ, they are to communicate to those who have not had the light. *11LtMs, Lt 142, 1896, par. 2*

I am sure we need the quickening influence of the Holy Spirit. We need to walk with God. Think of this, Edson, of what it means to have the glory of God in all your thoughts, your heart going out in converse with God, you molded by the Holy Spirit of God. The Lord knoweth our secret thoughts. Let your eye be fixed on Jesus, your

soul drinking of the waters of life.^{11LtMs, Lt 142, 1896, par. 3}

It is now that our influence is of value to our fellow man. It is now we are to shine as lights in the world. It is now we need to be a savor of life unto life. It is now Christ will give us to drink of the water of life which will be in us, if we drink, as a well of water springing up into everlasting life. There is but little time now for us to work. Work while the day lasts; the night cometh in which no man can work. Press, oh press, the battle to the gate!^{11LtMs, Lt 142, 1896, par. 4}

Yet, with all there is to do, there must be a calm trust in Him who hath given us our work. We are co-laborers with God. We have not a moment to spend carelessly, not a dollar to spend for that which is not bread. I know if we yoke up with Christ what is the result—peace and rest in the Holy Spirit. If we walk alone, without Jesus, it is nothingness as far as the good we can do. Then, my dear son whom I bear on my heart, and daughter Emma, hide in Jesus. You may be one with Jesus. “And the glory [character] which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [*John 17:22, 23.*]^{11LtMs, Lt 142, 1896, par. 5}

You, my son, can help me very much by walking humbly with God. You can testify that all that I have said to lift you up and encourage you from the Lord is truth and appreciated as such. You may show that every word of encouragement from God to you is of weight and will not spoil you. You can show that it is all truth, that God’s arm is round about you. Hide in Jesus. Live moment by moment to His glory.^{11LtMs, Lt 142, 1896, par. 6}

In love,^{11LtMs, Lt 142, 1896, par. 7}

Mother.

Lt 143, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales

February 14, 1896

Previously unpublished.

Dear Children:

W. C. White, Sarah Belden, and I came to this place Christmas, because we could come at that time cheaper than at other times. We expected to have to occupy a crowded compartment but one of the officials [to whom] W. C. White pays a shilling, occasionally, for being so kind to wait on us when we have extra baggage, saw the situation and led us along, leaving the second-class carriages behind, and then said, Set down your baggage. He opened the door of a first-class compartment and Sarah and I could ride in it. Willie had a very crowded place, but this was for ladies only, so we were separated. I was so thoroughly worn out I lay down and slept nearly all the way.¹¹*LtMs, Lt 143, 1896, par. 1*

We have been settling most the whole time we have been here. The rooms were not done, and I have moved from room [to room] three times; and having to put on an additional kitchen, bathroom, and storeroom has kept us from unpacking goods. Painting and carpentering in different lines has made us know what the sound of the axe, saw, and hammer means. Certainly if the material could come together as the stones of the temple, without the sound of axe and hammer, what a relief it would be to us! We have seven workmen at the present time. All board themselves but two. We pay them one pound per week and allow ten shillings—two and a half dollars—for their board.¹¹*LtMs, Lt 143, 1896, par. 2*

Mr. Connell is my hired man to milk cows [and] attend to horses, and he is reliable. He can take a stove all to pieces and see what is the trouble that it will not work right, and then put it together again and it is cured of its defects. He is an intelligent worker of great value to us.¹¹*LtMs, Lt 143, 1896, par. 3*

Mr. Leonard is a man in the fifties. He is intelligent but cannot read. A very pleasant looking man of pleasing address. He is not a professor of religion. He lost two children and his wife some years ago and has been a wanderer, a lonely man. He boarded in our family until W. C. White's family came; then we had to let him and other workers take care of themselves. This man would teach all the working men good lessons. He has the habit of great neatness, and washes himself and his clothing often. He mends his pants and it is done neatly. He is a man of large general information, and we can learn many things of him. In conversation he looks so kindly that we love to do him little favors. His work has been clearing land, putting in posts for foundation of the house, putting on iron roofing. He seems handy at almost anything.*11LtMs, Lt 143, 1896, par. 4*

We decided to push the work vigorously. Brethren Shannon and Colson are our carpenters. They had much mending of furniture to do, for things were obliged to be handled several times before getting here and were more or less broken up.*11LtMs, Lt 143, 1896, par. 5*

Brother Whiteman of Castle Hill, eleven miles from Parramatta, was sent for by the school to do masonry. He built our chimneys for four rooms. We took advantage of his being here to build our cistern. It is about twelve feet deep, and is round and quite large. Mr. Leonard did the digging. We had a pile of white clay after they had gone six feet. Brother Whiteman is now laying the brick, two tiers. He builds it in a dome shape. He thinks this underground cistern, with our five enormous iron tanks, will provide us with water in abundance if there is a drought.*11LtMs, Lt 143, 1896, par. 6*

We have creeks. The center of one is all of twelve feet deep. This is beautiful, soft water. It could be used for drinking purposes if we had a filter. It is excellent tasting water. We shall bring it by force pump into a washhouse near the creek, and use it for common purposes—washing clothes and floors. We have a large fall of water from the iron roof, which is formed in grooves.*11LtMs, Lt 143, 1896, par. 7*

Brother McCann and his two sons have been making a road between our location and the school, so that one half or three

quarters of a mile will bring us to the center of operations—to the mill which is now in operation sawing lumber for building purposes on our own premises. We have a brickmaker getting out our brick, which will make the cost much less than transportation from Castleville or from Sydney. We have the very finest sandbank on our grounds.*11LtMs, Lt 143, 1896, par. 8*

Call to dinner made us leave our work. Meanwhile a heavy thunder storm came up, and it has just poured down drops as large as hail. I fear this ends the cistern business for today. You may ask, Where is Willie? What is he doing? Dictating to Caldwell. He has been working yesterday and today to complete as best he could a place for May's first child to be born in less than eight weeks. Sara McEnterfer has been the general to furnish the rooms, carpet them, and get settled. Willie has been having his humble rooms—designed for washhouse and laundry—[made ready], kitchen, dining room, and bedroom. Here is work to be done. His room is twelve by twelve, his kitchen a little larger. His stove is now up. My large family tent is a sitting room and children's bedroom. He has had a frame built for a sort of piazza, eight feet wide and sixteen long. This, he will have, to serve for present necessities. Floor is mostly laid. He will have it boarded up about four feet, then get canvas curtains to complete the room. This will serve to set table in for meals in dry weather. The bare studding of the little kitchen is not very prepossessing in appearance, but they both seem well satisfied.*11LtMs, Lt 143, 1896, par. 9*

We are comfortably situated in the house. One room W. C. White occupies for his office. Here he does his writing. Sister Burnham occupies the only spare room in the house. Six rooms below, besides a large pantry well-furnished will shelves, a good-sized bathroom, and a storeroom. All our provisions must be purchased in quantity, so that we shall not be surprised with nothing to eat. Grains must be kept in store, and feed for horses and cows. We have been gathering cucumbers and tomatoes from our place. We have turnips, cucumbers, squashes, and melons coming on—not ripe for eating. W. C. White and I go out at five o'clock, whenever we can, and prepare, by planting, for a future harvest. I rise at half past three most of the time, sometimes at two o'clock and half past. This is my writing hour.*11LtMs, Lt 143, 1896, par. 10*

We have, besides rooms below, four very good sleeping rooms, one room for May Israel, one for Maggie Hare. There they do their typewriting. Sister Belden has another room, and one room is for storeroom. Ella May and Mabel slept in tent last night. W. C. White and May Lacey White slept in their small quarters. We may not be able to build for some time to come, for money matters are very close.*11LtMs, Lt 143, 1896, par. 11*

We positively could not have fourteen and fifteen in the family continually, although we have gotten along very pleasantly. The children love Grandma very much and Grandmother loves the children. I have a girl I am keeping of just about Ella May's age. She loves me and all the children seem very dear to me.*11LtMs, Lt 143, 1896, par. 12*

It has not made me so nervous as I expected to have the thunder of workmen all about me. I am thankful I am so well as I am. I work very hard.*11LtMs, Lt 143, 1896, par. 13*

The rain seems to have ceased. It is Friday. I do not think workmen will resume their work. Willie has been papering the particular room—one end of it on cloth, the other part is ceiled up; a humble abode indeed, but with the peace of Christ in the heart there is quietude and rest.*11LtMs, Lt 143, 1896, par. 14*

Mother.

Lt 144, 1896

White, J. E.; White, Emma

Avondale, Cooranbong, New South Wales, Australia

February 16, 1896

Portions of this letter are published in *11MR 109*; *4Bio 387*.

Children:

I have been writing since half past one o'clock. It is Sunday morning. There was a heavy thunder storm that commenced Friday while the men were eating their dinner, at half-past twelve, and naught more could be done. It has rained nearly the whole of February. Our cistern has received water in the wrong time. But two feet of brick are laid. All must be bailed out this morning. Rain has fallen during the night. We fear much harm will come to the people in the colonies who are located on low land. Houses have been, and will be, swept away, causing distress and suffering in many locations. We are on a rise of land. Our creeks close by are rising, but they cannot harm us.*11LtMs, Lt 144, 1896, par. 1*

I shall not be able to send the matter written on education, all of it, until two weeks more. I was much pleased with your book sent to me. Many of the illustrations are excellent. Some of the pictures would be very well in *The Life of Christ*, but we have fears that the people will say, "Oh, I have seen that in another book." This bookmaking is serious business for me. Unless the Lord had been my Helper then I should not have been alive this day. We are still surrounded with workers; nevertheless I have done a large amount of writing. I have many books to complete and hope after we are really settled to have peace and rest.*11LtMs, Lt 144, 1896, par. 2*

Willie will commence housekeeping after the mail goes tomorrow. That will make four less in my family. Would be pleased to have them all the time, but it is too much for Sarah Belden, who is not strong. She is so far ahead of the colonial cooks that I feel that I have a treasure in her.*11LtMs, Lt 144, 1896, par. 3*

I had a long talk with Professor Prescott last Thursday or Friday in regard to school education. This will come out soon. I have a great work to do and must have the Holy Spirit's guidance. Professor Prescott drew me out as your father used to do, and many things I could say and did say that I otherwise might not have spoken. Then he said I must write it.^{11LtMs, Lt 144, 1896, par. 4}

The Lord does want everyone to believe that the Lord Jesus is a sin-pardoning Saviour. My children, ever bear in mind your dependence is on God. He is the center and object of all our hopes. We may be called to share the fellowship of the sufferings of Christ. We must have an abiding Christ. It is no time to become discouraged. The work before us may look very complicated and impossibilities seem written on everything unless we rest it all in Jesus. He never requires of us impossibilities. The Holy Spirit is promised as a Comforter. The relation of the human soul to God determines the strength we will receive to do our work. Let us walk softly before the Lord. We do not trust the Lord as He has encouraged us to do.^{11LtMs, Lt 144, 1896, par. 5}

I am thankful you are determined to bind about your desire to engage in financial matters. This is right. The Lord is abundant in goodness. We have only to ask in faith in order to receive. Heaven is not enriched by withholding. The Holy Spirit will be dispensed in large measure, and perpetually, if we will rest in the love of God. As the heedless and unappreciative pass by the living Fountain of the water of life, what satisfaction and joy would it be to Him if they would receive. He is hoarded with the heavenly treasure, which He longs to bestow. He longs to make the human heart at peace with Himself. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." [*John 4:10.*]^{11LtMs, Lt 144, 1896, par. 6}

Why do we so readily let the enemy interpose himself between our soul and Jesus, our helper? In all your perplexities, learn to take them to the Lord in prayer. We must increase in faith, or decrease. We shall not look to God in faith but [that] all our situation is taken in. We may receive the influence of the Holy Spirit.^{11LtMs, Lt 144, 1896, par. 7}

You will see by the letters in the *Review* how carefully we need to move in reference to the Southern field. You may have this which I now send, but I do not know. I send it [to] you again, [so] that no temptation may arise that it is because my son is laboring in the Southern field that my interest has been awakened. Of course your being a laborer in the field has not decreased my interest in matters in regard to working the field. *11LtMs, Lt 144, 1896, par. 8*

Oh, what privileges are ours to be colaborers with Jesus Christ! He comes to you as the Spirit of truth. Study the mind of the Spirit. Consult His dictates as your sure and unerring Counsellor. In following your own counsels your spirit has lost its hold on God, making it impossible for you to discriminate and determine moral power. The Lord has rescued you, reinforced your spiritual aspirations. *11LtMs, Lt 144, 1896, par. 9*

You can stand forth as a living monument of the grace of God. Walk softly. Let your words be refined, elevated, ennobling. Said Christ, "I will manifest myself unto you." [*John 14:21.*] You can help me where you are by keeping your own soul in the love of God. *11LtMs, Lt 144, 1896, par. 10*

Oh, how precious is every human soul, and how careful should we be not to lay any cause of stumbling in the way of any soul. If the human heart will not resist the striving of the Spirit in the execution of its office work, the soul temple will be cleansed daily and sanctified for the indwelling of the Holy Spirit. The Holy Spirit will work you. Live in the Spirit; walk in the Spirit as in a hallowed atmosphere. Let your mind be attracted to heaven and heavenly things. *11LtMs, Lt 144, 1896, par. 11*

I send you with this matter, more chapters on the life of Christ. Marian is very jealous of them. Read them when and where you think best. Send copies where you choose, but do not make another book of them until *The Life of Christ* comes into market. This is Marian's request. I shall hope that you may see, after, some things in regard to *Life of Christ*. We now have it about ready for the printer. I do not know as you are situated where you can do anything, but you could read it to see if there is anything in proof sheet not right. Perhaps they have a reliable proofreader there. You

might make some suggestions in regard to plates.¹¹*LtMs, Lt 144, 1896, par. 12*

I am waiting for their decision on royalty. I offered to take twelve and a half cents if they would stand all the cost of plates and publishing. If they refuse to do this, then we shall have to have royalty proportionate to the money I shall pay for printing the book.¹¹*LtMs, Lt 144, 1896, par. 13*

If they do not suit me in terms, I shall give the job to the Pacific Press. I will not consent to have the book come from the press in a cheap sort of style. We shall have two books. I wish *The Sermon on the Mount* had been after the same style of the book you have just arranged and compiled. *The Parables* I want should come out in the best style possible. They will follow the first volume. Book on temperance will come in next. Dr. Kellogg has the oversight of that. You see, do you not, that by your living in America you can be a help to me in some lines. If it is not best for you to be here, help me where you are with your suggestions.¹¹*LtMs, Lt 144, 1896, par. 14*

Children, I will not urge you to come to Australia. Your statement you make in regard to close application to writing or sedentary labor I understand, and should not expect you to do that kind of work demanding sedentary labor. It is a great task to Willie, and I wish he had it not to do. I am glad he is now so situated he can have work that will compel some exercise and change. He needs a good, judicious, conscientious worker with him.¹¹*LtMs, Lt 144, 1896, par. 15*

In regard to your book, I think it is well done, yet I have not had time to examine it critically. I wish you to help us in the line of illustrations, but as you have used these illustrations in books before *Life of Christ*, how could we use them? We want the very best illustrations we can obtain. You can help me there in this matter. If you do not come here, Marian feels that it is a mistake to use some of the best jots and tittles in your selections. I have not decided just what is best.¹¹*LtMs, Lt 144, 1896, par. 16*

There is now something like a strong desire expressed for your mother and Willie to come to Battle Creek for the next General Conference. I cannot express myself in reference to any matter so

long in the future. I dare not say anything in reference to the matter.¹¹*LtMs, Lt 144, 1896, par. 17*

I say to you, Edson, follow the light the Lord gives you. I have felt almost desperate in regard to the few helpers I have, but the Lord knows all about it. I will trust in Him to work in my behalf. If I should go to America, then of course I would rather you would be there than here. But, Edson, we know not what a day may bring forth. I commit the keeping of my soul to God as unto a faithful Creator. My life is not my own. I am bought with a price, and must render to God full and entire service. Edson, I do not expect to come to America. I have no thought or desire to come. I have had, it seems to me, my full conflict and carried my burden in Battle Creek. I greatly desire to be out of the turmoil. I want peace and quietude in God. I must have time to contemplate and pray and write and communicate to others that which the Lord has communicated to me.¹¹*LtMs, Lt 144, 1896, par. 18*

A few days since, Marian brought to my notice a writing in reference to the colored people. You see the date is 1891, and it is a decided testimony.¹¹*LtMs, Lt 144, 1896, par. 19*

I am very much relieved and pleased with your letters. Oh Edson, I am praying that the Lord would place His signature upon the work that you shall do in His service. What can you do away down in the South to help me in any way in regard to the publishing of the first volume of *Life of Christ*? Will you suggest? I dare not trust the book committee who have sent me such illustrations to go into the book on the parables. Edson, have you seen those pictures? To think they should suppose I would permit such things to go into a book to represent the lessons of Christ! I felt just sick at heart and discouraged at the future prospect. What do the book committee mean? The book that you have had issued, whether under your special directions or with others to help you, is a fine thing—very pretty. If sacred lessons and scenes in the Old and New Testament history are represented, let it be in fine, elevated style. I want you to look at the picture in *Patriarchs and Prophets* of Abraham waking up his son Isaac, when he was to go at the command of God to offer up his son as a burnt offering. What a picture of the face of Isaac! I do not want it in another book.¹¹*LtMs, Lt 144, 1896, par. 20*

Mother.

I thought I had finished twice, but I must say a word in regard to the children, Ella May and Mabel. They are good-behaved children. They both try to please me in everything. Mabel is as thoughtful and caretaking as a little woman. Such keen perception! She anticipates the wants of all. She is so wonderfully accommodating to me, and to others as well. Ella and Mabel are both little workers. They have outgrown the clothes I have made for them, which when made and worn made them look like small women, but they have expanded and lengthened, especially since coming here to Cooranbong. They work about home helping Sarah. I have a girl about Ella May's age. These two help Sarah nicely. Mabel is not confined to any steady work. She is helpful everywhere. I do not think she should be taxed with sedentary work. If she is, her nose bleeds.¹¹*LtMs, Lt 144, 1896, par. 21*

Both girls are in excellent health. Their flesh is solid and they eat and sleep well. They are happy. Ella May White is a conscientious Christian. Mabel has a very tender conscience. I have not passed a disagreeable word with either of them. Their mother is always kind, cheerful, pleasant, and full of affection. The children love her as well as Mary Mortenson. They love Mary, too, and I want them to love her, but both are devoted to me. They are not a particle of annoyance, but a real blessed comfort. We are close neighbors, for our laundry and washhouse has been fitted up nicely for them. I am so glad that everything is so harmonious. Well, Sara has just come to see that I get to bed, for I have been up since half past one o'clock a.m.¹¹*LtMs, Lt 144, 1896, par. 22*

Mother.

Lt 145, 1896

White, J. E.; White, Emma

Sunnyside, Avondale, New South Wales, Australia

February 25, 1896

Previously unpublished.

Dear Children, Edson and Emma:

I am not in a condition to write much, even to you. I am weak. It has rained nearly this entire month. There seems to be no vitality in the air. The work is going forward and we hope soon to be able to part with the workers. Our cistern is built large, round, bricked up and cemented, and the first water has been received into it. We have now five large iron tanks and a large cistern, built dome-shaped after the fashion of a jug, with an opening made large enough for a man to enter it as necessity may demand. These iron tanks soon fill with rainwater in the rainy season, and in the hot weather the water is very warm and unpalatable. There will be now thousands of gallons of water in an underground cistern.¹¹*LtMs, Lt 145, 1896, par. 1*

The last rain of nearly one week has raised the creeks. Our dwelling is upon a rise of ground. There is a falling off toward the creek and waterhole. These are our blessings in a dry time, to water our orchard and garden. We now make a well near the waterhole, and when required pump up the water on the garden. It is not a common season. For nearly one year there were but few showers. Everything was dry; feed for cattle scarce. There has not been such a season for forty years, and yet the orchard of peach, apricot, apple, and pear trees is doing well; also our orange trees and lemon trees are doing well.¹¹*LtMs, Lt 145, 1896, par. 2*

It costs to begin. We had only the ground broken by an immense plow last July, then the broken furrows were worked by shovel, spade, and hoe, and trees were set. The large space between we left without breaking, for it was so dry it cost to break the turf. But we have now, since the rain, broken this intervening space, so the

whole orchard is now ready for cultivation.*11LtMs, Lt 145, 1896, par. 3*

We have also broken more land. Sixteen bullocks are attached to the plow, and two men work the plow—one at each handle. The third man, with mattock, keeps close to the plowpoint to relieve it of chunks of earth and roots of the trees, and the driver of the oxen—by word and cracking of the whip, which makes a report like a pistol—wheels this team around into perfect order. The leader has blinders like a horse. I asked why. The driver said he had to be mostly about the center of the string of oxen, and if that large ox did not see him, he would suppose him to be close by and would not shirk. If he thought his driver was not watching him he would take advantage and work lazily—eye servant.*11LtMs, Lt 145, 1896, par. 4*

The ground is now soft and can be so much more easily plowed. The deep furrows are now made. After this our own horses can plow. This is good land to bear vegetables of any kind. We have now plenty of beans and most excellent tomatoes. We—Willie and I—put in peas about one week ago. They are up now. We have more to plant. We put in our potatoes and beans and more cucumbers. We eat the enormous great cucumbers just as you would apples, cutting them up and setting on the table without vinegar. All like them and they are a dish enjoyed at every meal.*11LtMs, Lt 145, 1896, par. 5*

The gum trees grow very, very high, straight as an arrow. Near the top there are branches. We have now been cutting away the tops of trees and leaving twenty or thirty feet to branch out and produce foliage for shade. There is no safety in any of these trees being near the house only as the tops are cut off. The wind is liable to uproot them and crash them down on the house. One of our workmen, a sensible, all-round man, strong and faithful, climbs these trees, clinging to the smooth bark after going the length of a long ladder. There is not a branch to cling to. He climbs until he gets to a branch, then takes the cord fastened to his body and ties it about the top of the tree. Then he slides down to the ladder and commences to chop the tree—after someone has tied the rope to a tree. At the right time several hands pull upon the rope and crashing

down comes most of the tree. All the trees that are anywhere near the house are to be treated in this way.*11LtMs, Lt 145, 1896, par. 6*

We have just experimented sufficiently to know that this land, thoroughly worked, will produce pumpkins, squash, melons of all kinds, cucumbers, beets, turnips, and all kinds of vegetables. We shall now plant onions, beets, and a variety of things.*11LtMs, Lt 145, 1896, par. 7*

You would be amused to see W. C. White's dwelling place. He has the wash and laundry house converted into sleeping rooms and kitchen, pantry, and storeroom. He has a large piazza on the front, sixteen feet long and eight feet wide. A raised platform of boards communicates with the tent from the piazza which is covered with iron roofing. The tent is their dining room and parlor and good-sized bedroom for children. Here is their organ, bureaus, washstands. The tent is square, I think 18 by 18.*11LtMs, Lt 145, 1896, par. 8*

We are pleased with the atmosphere in New South Wales. Our family number twelve when we do not have visitors. W. C. White was with us until one week ago, which swelled the number to sixteen. The family in their rather novel quarters seem to do well and are satisfied. The children have made wonderful progress in growth since they came to Granville, but more especially since coming to Avondale. The children are doing excellently well. They are good children, very helpful. They have abundance to do without devoting time to play.*11LtMs, Lt 145, 1896, par. 9*

Connell is my man employed to do anything and everything—just the man I need to take the care and burdens. He knows how to do almost everything.*11LtMs, Lt 145, 1896, par. 10*

I wish we could see you, but I shall not write anything in regard to your coming to Australia. I may have said altogether more than I should. My desire is none the less to have you come, but I dare not, without the orders of the Lord, urge you. We will seek to do our duty here; you will seek to do your duty where you are.*11LtMs, Lt 145, 1896, par. 11*

We have the most precious Word of God and it is to be searched diligently. We are to hold forth the Word of life to others and

impress upon the minds of all that it is not only their privilege but duty to read and understand the Word for themselves and bring that Word into their practical everyday life. Notwithstanding [that] so large a number wrest and pervert the Scriptures, yet there the faithful witness stands, speaking to all the truth. In searching the Scriptures we find the precious jewels of truth, and we are blessed in communicating to others the riches of the grace of Christ Jesus. We receive light to diffuse light. *11LtMs, Lt 145, 1896, par. 12*

I send you this copy. Last Tuesday I awakened about half past eleven o'clock and tried to sleep, but no, there was no sleep for me, so I dressed and at quarter past twelve o'clock commenced to write the enclosed. At seven o'clock, the hour of prayer, I had written ten pages of letter paper. The second enclosure for Norfolk Island I wrote Wednesday night, rising at three o'clock. *11LtMs, Lt 145, 1896, par. 13*

Mother.

Lt 146, 1896

White, J. E.

Sunnyside, Avondale, New South Wales, Australia

March 1, 1896

Previously unpublished.

Dear Son Edson:

I have not been able to sleep since half past one o'clock. I have some things burdening my mind which I dare not withhold from you. I have had warnings given me which I must write you, for they are connected with you before and after we left America.¹¹*LtMs, Lt 146, 1896, par. 1*

When you were departing from light which the Lord had given you, there were those who encouraged you in a certain course of actions on your part. They thought to help you. You were sanguine yourself, and the words that were given you encouraged you in making ventures which proved unsuccessful. One word of encouragement led you to feel that you were sustained. From the little encouragement that was given, you ventured much further in schemes of your own devising. Then when you began to borrow and venture to accumulate debts, those who should conscientiously have helped you, by their counsel, to get out of the difficulty, withdrew wholly from you and left you to sink or swim.¹¹*LtMs, Lt 146, 1896, par. 2*

Had some of those with whom you were connected been walking carefully before God, preserving correct principles themselves, they could have helped you by precept and example, but everything was turned out of the course of correct, righteous principle. The fear of God was not before their eyes. Selfishly they went on in their own forward way, grasping the largest wages and ignoring the principles the Lord has plainly set before them. All His work in connection with His cause is sacred, and must be handled with clean hands and pure hearts, and carried forward upon Bible principles. All the light given was ignored. All the extra wages they received have been a

curse to them and not a blessing. Are they not reaping the harvest they have sown? The rebuke of God is upon them. The Lord has given me messages of warning for them. Your name and the name of Frank Belden have been mentioned to them, that their manner of dealing in these cases testified that the principles of injustice were leavening the institutions at Battle Creek. One dishonest action God condemns. These things have been repeated over and over.¹¹*LtMs, Lt 146, 1896, par. 3*

Where is Captain Eldridge, who received thirty dollars per week, and then received [means] from other things that he did, in addition to this sum for the work for which he was paid? He is not made rich by the large amount of money he received. He is poorer today than when he worked for twelve dollars per week. Himself and family would be no richer if they had fifty dollars per week. Money in any man's hands is a temptation to misappropriate it. This means was not his own to spend as he chooses because he has it in his hands. It is God's money. His wants are to be bound about, because he, as a professed servant of Jesus Christ, must give an account of his stewardship. Those who had much less wages, but who trusted in the Lord and used their means economically, are able to live comfortably—much more so than the Majesty of heaven, who was the example Man of the human family.¹¹*LtMs, Lt 146, 1896, par. 4*

Lt 147, 1896

White, J. E.; White, Emma

Sunnyside, Avondale, New South Wales, Australia

March 13, 1896

Portions of this letter are published in *TMK 212, 341; 4Bio 263*.

Dear Children, Edson and Emma White:

I am thankful to report my health is much better since I came to this place. I am only too thankful to report that Professor Prescott's testimony is that, of all the places where our schools have been located, none seem to be as favorable as this place. You must know that after I had taken so large responsibilities, and after the land was purchased, then Elder Daniells and Brother Rousseau decided it was not the place and held to that decision until we consented to visit other places. They had not better land than this, and no water privileges. *11LtMs, Lt 147, 1896, par. 1*

We could get two thousand acres for the sum of thirty thousand dollars, and it would require not less than ten thousand, and more, to put into buildings; still another place was twenty-five thousand dollars for about twelve hundred acres, and about fifteen hundred dollars must be expended in buildings. No water privilege, no well, no stream of water, only broken down tanks depending wholly upon the water coming from the heavens. It has been a very close rub to get in orchard and cultivate the land for crops, and pay five thousand five hundred dollars for the sixteen hundred acres of land here. We thought we would take that part that was considered not the best land. *11LtMs, Lt 147, 1896, par. 2*

My dear children, my heart goes out to you with great tenderness. I would be glad to see you, my children. Eight thousand miles of the waters of the Pacific Ocean lie between us but, thank God, we can send up our prayers to our heavenly Father. We are made near through Jesus Christ. He that is precious to your soul is also very precious to my soul. Oh Edson, I love you as my son, I love Emma as my daughter, but I have a stronger love than any natural ties can

be. We are made one on Christ Jesus. We may never meet again, “but God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved,) and hath raised us together, and made us sit together in heavenly places in Christ Jesus.” [*Ephesians 2:4-6.*] Blessed hope! I am so thankful that the Lord will accept my children through the merits of Jesus Christ to be laborers together with God. *11LtMs, Lt 147, 1896, par. 3*

Oh, the miracle-working power of the gospel! It can accomplish great things. Let nothing divert you from this your work, for “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” [*2 Timothy 3:16, 17.*] Study your Bible. Practice its teachings. It is not enough to speak the truth, but teach the Word in love and the fruit will appear, good fruit in love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. They that are Christ’s have crucified the flesh with the affections and lusts. And they are endowed with whatsoever things are honest, and lovely, and of good report. *11LtMs, Lt 147, 1896, par. 4*

When things come from your brethren that you feel are very trying—for I am sorry to say they will come—they will not hurt you if your life is hid with Christ in God. They will hurt themselves. They will bruise and wound their own souls. Then speak not a word of impatience. Only live so as not to make their unkind sayings true. If you will leave all the disagreeable things upon the Sin Bearer, the Burden Bearer, and restrain the impulsive feelings, you will have peace and victory through Jesus Christ. I want you to consider that you must have no unkind feelings, but pity the men who have not an abiding Christ in the soul. *11LtMs, Lt 147, 1896, par. 5*

I point you to the cross of Calvary. I ask you to consider the infinite sacrifice made in your behalf that through faith in Jesus Christ you may not perish but have everlasting life. But do not be too confiding and trustful in men. I point you to Jesus. You are safe in committing to Him the innermost working of your mind. The Lord Jesus hath purchased you, dear children, with an infinite price. You may commit the keeping of your soul to Jesus. You may trust Him as

your Counselor. Pray much, watch unto prayer. Speak no words unadvisedly. Make no hasty decisions but constantly draw nigh unto God. He will help you.*11LtMs, Lt 147, 1896, par. 6*

Oh, be sure you receive your illumination from the Source of all light. He is the great central Light of the universe of heaven and the great Light of the world. He will enlighten every man that cometh into the world. Reach no cheap, low standard. Cultivate the gentleness of Christ. Secure the highest attainments, and draw your inspiration from Jesus Christ. He is your Friend. You may always depend upon Him and find Him faithful and true. When you need His sympathy in your greatest perplexity, [when] wounded and bruised, He will not pass you by on the other side. To Him, my children, you may come in the simplicity of children. To Him you may come with joy and rejoicing. With everything that is flattering to your hopes, every success which attends your labors in the Lord, look up to Jesus and lay every honor at His feet. Everything depends upon your walking in all humility of mind. Write the name of Christ upon your banner and never dishonor your colors.*11LtMs, Lt 147, 1896, par. 7*

All heaven was given to us in Christ Jesus, and the Lord loves you notwithstanding you have dishonored Him. He has received you back again and given you His confidence and His love. Oh, honor Jesus by giving to Him the heart's best and holiest services! He has given His life for you. Who is He that hath done this? The only begotten Son of God, He that was One with the Father before the world was. Lift up your banner, lift it up higher. Never, never let it trail in the dust of the earth. Exalt Jesus. Lift Him up, the Man of Calvary, higher and still higher.*11LtMs, Lt 147, 1896, par. 8*

There is but little time to work now. Therefore make daily a full and unreserved surrender of soul, body, and spirit to God. Devote your whole being, with all your energies, to His service. All your capabilities belong to God, through your entire probationary time. He claims all there is of you, all the services you can render as a mortal, judgment-bound human agent, partaker of the divine nature. You have nothing in talents or capabilities but that which you have received to be returned to Him, doubled by being used to His name's glory. He must reign over you with unrivaled

authority.*11LtMs, Lt 147, 1896, par. 9*

Give all respect to your brethren, counsel with them, but do not make them your trust, lest they prove as a broken reed. Ever be courteous, kind, and considerate, but never lean on any man. Man cannot carry you. Look to God for yourself. Everything is to be shaken that can be shaken, and only those who have received the light from Jesus and are doers of the Word will have everlasting life.*11LtMs, Lt 147, 1896, par. 10*

There is no safety anywhere. Satan has come down with great power and is working with all deceivableness of unrighteousness in them that perish. Those who do not follow in Christ's footsteps will find themselves following another leader. They have listened to strange voices until they cannot distinguish the voice of the True Shepherd. Little by little they ceased to heed the warnings, the reproofs, the instructions. Human wisdom came in, human imaginations were followed. Much reliance is placed upon human exertion and devices, and they imperceptibly go on until they are fully satisfied with their own wisdom, their own inventions, and are filled with their own doings.*11LtMs, Lt 147, 1896, par. 11*

Drink deep at the Fountain of truth, and be a close student of the Word, for the Lord will take the words of truth and through the Holy Spirit imprint them on your heart that you may present the precious Word with simplicity and fervor. "Rejoice in the Lord alway: and again I say, Rejoice" that Jesus is glad to receive you with all your imperfections, with all your weakness, and acknowledge you as His child. Therefore, trust Him. Adorn the doctrine of Christ our Saviour by a well-ordered life and a godly conversation. "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing" that is, be not over-anxious—"but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." What a privilege is this given to every one to trust in Jesus and tell Him everything! "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." *Philippians 4:5-7. 11LtMs, Lt 147, 1896, par. 12*

My dear children, have faith in God. However stormy may be the

times, looking unto Jesus who is the Author and the Finisher of your faith, you will be complete in Him. Abide in the old paths, whoever may turn back. Be rooted and grounded and built up in the most holy faith, a living epistle known and read of all men. So long as your life is hid with Christ in God you will never lose your vitality.^{11LtMs, Lt 147, 1896, par. 13}

Monday morning, March 16: I have been up writing since half past two o'clock. I cannot write you any more now but in two weeks will send you some chapters if I can.^{11LtMs, Lt 147, 1896, par. 14}

Mother.

Willie's family doing well. Willie is in Melbourne; has been absent about two weeks.^{11LtMs, Lt 147, 1896, par. 15}

Lt 148, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

April 7, 1896

Previously unpublished.

Dear Children, Edson and Emma White:

I am very much pleased to receive your very encouraging letters. I am perfectly reconciled to your remaining where you are, and I believe and pray for you. The Lord will be with you, my son, if you will be with Him. I can write but a few words this time. I have been very sick for a few weeks. I am better now and our institute is in session. I have spoken four times upon an all-sided education. I meant to have sent you a letter to go on this boat, but cannot.¹¹*LtMs, Lt 148, 1896, par. 1*

Last night at ten o'clock May Lacey White presented her husband with a pair of twin boys, perfect in every respect. One weighs six pounds and one half and the smaller five pounds and one half. They are as pretty babes as I have ever seen. Both babes seem to be perfectly healthy. May went through it all bravely. She is a treasure. She is doing finely. Her labor was long-three days and two nights—but not severe; very, very slow but this is best. She is as happy a mother as you would wish to see. Her cheeks are rosy yet. I must now do no more writing.¹¹*LtMs, Lt 148, 1896, par. 2*

I send a letter to Emily for [her] to copy at once for Dr. Kellogg, and I will request her to send you a copy. I will write more when another mail goes. Write often. I see no further criticisms to be made on your book, *Christ Our Saviour*.¹¹*LtMs, Lt 148, 1896, par. 3*

Mother.

Lt 149, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

May 1, 1896

Previously unpublished.

Dear Children:

I received the American mail last evening, and I cannot read my letters and answer. Sara says, "I will give you twenty minutes." So I will say, we are all well. The mother, May, and twin boys are well. Willie left immediately after the Bible institute closed and is in Sydney; will not return before the first of next week.¹¹*LtMs, Lt 149, 1896, par. 1*

You would be so surprised to see Ella May White and Mabel. They are growing fleshy and rosy. Ella weighs one hundred and seven pounds. She is quite a chunk. Mabel is improving just as much as Ella May. Excellent children. Mabel is giving away her dolls. Says she has living babies now. She will sit for hours with one of the new little ones in her arms, happy as a queen. The children are so delighted with their baby brothers they can scarcely find language to express themselves.¹¹*LtMs, Lt 149, 1896, par. 2*

In regard to your coming here, I have not a word to say. I know I do not go to America unless the Lord signifies this is my duty, neither do I go to Africa. I am more than pleased with the climate.¹¹*LtMs, Lt 149, 1896, par. 3*

I will have more mail to send you in two weeks. This is all for now. I am so thankful to my heavenly Father for the changes that have taken place with me. The lower part of the spine is almost recovered, thank the Lord. But I must stop now and ride down to the mail. We are having the most beautiful weather you ever saw. We enjoy it very much. It is never hot but a few days. It is an even climate. I would like to have you with us, but I believe you are in the line of your duty.¹¹*LtMs, Lt 149, 1896, par. 4*

Be of good courage in the Lord. Trust wholly in Him and He will manifest Himself unto you. I have been up since half past two o'clock, and got my workers and had them copy these short epistles. Much love.¹¹*LtMs, Lt 149, 1896, par. 5*

Mother.

I am putting myself into writing my books.¹¹*LtMs, Lt 149, 1896, par. 6*

Mother.

Lt 150, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

May 6, 1896

Portions of this letter are published in *4Bio 389*.

Dear Children, Edson and Emma White:

I received no letter from you in the last mail from America. I think I have not failed once since coming to this country, but you will excuse me, my dear children. I have written early and late. I have commenced writing after a few hours sleep, as early as twelve p.m., often at one or two o'clock, but my left eye is now weak and painful. I have taken cold. I will not therefore write you much, but I have a large mail to send to America. I sent a large mail to Africa yesterday. I now send to London and Pacific Press.¹¹*LtMs, Lt 150, 1896, par. 1*

I am writing with my left eye closed, so if my writing is not very good, excuse it. My health generally is quite good, yes, good. I am careful of my diet and am particular to keep my feet warm, for it is essential to keep the circulation equalized as much as possible.¹¹*LtMs, Lt 150, 1896, par. 2*

I have felt it time to write to Battle Creek things I have been withholding for one year, and some two years. Elder Olsen is beginning, I think from his last letters to me, to see that his traveling long distances from place to place with his staff of men, who have no living connection with God, has been as a malicious atmosphere to his soul and to the souls of those with whom they come in contact.¹¹*LtMs, Lt 150, 1896, par. 3*

Now, my children, is the time to hide yourselves in Jesus Christ. There will be peculiar, trying times to all in Battle Creek, especially those who are connected with the office. I have, as you will see, come out most decidedly against consolidation, for it conveys much more to those who are trying to carry it than those who accept the

proposition realize. It means that every instrumentality engaged in the work would come under the control of the Battle Creek institution, and it become a ruling monarch. This cannot, shall not, be. C. H. Jones has been, through fear of consequences, following altogether too much in the tread of Battle Creek, accepting their methods, for Brother Olsen has said that all they desired was that the institution at Battle Creek should have a paternal relation to the institutions on the Pacific Coast. But now he sees that it would assume control of all the publishing interests.¹¹*LtMs, Lt 150, 1896, par. 4*

I have decided to negotiate with Pacific Press to publish *Life of Christ*. We are now waiting for them to obtain cuts to go in the book. The first book is completed; the second is in process of completion. But every month I have to engage my workers wholly on the preparation of mail for America and different countries. This keeps us back, that we do not advance as we desire in bookmaking. But I am pleased to say Sister Burnham is working to advance the two I have brought into my family to fit them to prepare the articles for the papers. She thinks Maggie Hare will do good work. Minnie Hawkins is the daughter of Sister Hawkins who married Brother Lacey, father of May Lacey White. She has had years of experience in setting type in the office at Melbourne, and Sister Burnham says she is a quick worker and will make a good editor if she has some more teaching. I have great pleasure in writing you this, for they will save me the expense of transporting workers at a venture, who may do my work and may not.¹¹*LtMs, Lt 150, 1896, par. 5*

Maggie Hare has been in my employ for one year. She has a very modest opinion of herself, but she is an intelligent girl and constantly progressing. I have, of course, to let matters move slowly, give these girls plenty of time, and let them advance solidly and healthfully. Marian and Sister Burnham are first. They are my dependence. I then have May Israel as bookkeeper and typist. This composes my corps of workers.¹¹*LtMs, Lt 150, 1896, par. 6*

Sarah Belden is my cook. I have so feared she may leave me. Who then will take her place I am unable to say. I have had a sufficiency of colonial cooks. I do not wish to connect them with my family. I have Sister Lucas as a member of my family. She is a good

seamstress. All the girls employ her to do their sewing, and she does the sewing for Willie's family. She is a quiet, precious girl. I have taken a boy to board and pay him one shilling per week, and I find his clothing. He is thirteen years old. We number twelve, generally, but have numbered fourteen, for workers on my house have been boarding with us. I hire all washing done. Sarah Belden has nothing else to do but to cook, and has a strong girl, Edith Ward, fourteen years old, to help. I took her two years ago from pity. She is a great help now. I could not do well without her.*11LtMs, Lt 150, 1896, par. 7*

Willie's twin boys are growing finely. They are just three months old. May has to feed them, partially, for they are two hungry little fellows. They have fine heads.*11LtMs, Lt 150, 1896, par. 8*

Willie, I think, will help me as soon as he can get some one to take his place as general manager. I need him very much to help me now on book work, but I fear I cannot get him. If there was any man who could come in as manager, I should be so glad.*11LtMs, Lt 150, 1896, par. 9*

Do you know of anyone you could recommend to look after the financial responsibilities? Willie should give himself to preaching the Word and helping me. He has been for weeks, yes months, very much like a clock run down. He must have time to rest if it is possible for such a thing to be. He has had so little sleep for so long [that] I have had serious fears he would have apoplexy, but we shall trust in the Lord and wait patiently on Him.*11LtMs, Lt 150, 1896, par. 10*

Brother Olsen wants Willie and his mother to come to the next conference in Battle Creek, but Willie sees no light to go. Brother Olsen would have him take the presidency of the General Conference, but this plan is not to be entertained for a moment. Those hard-headed, hard-hearted men nearly killed him, when in Battle Creek, with their opposition and their jealousy and surmisings, and now how would it be improved when those same men have had full swing for years and been upheld and sustained in a good degree by Elder Olsen? No, I can accomplish tenfold more in Australia by my pen than I could accomplish by my

presence in America. Is not this wise? The first thing would be, "Someone has told Sister White," and in their committee meetings, Willie being present, it would be "He has informed his mother of everything done." Things have now got into a fix, an entanglement. The conference has gone on and on until overwhelmed with debts, and an embargo is laid on everything that will promise to bring in anything, but this thing cannot go on. Edson, keep to your work. Let nothing divert you from it. *11LtMs, Lt 150, 1896, par. 11*

Mother.

Lt 151, 1896

White, J. E.; White, Emma

Sunnyside, Avondale, New South Wales, Australia

June 10, 1896

Previously unpublished.

Dear Children:

The American mail came. Nothing from you. We feel deeply interested in you, not only as my children but as laborers together with God. This is the greatest satisfaction to me I can possibly have—to know my children are engaged in the service of God. I sent a large mail to you one week ago, and now I send some things in this mail; but I have been very sick. I am wanting to write and tell you some things. I have used my eyes so constantly that they have been much afflicted, but the Lord is hearing prayer in my behalf. I can use them again moderately, but I am warned that I cannot endure the taxation I have endured. Next November 26 I shall be seventy years old. My mind is clear, my memory good. I am sorry no letters came from you, for I am left to conjecture this, that, and the other. I took a severe cold, speaking one week ago last Sunday in the new mill. It is the only place we can meet. Money matters are very close. We cannot advance. We need a house of worship badly. Will you ask Brother Kennett in regard to his looms? What is the price of the loom to weave carpet?^{11LtMs, Lt 151, 1896, par. 1}

Edson, I have sent much matter to Battle Creek and to you. Please to use everything discreetly, for a crisis is now upon us. I know Brother Olsen has not done right to allow things to pass on as they have done, but, poor man, he has not got moral backbone to withstand those men. But pray. Watch every word; watch the thoughts, and keep close to the side of Jesus.^{11LtMs, Lt 151, 1896, par. 2}

This must go now to reach the mail.^{11LtMs, Lt 151, 1896, par. 3}

Mother.

Lt 152, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 5, 1896

Portions of this letter are published in *TMK 328; 4Bio 255, 268*.

Dear Children, Edson and Emma White:

Are you sick, children? What has been the reason that no mail has come to me for two months? Why not write me just a few words, if you cannot write more, to let me know that you are in the land of the living?¹¹*LtMs, Lt 152, 1896, par. 1*

I can only write you a few lines. W. C. White goes to Sydney tonight. Brother and Sister Rousseau leave on the Monday steamer for America. We all have been suffering with epidemic influenza. I spoke to eighty people assembled in the new mill four weeks since, took cold, and suffered considerably. We are now in midwinter. Have had several frosts, and two nights there has been ice a quarter of an inch thick.¹¹*LtMs, Lt 152, 1896, par. 2*

One week ago yesterday I spoke in the upper room of the mill, partially enclosed, to eighty assembled, mostly our own people. Poor families come to the meeting who will, we think, embrace the truth. They keep Saturday and Sunday. We are so far away from where the people live it is difficult for them to come to the meeting, but they do come. It is rather a rustic place in which to meet, but when the sun shines in this country no other heating apparatus is needed. I spoke again yesterday. We had a good meeting. We shall be glad to get a meetinghouse and a school building. We are praying for means. We cannot advance until means shall come in from some source.¹¹*LtMs, Lt 152, 1896, par. 3*

Our orchards are doing well—the school orchard and my own orchard. It is true; false witness has been borne in regard to this land. We can raise every kind of fruit and vegetable, but oranges, lemons, peaches, apricots, nectarines, quinces, plums, persimmons

[do especially well]. We have blackberry rods just set out on our place, strawberries, ground prepared for grapes. We now have a few acres cleared. I have Harry Hawkins and Minnie Hawkins working for me. Harry and Brother Woodem [Woodhams] are making an outside chimney, for a stovepipe. I do not want a fireplace in the room, for I have no need of fire except between three o'clock and eight in the morning, and one hour before eight at night. The room gets the sun all day and is as warm as I need, even in midwinter. I have my door wide open from the time the sun shines until seven o'clock p.m. We have four fireplaces and we have fire in them only in early morning. I choose my room to have only [a] stove, just to take off the chilly feeling in midwinter, and keep doors and windows wide open. *11LtMs, Lt 152, 1896, par. 4*

I wish you could have had a look at us last night as May White entered my room with one of her twin boys, a sweet-faced little lad. She could not bring both. Tomorrow the twins will be three months old. They have not had a sick day; sleep much of the time. One, the last born and the least in size, Sister Lacey declares looks like their grandfather, Elder James White. The forehead is like his—full and high—but we cannot tell how they will develop. Both have nice, pretty faces and intellectual looking heads. All think a great deal of the twin boys. *11LtMs, Lt 152, 1896, par. 5*

We are now just sending off in this mail the first twenty chapters to Pacific Press. I cannot conscientiously have my book go through the press at Battle Creek. There has been so little dealing upon straight lines of principle, I can put but little reliance in anything they may say. If the devil tempts them to make it hard and trying for me, they will not see, they will not discern the evil. Judging from the past, therefore, I shall not place *Life of Christ* in their hands. I am sorry, so sorry. I wish you could, Edson, have the oversight of the book, but I will not make any call upon you. I am more than rejoiced to see you doing service to the Master, and I hope you will put your trust in God decidedly and surrender yourself to Him and make the Lord your dependence and your strong tower. *11LtMs, Lt 152, 1896, par. 6*

I learned after the mail had gone that there was not one copy sent to you, my son, of the writings I sent to Battle Creek. They had used

all the copies before I had any knowledge of it. But I sent the same to Battle Creek and to Professor Prescott. He must have everything, as he will be at the General Conference. Willie cannot leave the work here, but he must be with me and help me some, which he has not had time to do. He has much responsibilities to carry now. I am sorry for him, but God can help him. We do hunger, we thirst, after righteousness.*11LtMs, Lt 152, 1896, par. 7*

I dare not think my own thoughts, for indignation comes upon me at times when I think how men in Battle Creek have supposed they could take the place of God and order and dictate and lord it over men's minds and talents—an endowment given them in trust from God to improve every day, trade upon, and if these talents cannot be placed to the control of men, to be in service to do their will, then they make those men have a difficult path to travel. They act just as though they were in God's place, to deal with their fellow men as if they were machines. I cannot respect their wisdom nor have faith in their Christianity, for the life is a misrepresentation of the life of Christ.*11LtMs, Lt 152, 1896, par. 8*

You have felt all this, but now what must we do? Believe in God for your individual self, trust in Him in whom there is no variableness nor shadow of turning. You must exercise faith in God through evil report as well as good. You must cultivate the thought that you are not alone. All your steps are watched by the Lord. You are encompassed with vigilant angels. Then banish every depressing, gloomy feeling. Love God, fear His holy name, for He is high and exalted and the train of His glory fills the temple. Oh, trust Him, my dear children. Let not your faith fail, neither be discouraged. The Holy Spirit is at work to make your life trustful, pure, clean, and holy. The Lord is nigh, active in your behalf. Always believe that there are ministering angels by your side, directed to bear you up in their hands lest you fail and become discouraged. As the angels ministered unto Jacob, so certainly will they minister unto all of the Lord's humble, contrite ones, for He will revive the heart of the humble; He will revive the contrite ones.*11LtMs, Lt 152, 1896, par. 9*

Reach up, my children, higher and still higher, taking hold of one line of faith after another. Walk and work in love to God and the

poor oppressed ones, and the Lord will be your helper. “Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.” [*John 1:51.*] Jesus the precious Saviour, the Son of the living God, is the ladder uniting the celestial world with the terrestrial. His divinity lays hold of the throne of God. His humanity touches the earth. His human arm encircles the entire human race. Through Jesus Christ the angelic ministrations in love, in comfort, in reproof, in light, reach us. Oh thank the Lord, for He is good, and His mercies endure forever. *11LtMs, Lt 152, 1896, par. 10*

The Lord has given you both talents to use, and in using these talents as He intended they should be used, you will have increased aptitude and wisdom and clear, spiritual eyesight to understand His work. Your mind and eyes must watch for His appearing, your ears [must be] open to hear the faintest whisperings of His voice. Your knees He has made; use them in kneeling in prayer. He is your strength. By faith take hold of the Unseen. Let your feet be shod with the preparation of the gospel for running obediently in the way of His commandments. Your tongue and voice are a talent given you of God to tell the story of His life, of His lessons, of His death, or His resurrection, of His ascension. Your bodily strength is to be devoted to the Master in fighting the good fight of faith on the battlefield, overcoming His enemies with “It is written.” Your sympathies and energies belong to God. Use them to glorify your Redeemer. God help you, my children. *11LtMs, Lt 152, 1896, par. 11*

We are now very much crippled for resources. Here we are without money. We have our drafts sent on [the] Echo office, and they have no money in the treasury; and we have a number of families of poor folk on our list. We had a cow we gave, with the exception of one pound [in payment], to a poor family who needed milk. Our family number from thirteen to sixteen. Thirteen is the standing number—poor workers, depending on their wages. We are educating Maggie Hare and Minnie Hawkins to do my editing. Shall not send for Mary Clough. Seems to me I have had enough of that kind of help. *11LtMs, Lt 152, 1896, par. 12*

Well, I expect Willie, every moment, to go take the mail down to

Sydney. Next week another mail goes, and I will then send you additional copies. I shall send this to Battle Creek, for I expect you must be there, but I wish I could understand what this silence means. But I say to you, my son, let not a thought of how you have been treated enter your mind. I care only for my Lord Jesus Christ. I am ashamed for my Saviour to have His precious character misrepresented, but Edson, I have no directions to give you, only to have your heart a home for Jesus. Then you will have no envy, no revenge, but only His tenderness and His sympathy and His love, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. It is a blessed thing to "be still and know that I am God." [*Psalms 46:10.*] Silence, when you are charged unjustly, is eloquent. To answer back will not avail anything. Let the peace of God rule in your heart, and be ye thankful. Oh, I am so glad that the Lord Jesus did reach down His arm to save you, to bless you, uphold you, because you put your entire trust in Him, and are obedient.¹¹*LtMs, Lt 152, 1896, par. 13*

I must close this letter. I only thought it possible for me to write one page. I send no other letters than this to America, for my workers are copying matters for the mail for W. C. White. I am pleased to say we are all enjoying good health. I am surprised at the amount of work I have done in writing letters in answer to Wessels from South Africa, who is in some trouble, and letters to Professor Prescott and Elder Haskell, and letters to London to Elder Waggoner.¹¹*LtMs, Lt 152, 1896, par. 14*

The carriage has come. It is nearly dark. God bless you, my dear children. You fill a large place in my heart and in my prayers. I seem to think you are in Battle Creek.¹¹*LtMs, Lt 152, 1896, par. 15*

Mother.

I send you this copy. Please to copy and give a copy to Brother Tenney and Henry Kellogg. I think Brother Olsen has this; also Brother Henry. But you may need all these things to refer to. Not one syllable had come to me from J. E. White in complaint of A. R. Henry. Others have had something to say, but the Lord has presented to me his dangers. I expect nothing else but he will say, as he has always done, "Somebody has been telling Sister White."

This shows that he has no faith in my mission or testimony, and yet Brother Olsen has made him his right hand man. May God pity our poor, deluded, deceived people is my prayer. *11LtMs, Lt 152, 1896, par. 16*

Lt 153, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 9, 1896

Portions of this letter are published in *FBS 72*; *4Bio 255-257*.

Dear Children:

I have not had a line from you for more than two months. It will be three months when next American mail is received. I try not to feel anxious, and keep saying, The Lord knows if I do not; I will trust everything in His hands. My last letter I sent to Battle Creek, thinking you might possibly be there, directing, "Please forward." I hope you have received all the letters I have sent with their enclosures.¹¹*LtMs, Lt 153, 1896, par. 1*

Mary Clough Watson has offered her services to me. What think you? I have written to her an answer. Will send you a copy if I can get the matter copied for this mail. I feel deeply in earnest to do the will of God, but will she make me trouble or will she be converted? I must say, I have my fears. Will she know how to help me? We are now doing very well. Maggie Hare is an excellent girl and is taking the place Fannie occupied in furnishing the paper with articles. Maggie is the very opposite of Fannie, who would nearly make those who worked with her wild with her nervous movements. But I am now free and shall hope to keep eight thousand miles of water between her and me. She was always in a fidget and made others nervous.¹¹*LtMs, Lt 153, 1896, par. 2*

Monday last was July 6. Willie's twin boys are doing well. The mother is very motherly, and if the children did not sleep so much she would have quite a trial of her steadfast perseverance to tend one, then attend to the other. They seem to be healthy babes. Willie has just returned from Sydney and Marian is in a great perplexity about cuts she wishes to go out in this mail, but it must be under his inspection, else she refuses they shall go.¹¹*LtMs, Lt 153, 1896, par. 3*

I hope to hear that you are not sick. I will be faithful to write you every mail. I am in perplexity to know what Elder Olsen is going to do with the consolidation business. It is a mistake to reach out for more power when they have so deficient a faculty to manage even what they now have. There should be no more reaching out for responsibility until the responsibilities which they now have are managed by men who love and fear God. Corruption will be carried into every conference until there is brought into the publishing office and the General Conference a refined, purified, ennobling principle. I feel sorry for Elder Olsen. He thought if he should manifest confidence in A. R. Henry and keep him traveling about from state to state he would be converted, but the conversion has been the other way.*11LtMs, Lt 153, 1896, par. 4*

We are safe only as we make God our trust. He is our sufficiency in all things, at all times, and in all places. I wish I could see you but I must not wish impossible things.*11LtMs, Lt 153, 1896, par. 5*

My health is very good now. I am very careful not to eat suppers—not to eat or to drink—and I feel much better. I have now, for years, refused a variety of dishes. I eat the square crackers. I put them in the oven until they are brittle, then eat a couple of baked apples, sometimes pumpkin pie and crackers.*11LtMs, Lt 153, 1896, par. 6*

The less of a variety I indulge in, the better I am healthwise, and my head is clear. I thought I should always suffer with inaction of the bowels after my long eleven months' sickness. For four years the difficulty seemed to be centered in the lower part of the spine. I have had to depend on spring seats and cushions wherever I have traveled, but, children, I have prayed. I asked of God in earnest prayer to help me, to heal me. It is since the new year came in, 1896, I sent to Sydney for springs to make a spring seat, but it did not prove restful. I laid it aside and said, Lord, I will have faith in Thee. I have had faith. I laid aside the spring seats, have only a cushion, and from that time the pain which has been a fixture for four years left me and my bowels act naturally. Thus it has been for several months. I am like a new creature, and my head is clear most of the time. I seldom know what headache is except I take cold, and that is not often. Do you not think I have reason to praise God with heart and soul and voice? This is a miracle, nothing less. I

am so glad.*11LtMs, Lt 153, 1896, par. 7*

Minnie Hawkins and Maggie Hare I now have being educated by Sister Eliza Burnham. They are girls that make me no trouble, and although my family now number thirteen I am getting along better than I have done for years.*11LtMs, Lt 153, 1896, par. 8*

I send more matter to Battle Creek this month, and now I believe my duty is done. I am very anxious to hear from Battle Creek. I get no particulars from any source as to how my letters, which have reached them recently, are received. They are, as you well know, very close, but I dare not hold my peace.*11LtMs, Lt 153, 1896, par. 9*

I hope, Edson, you will cling to God. We know not what the developments will be in Battle Creek. There will be a turning and overturning, but God is our Ruler; God is our Judge. The Lord is soon to come, and when the Lord cometh “shall he find faith on the earth?” [*Luke 18:8.*] Unless the “days should be shortened, there should no flesh be saved.” [*Matthew 24:22.*]*11LtMs, Lt 153, 1896, par. 10*

It is very unbecoming now for any one of the ministers or the church members to become self-sufficient, masterful in spirit, manifesting ruling properties, lording it over God’s heritage. Let every mouth say with solemn, deep solemnity, “I live; yet not I, but Christ liveth in me.” [*Galatians 2:20.*] “Without me,” said Christ, “ye can do nothing.” [*John 15:5.*]*11LtMs, Lt 153, 1896, par. 11*

The great enemy never slumbers nor sleeps. He has his important work to do to deceive and subvert souls. We must keep a spiritual wakefulness, never get into a groove. It was while men slept that the enemy stole into the field and sowed his tares. It is while the watchmen are not vigilant, not sounding the danger signal, that Satan gets in his false propositions and resolutions through unconsecrated men. God help us now to watch unto prayer, to pray without ceasing, and trust not in finite men nor depend on any fleshly power.*11LtMs, Lt 153, 1896, par. 12*

God will give every man wisdom who comes to Him for power and grace and sufficiency. We are to bear in mind His Word, and be full

of courage and faith and trust. “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [*Isaiah 57:15.*] I feel like praising the Lord every time I read these words. How good and gracious is our God to gave us such precious promises!¹¹*LtMs, Lt 153, 1896, par. 13*

And again the Lord speaks of His being misused, dishonored. “But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast brought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” [*Isaiah 43:22-25.*]¹¹*LtMs, Lt 153, 1896, par. 14*

This is the true picture of the many who feel competent to order and to dictate and rule others as with a rod of iron. *Isaiah 43:22-28.* Again I say, let us hide self in Jesus. We must have a deep and living experience in the things of God. We must walk humbly with God. We must have an individuality ourselves in Jesus Christ, and the Lord will be our sun and our shield. Enoch walked with God. We may walk with God. We must keep the communication open between God and our own souls. The Lord God is our God. We will praise Him.¹¹*LtMs, Lt 153, 1896, par. 15*

Good night.¹¹*LtMs, Lt 153, 1896, par. 16*

Mother.

Lt 154, 1896

White, J. E.; White, Emma

NP

August 2, 1896

Portions of this letter is published in *FBS 72-73*.

Dear Children:

I wish to express to you my gratitude to God that He has been furnishing me with talent right in our midst, Maggie Hare and Minnie Hawkins. Brother Lacey, the father of Willie's wife, married Mrs. Hawkins, who had four girls and two sons. Minnie is the second girl in the family. She worked in the printing office in North Fitzroy for some years. She lamed her ankle in some way and it was a serious matter. There were fears she could never walk again without much suffering, but thanks be to God she is now, after one year of suffering, firm on her feet again and is hearty and strong. Sister Burnham has been disciplining her, and she is editing short articles and is doing well. She is a girl of promise. Her being a practical typesetter, much matter has been committed to her without anyone editing the matter, and she has become quite an excellent proofreader. I have employed her at two dollars per week. Sister Hare has two dollars and a half per week; so has May Israel, my bookkeeper. All these are excellent girls. *11LtMs, Lt 154, 1896, par.*

1

Maggie does all my editing now, and copying on typewriter. She takes discourses in shorthand and writes them out. She was just discouraged that she could not get work. Fannie failed me, and she has been a great tax to me since she came to Australia. She left me for America in April, and she told me she wished to come back again. I told her I had no light to say one word of encouragement in this line. She urged me to say she might come back if she would pay her own fare. I could not do this. And, Edson, I never want her connected with me again. She would talk to my workers, especially Marian, and get her stirred up so that I could hardly get along with Marian. She was like another person, infused with a spirit that was

excitable and inexplainable. Now Fannie is gone, she is herself, just as peaceable as she used to be. The workers now are wholesome, healthy, and kind, and of value to me. I am so pleased. May Israel goes down to help Willie when the time comes for American mail. She is there today, August 2. Mail steamer leaves for America from Sydney tomorrow.*11LtMs, Lt 154, 1896, par. 2*

I shall attend Adelaide meeting, leaving Sydney the last of September. This will be the important meeting for Australia this year. Sister Sarah Belden and Sister Burnham leave for America the last of September—28th. Sister Lucas, my seamstress, takes her place as cook with my little maid, Edith Ward, fourteen years old. The work will go on just the same.*11LtMs, Lt 154, 1896, par. 3*

We have received letters from Lillian Gilbert that she has had three bleeding spells. I fear greatly for her, while Byron's death is vividly before me. Byron Belden was a treasure.*11LtMs, Lt 154, 1896, par. 4*

I believe the Lord will open the way before me. Brother Olsen writes for Willie and his mother (if possible) to come to next General Conference, but we can neither of us leave the work here now. We have had no money to invest in school buildings or in meetinghouse. I have sent for the loan of one thousand pounds from South Africa. If I can get this, I can then loan it to the school to commence their work of building. We do not see our way clear to leave Australia. You see how things are at Battle Creek.*11LtMs, Lt 154, 1896, par. 5*

Mother.

Lt 155, 1896

White, J. E.

Sunnyside, Cooranbong, New South Wales, Australia

August 10, 1896

Previously unpublished.

[Edson White:]

Why am I so disturbed in mind in regard to you, my son? Why is it that a heavy burden lies on my heart, like a stone pressing it? I am in trouble, distressed. I ought not to be thus, for it means inability to sleep and such exhaustion that I can scarcely breathe. My dreams are not pleasant concerning you. Your spirit, your words, were complaining. Your pen was tracing words that were not dictated by the Spirit of God. You were complaining, and the root of bitterness has been springing up in your heart, whereby many would be defiled. You were writing, and a hand was laid upon your shoulder and words were spoken to you:*11LtMs, Lt 155, 1896, par. 1*

“Bring not railing accusations against anyone. All will react upon you and discourage you and will harm you, and will uproot faith in the work God has given you to do. You are stepping out of the plain path the Lord has marked out for you.”*11LtMs, Lt 155, 1896, par. 2*

The Lord has graciously warned you for your own soul’s peace, for the peace of those who are engaged in His work, not to enter into debt. There are to be great changes made in the Lord’s institutions. Your attitude must be of an entirely different character than that which you are now assuming. Make straight paths for your feet lest the lame be turned out of the way. Your spirit must change, not to bruise but to restore.*11LtMs, Lt 155, 1896, par. 3*

What a work is before you if you keep yoked up with Christ! Walk and work under Christ’s yoke. Learn of Christ, who is meek and lowly in heart, and you will find rest to your soul. It is a snare to you to engage in financial enterprises. It is a snare to you to step so quickly and readily under the yoke of dependence and slavery to

the tyrant debt. It is not wise for you to encourage flattering hope of monies to come from any source at any time, at present or in the future. It is a curse to you, and will prove the ruin of your influence. Move not one step in uncertainty. Here is your great weakness.*11LtMs, Lt 155, 1896, par. 4*

You are again passing over the ground where you have failed again and again. You bring burdens upon your fellow laborers that are all unnecessary. If you heed the warnings God has given you, you will have peace, but whenever you advance one step on this forbidden ground you are under Satan's power of temptation. You are under a galling yoke and you then are blaming others of their neglect of duty to you, when it is your own devising and entering into the temptation of Satan that sets you in a track that brings discomfiture and unrest to you and leads you to accuse others unjustly. Things appear all wrong to you.*11LtMs, Lt 155, 1896, par. 5*

When you engage in any enterprise that absorbs means, have that means first in your own possession. "Owe no man anything." [*Romans 13:8.*] Hath not God wrought in your behalf and in behalf of His cause in which He has made you His agent to work under His directions? Has He not warned you, for your good and for the good of others, to keep in the straight line of duty that God may be honored? Whatever shame and reproach may fall upon you for neglecting to follow to the exact letter the directions given, will cause you sorrow and inconvenience. But that is not all. You involve others; you bring upon other souls burdens on your account and then open the door to temptations that hurt their soul and your soul. You are not to be discouraged, but are to consider that the army of God is fully able to go up and possess the goodly land, unless that army is disqualified by moral inability, which is disregard of light in warnings and instruction given of God, which is their sin in His sight. His name is dishonored when individual influence diverts means [that] is greatly needed in the cause and work of God in these last days of peril.*11LtMs, Lt 155, 1896, par. 6*

Every human agent, if success shall attend his efforts, must not refer to the ample resources of the church for an excuse to invest means in any line that is not positively necessary, even if that means is in his own power to control. The church of God is to be

constantly working for the ingathering of souls to strengthen the kingdom of God. They are themselves to walk in the self-denying, self-sacrificing footsteps of Jesus Christ our Leader. All should be binding about their individual wants and evidence to the world that the Lord's treasury has a sufficiency to supply the necessity of the great missionary field because self-denial and self-sacrifice is woven all through their religious experience. *11LtMs, Lt 155, 1896, par. 7*

The Lord saith He will accomplish His part with resources if His servants will not hedge up the way by diverting His resources into wrong channels. His name is dishonored by the empty treasury, which is wholly due to the selfishness of the human agents who do not consecrate themselves and their whole mind and hearts to be controlled by the great Master Worker. *11LtMs, Lt 155, 1896, par. 8*

He knew what it was to hunger, to thirst, to be weary. He, the Majesty of heaven, declared, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." *Matthew 8:20*. For our sakes He became poor that we through His poverty might be made rich. Shame and reproaches fall on Jesus Christ when there is, through selfishness in our churches, a disregard of the missionary work to be zealously carried forward nigh and afar off. *11LtMs, Lt 155, 1896, par. 9*

The churches that claim to believe we have the last message of warning to be given to our world are called upon by the greatest, the most self-denying Missionary that ever trod the earthly soil. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." *Matthew 11:29, 30*. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." *Mark 8:34*. The Lord Jesus demands action and co-operation. This is His preordained order. There need not ever be a retrograde movement in this holy, aggressive work. This is the time when skepticism and disloyalty to Jesus Christ are prevalent and they are entering into churches. *11LtMs, Lt 155, 1896, par. 10*

The pure, clean, unadulterated Bible truth must be preached with power. No man whose heart is divided can do this. It is the whole

heart, soul, mind, and strength which God requires—moving forward and upward, constantly advancing in the path of self-denial and self-sacrifice. And the Lord will take care of the results. There are to be no backward steps taken. It is the Holy Spirit that removes the veil from the eyes that there will be a seeing of Him who is invisible. Then there will be the opening of the chambers of the mind to the Word of God and the opening of the soul temple to the bright beams of the Sun of Righteousness. When the Lord is in the midst of His people there is strength, there is power, always. “Go ye into all the world, and preach the gospel to every creature.” *Mark 16:15.11LtMs, Lt 155, 1896, par. 11*

August 15

My son, I have counsel to give you. Never incur a debt. Look upon the temptation to do this as from the devil. I have hoped you had learned from the things you have suffered to keep clear from approaching on this forbidden ground. I had hoped, I have prayed, that the Lord would lift up for you a standard against the enemy upon this point, and yet from the way things are presented to me I greatly fear that your weakness on this point has not been overcome. The word God has given to you is to become a Bible student. You are to preach the Word, to be instant in season, out of season. You may love Christ; you may, if wholly consecrated, do a good work. *11LtMs, Lt 155, 1896, par. 12*

You have had a rich experience in the trust and hope you have cherished in God. Why imperil your religious experience? Come close to the side of Jesus. Let every needless, cheap work be weeded out from your conversation. Let your endeavor be to maintain the general spiritual tone of Christian character, always aiming to reach the highest standard. Let nothing weaken your influence in your religious work. Do not venture into schemes that demand money and in this way become a bondman. Make every effort to keep working in God's lines. *11LtMs, Lt 155, 1896, par. 13*

I wish I could make my voice heard across the broad Pacific Ocean to your brethren, Do not injure and imperil the soul of Edson White by loaning him money. This borrowing money has kept him under the yoke of a species of slavery. Those who grant you the favor of a

loan do not understand it proves no favor but a positive curse. Time is short. You want to preserve a healthful, wholesome influence every day and every hour. In this way you can prove yourself a vessel unto honor. Through the grace given you of Christ, you are to keep the consciousness of your own freedom in Christ Jesus, and that you are a laborer together with God. The saving grace of God will give you a clear evidence that your life is one with Christ Jesus. You know not how long your life may last. While your life is spared, carry with you peace, happiness, and joy. Christ's joy, if abiding in you, will make your joy full. Your only safety is in living in the light of the presence of God.*11LtMs, Lt 155, 1896, par. 14*

Cultivate the habit of earnest prayer. If you do this, you will be growing into the habit of unconsciously exerting a special, fragrant influence always on the Lord's side. Is this too much for the Lord to require of His blood-bought heritage? Many believe truth in a general way, but they do not love the truth in all its principles. They have not that faith which works by love and sanctifies the soul. Assenting to the truth and not living the truth robs it of its practical force upon other minds.*11LtMs, Lt 155, 1896, par. 15*

Christian workers, so-called, will honor God or dishonor Him. All who are in any way connected with the work of God must sanctify themselves to the pure and sacred and holy work. The hands must be clean, the heart pure, the intellect sanctified with a determined purpose of exerting every possible God-given capability, that they can truly be called Christian workers. They may labor safely with the lower classes when they are humble, devoted, and sanctified wholly through the truth. They can, if the love of God be in the soul, speak words that are simple, yet clean and holy and uplifting. God would require of us individually to do our best. How would thorough consecration to the work, cooperating with God, exalt and ennoble the most humble life! Edson, fight the good fight of faith, resist temptation.*11LtMs, Lt 155, 1896, par. 16*

August 20, 1896

I was in a meeting in America last night. There were many assembled. I was moved by the Holy Spirit to bear a testimony to those assembled. I was speaking earnestly:*11LtMs, Lt 155, 1896,*

par. 17

God cannot do more for His heritage than He has done to secure their salvation. God has Himself provided the agencies in human beings that they shall co-operate with Him in the great missionary work. His work is not to be accomplished in any haphazard way, or in a magical way. God calls for co-partners in His great work.*11LtMs, Lt 155, 1896, par. 18*

The majority of professed Christian churches are not doing the very work dearest to the heart of Jesus Christ. They are not seeking most earnestly to bring man back to his loyalty to God in teaching obedience to His commandments. The light is shining in its full plenitude of resources in and through Jesus Christ, the great Master Worker. Human agents are to reach human agents through the most earnest sympathy and love. There is not one idler in the vineyard who, if he continues thus, will enter into the joy of our Lord.*11LtMs, Lt 155, 1896, par. 19*

“The harvest truly is great, but the laborers are few.” [*Luke 10:2.*] We need daily conversion to God to qualify us individually for the work to be done in our world. The line is being drawn more distinctly between the loyal and true children of God, obedient to all of His commandments, and those who are making void the law of God by precept and example. We need to strengthen and to intensify our own conceptions of individual duty by earnest prayer and entire consecration to God, that we may shine as lights in our world, illuminate the darkness of the world, increase the faith, and awaken zeal in hearts that are cold and languishing. First we ourselves need to be perfectly converted, that we may afterward strengthen our brethren.*11LtMs, Lt 155, 1896, par. 20*

Prayer—incessant, earnest, persevering prayer—is heard in heaven. We need our own souls disciplined for the honored position of being in co-partnership with Jesus Christ, in the work and companionship of heavenly angels. Truth that thrills the soul is to be presented—grand truths in simple language, short discourses right to the point.*11LtMs, Lt 155, 1896, par. 21*

Who cares less and less for self and self-pleasing and is constantly enthused with the great desire that his Redeemer shall be glorified?

Who can and will take in the situation and leave their pleasant homes and conveniences and go out into new places, triumphing over selfishness, which has such a power over minds as to paralyze their love for God and for their fellow men?^{11LtMs, Lt 155, 1896, par. 22}

Cannot we discern the signs of the times? Cannot we see the end of all things is at hand? Cannot we see that, individually, self-pleasing must be overcome, that individually we must accept the yoke of Christ and learn His meekness, His lowliness, and find rest and pleasure in devoting our life to the service of God? Verily “the Lord hath need of them.” [*Matthew 21:3.*]^{11LtMs, Lt 155, 1896, par. 23}

Let every one dress plainly, neatly, with economy. Much can be saved to extend the truth that is now expended in dress. Have you love to God, supreme love? Then it will surely be evidenced in good works to our fellow men. Employ your God-given talents to His name’s glory. Communicate that which you have received.^{11LtMs, Lt 155, 1896, par. 24}

September 8

I am so pained in my mind and heart I cannot sleep. It is now half past eleven o’clock, but the burden presses me heavily. I see you perplexed, and I see you excited. I see letters enclosed in envelopes and mailed. What is the matter? You were much excited. I was conversing with you and said, Edson, you are not to move rashly in anything. You are disappointed. If anyone has flattered you with hopes that you have not realized, it was not a wise thing for them to do; but have you not passed over the same ground with similar results? Why should you catch at a word and encourage yourself to expect that help from human beings which has led you into investing means again by borrowing? You need to hear what God saith unto you.^{11LtMs, Lt 155, 1896, par. 25}

Please read again the cautions given you. It is these disappointments, it is these expectations not realized, that have made you exceedingly unhappy. Then you write words and criminations that should find place in the fire rather than to be mailed. If you had heeded the Word of God, if you had been

resolute and firm to resist temptation, never to put the yoke of debt upon your neck, then you would save yourself and your brethren great sorrow and many perplexities that will try the soul. You want to devote time and money to help forward the work where you are laboring. You are required of God to employ all your influence in doing the very work the Lord has made so successful in your hands.*11LtMs, Lt 155, 1896, par. 26*

The judgments of God are in our world. We need to consider this is the beginning of the end. We are living in a most solemn period of this earth's history. Do not spoil the work God would accomplish through you by any course of action that shall arouse the old prejudices in human minds, by giving them any evidence that you cannot be trusted in the use of means, that in handling means you will lose sight of everything but the projects you have created. Your work is to live the truth in character, to reveal the right spirit always, and give no place to the devil.*11LtMs, Lt 155, 1896, par. 27*

Some time ago—nearly one year ago—a letter came to me from one of your friends that you sometimes spoke in haste and did not realize the effect of your words. You were conversing with someone. He did not agree with you on some points, and you said something in regard to how a testimony would be after him and show him what was right. This was repeated to some others, and they did harm with your words. They said, “When a testimony comes to me, I shall consider Edson has been writing to his mother, and then it comes to us in the name of a testimony.”*11LtMs, Lt 155, 1896, par. 28*

I entreat you to be very careful in regard to making any remarks of this character, because any such words would be placing a stumbling block in the way of souls tempted of the devil to have an excuse to discard the testimonies. What gentleness and courtesy, as well as a sanctified heart, is necessary at all times that we shall preserve a sweet, wholesome influence. And in and through Jesus you know by experience this can be done.*11LtMs, Lt 155, 1896, par. 29*

Lt 156, 1896

White, J. E.; White, Emma

Ashfield, Sydney, New South Wales, Australia

September 7, 1896

Portions of this letter are published in *5MR 138*.

Dear Children:

We left Cooranbong Friday. Sara accompanied me to this place for the purpose of meeting Elder Farnsworth and wife and speaking to the church in Ashfield. Brother and Sister Farnsworth and Elder Israel met with the Parramatta church Sabbath forenoon. Brother Farnsworth spoke to the church, and they said they had an excellent meeting. I spoke to those assembled in Ashfield. The house was well filled and the Lord gave me of His Holy Spirit, both forenoon and afternoon, and Sunday afternoon. Brother Farnsworth said a few words Sunday afternoon, and in the evening the church was well filled. On Sabbath afternoon there was a testimony meeting and the Lord Jesus was in our midst.¹¹*LtMs, Lt 156, 1896, par. 1*

I had not been to Sydney and suburbs for months, and after the meetings closed the church people pressed around me and expressed their great pleasure in seeing me and hearing me once more. The Lord gave me a message for them of comfort, of hope, and of courage. We were introduced to quite a number who were not in the faith, but investigating. There are souls continually coming into the church, uniting with us, but who go from Sydney to locate in other places to get employment and to let their light shine forth in new places.¹¹*LtMs, Lt 156, 1896, par. 2*

It requires moral courage to step out and accept the truth, for the Sabbath is a cross and cuts directly across their worldly prospects. But few business firms will consent to employ workmen who will not work on Saturday because they conscientiously observe that day sacredly unto the Lord. Yet there are families, entire families, embracing the truth, some by reading, others as the result of the

camp meeting held in Ashfield, and others by tent meetings held since the Ashfield meetings. *11LtMs, Lt 156, 1896, par. 3*

Money matters are very close; it is not a little perplexing how to manage to make the shillings and pounds go the longest way and accomplish the most good. I dismissed my workers a couple of weeks ago, but took on another company of workers who were verily destitute of food to eat and clothing to wear. One, Brother Parcels by name, had taken a little fruit farm, to raise peas and vegetables also, but the frost cut off his peas. I gave him a cow. Until he has fruit for sale, he will not have anything coming in. I learned the family were reduced so that they had lived only on squash for several days. I told him to come and I would give him work in making garden, putting in seed. This man has a wife converted from the Catholics, a fine, intelligent woman, a dressmaker. He was a sewing machine agent. They have four children to care for and very nice children they are. I cannot let this family be distressed for food and clothing. I sent my hired man, my horses and plow, and he broke up the land for them. It took him about one week to do this. *11LtMs, Lt 156, 1896, par. 4*

Then there is a family in whom I am much interested named Matthews. They are Wesleyans. They attended the Bible institute meetings held in Cooranbong, and they became interested but have not fully taken their stand. They have a farm in the bush, as it is called here. They have taken up government land and have fenced it and set out orchard and improved it for three years. In two more years they will have their deed to the place—forty acres of excellent land. But he could get no work. He is a good carpenter. They have had scarcely anything to eat all winter, and he is talking of throwing up his land and moving away to South Africa, and all he has expended on it will be lost to them. I urged them to secure the place first, and then they could sell it if they wished to move away. I sent for him to come to my place, and I would find him work to do in making several large gates and doing such things for one pound per week and [they] board themselves, but I always have them sit at the table and take their noon meal with us, and I make them no extra charge for their dinner. *11LtMs, Lt 156, 1896, par. 5*

And still another hearty working man has a family living at

Parramatta. He came to Cooranbong to strip the bark from my wattle trees, for tanning leather. He earned something at this. While others charged him for the bark, I gave him that which he took from my place. I have set him at work at one pound per week [and] board himself, but we furnish him food from our table to help him as much as possible.¹¹*LtMs, Lt 156, 1896, par. 6*

And there is one man named Leonard, who came one year ago inquiring for work. He had buried his wife and three children, and he felt inconsolable, incapable of doing anything. He just sat in the graveyard and mourned and wept all the time. The police took his case in hand and told him he could not allow it. The second time he spoke to him he told him if he did not go to work he would shut him up in the lockup. Then he did not know what to do. He inquired for work, but was so disconsolate no one would employ him.¹¹*LtMs, Lt 156, 1896, par. 7*

He was told by someone to come to Mrs. White's place; she might find something for him to do. He had been so tempted. He said he had walked toward the creek and said, "I will end this matter by throwing myself into the creek." But he thought, "I will wait one day more." That was the day he came to my place and was taken in and work given him clearing the land. For several months he has had one pound per week and board himself. As soon as he obtained money, he bought him some clothing and attended Sabbath meetings, and works on Sunday. He is an intelligent worker, but cannot read. We find many men and women who cannot read.¹¹*LtMs, Lt 156, 1896, par. 8*

When my funds were getting so low, I was compelled to discharge him and several others but he was loath to leave. He built him a little bark shanty. He had a little tent. He cooked his own food. I gave him a mattress and pillow, flannel blankets for sheets, and nice warm comfortable [comforter] for his bed. He was the most thankful man I ever saw. He has had no work for a long time. He knew he could not get work unless from Willie or from me. But he would not leave to go on anyone's premises but the school ground or on my farm. I called on him again to help us get ready to put in our crops and to clear the land for sweet corn. We have about ten acres cleared now, all ready for our crops. It is no small job to clear

land from trees so large that when down the body of the trees are higher than my head. They are one hundred feet high, and some of the roots are two and three feet through.¹¹*LtMs, Lt 156, 1896, par. 9*

In two weeks will send you a letter, if the Lord will. I am not fit to write you more now.¹¹*LtMs, Lt 156, 1896, par. 10*

Lt 157, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

September 9, 1896

Previously unpublished.

Dear Children:

We returned to our home Monday evening. Brother and Sister Farnsworth accompanied us. Found our horses and two conveyances to take us to our home. Tuesday, appointment was made for Brother and Sister Farnsworth to take my two-horse team and ride over the school grounds. They are very much pleased with the school grounds and especially our location and the improvements we have made. They are delighted with it all.¹¹*LtMs, Lt 157, 1896, par. 1*

We appointed a meeting in the afternoon. In forenoon all were to take their dinners and eat in the grove, and then have a social meeting. We were surprised to see such a turnout. We had a sharp shower, so we had to go into the place of meeting in the upper room above the sawmill. The rain just poured down, and we did not know as the voice of Elder Farnsworth could be heard, but it soon ceased and we had a good meeting. There was another meeting appointed in the evening, and there was a goodly number assembled—some not of our faith. All were highly pleased and benefitted with the meeting. He spoke of the rise and progress of the work in the earlier years, and how we had so many perplexities and discouragements and yet we would not fail nor be discouraged. We pressed through by faith and prayer and hard work, and obstacles gave way.¹¹*LtMs, Lt 157, 1896, par. 2*

I am glad we have some help in this country. Elder Rousseau and wife have gone to America. They will be at the conference, I expect. She expects to receive treatment at our sanitarium.¹¹*LtMs, Lt 157, 1896, par. 3*

One or two good-sized boats with passengers left here at ten o'clock a.m. to take a view of the river and lake. The river called Dora Creek borders the school land on one side. This arm of the river is not a broad expanse of water, and that is why they name it creek. But it is a beautiful river. They row about six miles and come into the lake. On both sides you can see the houses dotted among the forests and fruit orchards. The scenery is delightful. Nearly all our family went except Edith, my little maid fourteen years old, Sara McEnterfer, and your mother.*11LtMs, Lt 157, 1896, par. 4*

We have only hired help—five men in number—all employed because they are in suffering need, every one of them. We do not expect to see Brother and Sister Farnsworth again until we meet them in Adelaide, Australia, at the camp meeting, which will be in about three weeks. Willie, Sara, and I will attend that meeting.*11LtMs, Lt 157, 1896, par. 5*

Well, I can scarcely write you today, for I am somewhat let down after speaking three times, twice on Sabbath and once on Sunday. This morning I could scarcely collect my thoughts to write you. I am feeling not quite as nerve shattered after dinner. Willie's twins are darling babies. They generally sleep all night without waking. They do not wake crying but cooing good naturedly. They are a precious treasure.*11LtMs, Lt 157, 1896, par. 6*

We are in the midst of planting trees and sowing seeds and breaking up the fallow ground, clearing the land for corn and vegetables. We have quite a vineyard and hope to receive fruit from our peach trees some of which are in bloom now. Spring has come [to be] with us, and showers for the land have been abundant. We feel that the blessing of the Lord is resting on the land, and it will yield its treasures.*11LtMs, Lt 157, 1896, par. 7*

Mother.

Lt 158, 1896

White, J. E.; White, Emma

Adelaide, South Australia

October 1896

Portions of this letter is published in *8MR 252*; *SpTA #7 64*.

Dear Children:

We are on the campground, Parkside. It is a large park covered with nature's green velvet carpet. There are sixty tents already up, and the grounds are extended and level as a floor. We left our home—W. C. White, Sara, and your mother—October 2. Arrived at Ashfield about one o'clock. Made our home at Brother Semmens'. Sabbath program was made out in time. I was to speak at New Town Sabbath afternoon at three p.m. I was taken three miles to the place of meeting by Brother Robb, a cab driver.¹¹*LtMs, Lt 158, 1896, par. 1*

I had a most solemn message for the people on the subject of tithe and offerings. Some present had claimed to be unable to see the tithe question. Were they incapable of perception to discern this question, as old and far back as the days of Abraham? After he made the conquest over kings and recovered [the] goods stolen from the inhabitants of Sodom, and the captives, and returned them to the king of Sodom, "Melchizedek king of Salem"—the representative of Jesus Christ—"brought forth bread and wine:"—not fermented—"and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." [*Genesis 14:18-20*.] I read verse by verse *Malachi, chapters three and four*. I never gave a more close and searching message than that day, Sabbath, October 3, 1896.¹¹*LtMs, Lt 158, 1896, par. 2*

I thank the Lord for this precious season, for the power of the Spirit of God was upon me. The light of truth flashed its solemn, sacred

beams into the chambers of my heart and mind to communicate to those who were in great need of being stirred up by putting them in remembrance. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." [2 *Peter* 1:16.] *11LtMs, Lt 158, 1896, par. 3*

I rode back to Brother Semmens' and wrote out some things of truth that were burdening my mind, and that little time in the evening and Sunday I wrote forty pages of letter paper. Sabbath forenoon W. C. White spoke at Parramatta, having, he reports, an excellent meeting. In afternoon he spoke to a little company that needed help nearer Sydney. *11LtMs, Lt 158, 1896, par. 4*

Sunday evening, October 4, I spoke by appointment in the Ashfield church which was full of interested listeners. W. C. White escorted me to the meeting and was by appointment to attend a business meeting at Parramatta. I was left alone to conduct the meeting. A brother, elder of the church, gave out the hymns. I opened the meeting by prayer, and the Lord again gave me a most solemn message to bear to those assembled. Light came in, pouring its bright beams into my soul, and the power of God was upon me. I was speaking in reference to the short period of time in which we have to work. I read from *Ephesians* 2:1-8. I know that Jesus Christ was in our midst. I know that His heavenly angels were present. I felt their presence. The atmosphere seemed holy, and how I longed that everyone should breathe it in! *11LtMs, Lt 158, 1896, par. 5*

After I had closed my discourse, I made application of the truth to those who were present. I asked all to consider their responsibility to God, to bear in mind that every day we live we are, by our own course of action, deciding our own destiny for life or for death. I begged them to consider their responsibility to God and return to Him in interested, earnest service all the powers God had given them in talents of money, in talents of influence. He has bought all these to be used to His name's glory, and in exercising the talents given, they increase, and there is more ability to dedicate to God. *11LtMs, Lt 158, 1896, par. 6*

The Lord means that we shall increase, that we shall grow in favor with God and man. A moral transformation of character will take

place in every believer, making the sinner a child of God, an heir of heaven and joint heir with Jesus Christ. I presented the rich treasures of grace given us all in rich abundance with the gift of Jesus Christ to our world. God calls for a recognition of His gifts and an acknowledgement of the same with such a type of Bible Christianity as will satisfy Christ and demonstrate to the world that we are drinking freely of the waters of life. Our Christian sentiments will be in harmony with the character of Christ. This is a genuine experience, which leaves its impression upon the mind and character of those with whom we associate. *11LtMs, Lt 158, 1896, par. 7*

All who live to do real service for Jesus Christ do not have a large estimate of themselves, but they covet the best gifts. They win success by their usefulness. They are constantly increasing in attainments, going onward, onward to victory. The whole universe of heaven co-operates with the human agent who will press on and on to complete victory. *11LtMs, Lt 158, 1896, par. 8*

I asked all to rise who would that day, October 4, 1896, make most determined effort in and through Jesus Christ to be overcomers, who would now make more determined effort to purify and cleanse the soul by faith in Jesus Christ. Nearly the whole congregation were on their feet. I then asked them to bow before God and by the eye of faith to see Jesus in our very midst, ready to take away their sins and impart to them His righteousness. This was a victory gained. Those not of our faith wept and they also arose, and I believe Jesus heard our prayers. *11LtMs, Lt 158, 1896, par. 9*

Am broken off here in my writing. One has come to return a favor and Sara tells me a little bit she has learned. I must now give you a little interesting incident of a man who arrived in camp last evening. He had been two weeks in a row boat with his daughter to come to this camp meeting. He embraced the truth by reading *Great Controversy*. He could come only in this way. He lives far away. He is so much pleased he scarcely knows how to express his gratitude. I wish, of I so much wish, the poor hungry souls in remote regions, starving for light and truth, could have some few privileges that our churches have so abundantly that they scarcely appreciate the blessings they receive. *11LtMs, Lt 158, 1896, par. 10*

I will now continue my recital. We closed the meeting with such a precious influence. All seemed to feel deeply. I had, through the Lord, given the testimony given me of God for them. Parents and children were deeply interested, and weeping. All knew I loved flowers, and the pulpit was festooned with flowers, while before the pulpit, on a table, were vases filled with beautiful flowers of a large variety.*11LtMs, Lt 158, 1896, par. 11*

I had made use of the beautiful lilies, white and pure and lovely. I had related to the children the words of Christ, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet ... Solomon in all his glory was not arrayed like one of these." [*Matthew 6:28, 29.*] Oh, how tender was my heart as I gave my message of the love of God to them in the gift of the beautiful flowers. Their whole countenance expressed their appreciation of the words of hope and comfort and the inexpressible love of God to little children and grown-up children. I think the children should have instruction given to them in every discourse. Let them know you are talking directly to them, that Jesus loves them, and will hear their simple prayers. Jesus encircles the children in His long arms, and blesses them.*11LtMs, Lt 158, 1896, par. 12*

I wish I could see you, dear children. All are very busy in camp, setting tents and placing families in tents. Brother and Sister Wilson are here from Tasmania. Sister Wilson takes the dining tent, to cook for those who wish to take their meals at the restaurant. I have never seen Sister Wilson look so healthy as now. She has fleshed up, her cheeks are red, and both have greatly improved in health.*11LtMs, Lt 158, 1896, par. 13*

Brother Haskell arrived at Melbourne a short time after Sara and I left. He is considerably tired. Willie came on Cook's excursion one day after we left Melbourne. He came into camp this morning. They, of course, have no privileges to sleep, for they are crowded to the uttermost extent, for the excursion trains are much cheaper than the regular trains. Brother Haskell comes tomorrow morning. We have not seen Elder Haskell for many years. I will be glad to see him.*11LtMs, Lt 158, 1896, par. 14*

Brother Farnsworth is very active everywhere in helping put up and

fit up tents. He seems to take well with all. Sister Farnsworth is apparently in good health—much better than I have seen her before. Elder Daniells and wife are at the meeting. They hire a house close by. We have two rooms close by the grounds in a stone cottage. I have given you a description of the place so need not describe it to you here. Adelaide is a very beautiful place.*11LtMs, Lt 158, 1896, par. 15*

We are hoping and praying for the blessing of the Lord to attend this camp meeting. I am so thankful that this much dreaded journey is ended. We had a good second-class conveyance from Sydney to Melbourne. I could put my pillows on the seat and lie on them, and I slept well. We tarried in Melbourne to take dinner, and then went to the train again. Sister Annie Ingels and Sister Graham came with their pony and phaeton to take Sara and your mother up to dine with them where they board. Then they took us back the same way to the depot. Willie was privileged to ride in Brother Salisbury's carriage drawn by [a] white pony. Most have now come from Melbourne. Brother Salisbury waited to come with Elder Haskell.*11LtMs, Lt 158, 1896, par. 16*

We have been in a tent as yet. Shall go into hired rooms today. We wait moving for W. C. White to write letter to America and for me to write as well. When we came to the depot in Melbourne we found the compartments of a long train full. We always take second-class when we can be any ways comfortable, but we found no room in [the] second-class carriage. We had to pay three pounds extra and took [a] first-class ladies' compartment.*11LtMs, Lt 158, 1896, par. 17*

Only one lady was in it. She left at Ballarat, and Sara and I were alone. We had good accommodations, but having to wear the same clothing two nights made me restless. I could not sleep until after three o'clock in the morning. But we are here, brought through safely. I hope, my children, that the time may come when we will meet, but it is not now.*11LtMs, Lt 158, 1896, par. 18*

October 2 we met at the school grounds to lay the corner stone of the first school building. Several were present. We had singing out of doors, on the spot. Then, by invitation, I prayed. And I prayed on

that occasion with heart and soul and voice all broken with thankfulness to God that we could at last make a beginning. I was appointed to lay the cornerstone of our building. Everything went off nicely. Matters were hastened for me to do this before we left Cooranbong for Sydney. I felt so grateful to God. I have had to move by faith. I hired one thousand pounds, paying the interest of four and a half per cent. I believe the Lord will bless me in my writings, that this loan can be paid when demanded. It cannot be a gift. It belongs to the children of Sister Wessels—Mother Wessels.*11LtMs, Lt 158, 1896, par. 19*

We are bound about with poverty. No ones to draw from—not a soul in this country who comes up and makes a donation. In America all is close and times are hard, but the cause is older, and there are even outsiders who will help in some branches of the work; but this is not expected here, and if we would expect it we would be disappointed. Therefore, we have to make every self-denial and sacrifice, and pray and hope and wait and watch and pray. Every dollar is of great value. I have donated to all our meetinghouses with the exception of Melbourne. I know not as I have appropriated means for that church.*11LtMs, Lt 158, 1896, par. 20*

The sentiments and sympathies of the people are created by the camp meetings largely, but when you suppose to obtain favors they are not forthcoming. I do not think our brethren and sisters in America place themselves in our place. We see work to be done everywhere in regions beyond, but the conferences are heavily in debt, and ministerial labor cannot be encouraged as we desire it shall be, because there is so little money to sustain the ministers. Advice has to be given to enter the canvassing field and give house-to-house labor, but enter into no place to begin tent meetings, which absorb means. There must be some decided efforts to reach the people in house-to-house labor, and if this does not succeed, then we will have to wait till money shall come in. But the house-to-house labor will succeed, for it is the only thing that can be done in many places. God will make it a success. He will give the efforts made His sanction, and this will be inexpensive. The Lord will work. The cause of God will advance and this house-to-house labor in new fields will be blessed of God.*11LtMs, Lt 158,*

1896, par. 21

A brother wrote through Brother Haskell that if Sister White could obtain the loan of seven hundred pounds he would pay thirty-five pounds interest yearly. Said he was sorry his means were tied up, making him unable to donate now. Well, wherever we could get seven hundred pounds in this country is a mystery to me. I would accept the proposition at once, but it is a hopeless thing to try to obtain. We need it so much. We need it; but the Lord knows all about it and will help us. I am doing all that I can possibly do. Now I must look to God. I must trust in God. We are all praying and working and waiting.^{11LtMs, Lt 158, 1896, par. 22}

I must now close this. Willie must take it to [the] post office, two miles and a half, to post it. We received two pages from you on Vancouver mail. Hope to hear the work is advancing in the Southern states. The Lord God of heaven guides and cheers the ones who are content to receive their orders from God and work for time and for eternity. We have no time to lose. The end is near. The passage from places to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct our way, that we shall not be able to do that which is possible to be done now.^{11LtMs, Lt 158, 1896, par. 23}

We must look our work fairly in the face and advance as fast as possible in aggressive warfare. I know that the light given me of God is that powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a thief takes his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader and patiently, perseveringly press on to gain the victory. God help us all is my prayer.^{11LtMs, Lt 158, 1896, par. 24}

In love,^{11LtMs, Lt 158, 1896, par. 25}

Mother.

Lt 159, 1896

White, J. E.; White, Emma

Melbourne, Victoria, Australia

October 24, 1896

Previously unpublished.

Dear Children:

I am now in Melbourne. Returned from the Adelaide camp meeting, which has, I am sure, done a good work in removing prejudice from the minds of the people. The best class of society in Adelaide received the camp meeting and treated all with whom they had any intercourse with great courtesy. We had above sixty tents pitched in a beautiful park. The grass in this park was like a beautiful velvet carpet. We had no shade trees, but the ground was level as a floor; and as to shade trees, although it was almost midsummer we had it cool and pleasant most of the time. A few hot days were experienced by the men putting up the tents. A few days were warm, but the weather was in every way favorable for the meetings.¹¹*LtMs, Lt 159, 1896, par. 1*

The largest congregations were out that we have had, I think, at any of our camp meetings in this country. Sunday the large crowds under the tent and the crowded wall of people upon the outside listened with wonderful attention. Twenty-one were baptized. These were not all of those who received the truth at the camp meeting, but isolated ones came in to receive the ordinance. We have had excellent speakers at the meeting.¹¹*LtMs, Lt 159, 1896, par. 2*

Last Sabbath Elder Hawkins was ordained. This was an impressive occasion, solemn indeed. Brother Haskell gave a discourse in every way appropriate, and an excellent impression was made on all.¹¹*LtMs, Lt 159, 1896, par. 3*

I have written to Brother Olsen but could not get it copied. Sent to Brother Charles Jones to have the matter copied and send you a copy. I left Adelaide Monday. We passed through Ballarat and held

three meetings. We were all very weary and I could not well write. Here was the only place I could get my bonnets fitted up—a new one made and my old one fixed for common purposes. This took us nearly one day. And this morning we came to Melbourne. We are now to remain here over two Sabbaths and then return to Sydney. W. C. White, in company with Brother Haskell and Brother and Sister Farnsworth, will go to New Zealand. I shall not go. I remain at home to write.*11LtMs, Lt 159, 1896, par. 4*

You must not be surprised if I cannot get you much of a letter, for we did not get into Melbourne until about eleven a.m., and we then traveled four miles to get to this home where Brother Daniells, Sister Ingels, and Sister Graham live. The house is large and the surroundings very fine—a garden full of flowers. My tiredness from the camp meeting labor is not lasting, but it is already passing away. We have had a stinging cold atmosphere this morning. It is foggy here today. We have scarcely a tinge of fog in Cooranbong. I am glad I am not living in Melbourne or Adelaide or Ballarat. Adelaide is preferable to Ballarat or Melbourne, but Cooranbong is more mild and even.*11LtMs, Lt 159, 1896, par. 5*

I am glad I attended the Adelaide meeting. It was a good meeting. Many have heard the last message of mercy who never heard the sound of it before. The Lord is very merciful to give me the privilege of being a co-worker with Jesus Christ.*11LtMs, Lt 159, 1896, par. 6*

I am glad you have a part to act in the work. It is a great honor to be privileged to be in co-partnership with Jesus Christ. We will do our very best and trust in God every moment. We ought to work with strained sinews and muscles, with our whole being sanctified to the work. We are to be anointed with divine strength, clad in the Christian armor. Oh my son, teach the truth as it is in Jesus! Seek for fresh supplies of grace that you may become a wholehearted, courageous soldier of the cross of Christ. Oh, how many might have been saved if Christians, professed believers, had a mind to work!*11LtMs, Lt 159, 1896, par. 7*

Only think, Edson and Emma, through all the ages the divine agencies have been in readiness to co-operate with the human for the diffusing of light and truth for the conversion of souls. The

spiritual facilities all linger about us, full of readiness to do Jehovah's will and work with divine energy. They are not waiting for God, but God is waiting for the human instrumentalities for the saving of souls. This work is constantly retarded because the selfish projects of the human agents are so absorbing that the heavenly intelligences wait and wait to co-operate with humanity that humanity shall touch humanity in proclaiming the gospel of Christ to a fallen world.*11LtMs, Lt 159, 1896, par. 8*

Our work is aggressive. The influence of Christian character after the similitude of Christ is the glory that Christ is giving all in His service, and every worker is gaining in efficiency by positive, well directed effort in proportion to his growth in grace. The gospel communicates the aggressive, diffusive power from heart to heart. The Lord is waiting to use thousands of men with moderate ability if they will only work in humility and the lowliness of Christ. All who are meek and contrite of heart, God can use effectually for the transmission of the love and purity of Christ into the hearts of many souls. They can communicate to others by precept and example till the whole lump is leavened. The true laborers together with God are constantly receiving and imparting light and truth which Christ imparts.*11LtMs, Lt 159, 1896, par. 9*

I think much of you and feel a deep solicitude that you shall become mouthpieces for God. "Be ye holy for I am holy." [*1 Peter 1:16.*] Oh, what a privilege it is to walk with God, to sit together in heavenly places in Christ Jesus! Oh, let the riches of His grace be revealed in all your words to the people! Walk humbly with God. Purify your souls by living the truth daily, and by and by, when the warfare is over, the crown of life is your reward.*11LtMs, Lt 159, 1896, par. 10*

In much love,*11LtMs, Lt 159, 1896, par. 11*

Mother.

Lt 160, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New south Wales, Australia

November 10, 1896

Previously unpublished.

Dear Children:

I would be pleased to write you a large letter but cannot do this now. I have had to write large communications to Rural Health Retreat, and this gives me only a few minutes this morning to write you. My health is quite good for me. W. C. White and Sara and I were absent from home five weeks. I have written some things in regard to meetings in Adelaide but cannot get them copied to go in this mail. I am sorry, but I will get together what I have and send in next mail. *11LtMs, Lt 160, 1896, par. 1*

Brother and Sister Farnsworth and Brother Haskell are with us. All seem to be in the Spirit and work nobly. Brother Haskell is compassed with infirmities, but I never heard him speak more effectively than now, or go deeper into Bible subjects, laying out matters so plainly and clearly, and making the gems of truth shine with more brilliancy than ever. I am surprised indeed. A telegram was received that Elder Starr would reach Morisset Station last night. *11LtMs, Lt 160, 1896, par. 2*

We find our trees in orchard planted one year ago are bearing—peaches and apricots. We picked off all but a few [that] we left to ascertain the quality. Trees have sent forth their branches three feet in five weeks, by measurement. My pomegranate trees look beautiful. The fruit on these little bushes, set about three months ago, is so thick we have to pick off the largest share of it. But they look so handsome. Grapes set three months ago have clusters upon their vines. All our trees are doing remarkably well. We have good land for fruit. Have given large grounds for flowers, and it does seem that the tiniest little flowers will bloom themselves to death. We pick off the buds to keep them back. *11LtMs, Lt 160, 1896, par.*

Well, I do wish you could see my place. We had no rains for about three months, but within three weeks rain has come abundantly. We have a large amount of tomatoes planted. We have had peas for three weeks in plenty. We are beholding our school building going up. Thank the Lord for this.*11LtMs, Lt 160, 1896, par. 4*

The meetings in Adelaide were excellent and quite a number have taken their stand for the truth. I spoke in Adelaide twelve times, in Ballarat once. Brother Haskell three times. Then we held meetings in Melbourne. I spoke in Williamstown to a precious company of believers once. Brother Haskell spoke on Sunday in the same place. Then I spoke two Sundays, one Sabbath, and every morning in the week for one week in the newly built church in North Fitzroy. Then we returned to Cooranbong. Brethren Haskell and Farnsworth are doing good work here. There have been several who have received the truth and have been waiting weeks for baptism. Six were baptized on Sunday and others will go forward in the ordinance soon. We praise the Lord for this good work done. We so want to get up a meetinghouse and we believe it will be done soon. We are of good courage in the Lord.*11LtMs, Lt 160, 1896, par. 5*

We received no letter from you last mail. We are trying to hire money to build Willie White a house near us for his family. I expect he will attend the conference. Do not fail to write to us.*11LtMs, Lt 160, 1896, par. 6*

Mother.

Lt 161, 1896

White, J. E.; White, Emma

Ashfield, New South Wales, Australia

November 23, 1896

Previously unpublished.

Dear Children:

I cannot write to you a lengthy letter. I have written largely to Doctors Maxson and have been writing to those in Melbourne and Africa and left you till the last. The other letters must be copied. I can send your letter without being copied.¹¹*LtMs, Lt 161, 1896, par. 1*

We came to Ashfield [and] hired a house. Brother and Sister Farnsworth and Elder Haskell, W. C. White, Marian Davis, [and] Maggie Hare crowded into this small house, and at times we had one or two or three more. We hired bedsteads and furniture and have been quite comfortable. Last Friday May White, her twin boys, and Mabel came to our temporary home. We were glad to see them. The babies are growing to be an armful. We hope they will keep well. They are fat and wholesome and pretty now. December 6 they will be eight months old. May feels quite sorry about Willie leaving her to go so long a distance. She is one of the affectionate kind, and I hope it will always be thus.¹¹*LtMs, Lt 161, 1896, par. 2*

I shall send you in this letter copies of letters written to Dr. Kellogg, because I have not time to copy one. These letters I ask you to copy and send to him, and you can take copies for yourself. Send me a copy, for I wish to preserve all I write except such letters as I write to you now.¹¹*LtMs, Lt 161, 1896, par. 3*

Everything in our home seems to be getting along. The farming is doing well. My flower garden is well stocked and yet I am gathering all kinds of roots, especially roses and lilies and carnations—pinks. We have not been able to get away from this place. Willie is president of the conference in New South Wales, and he is trying in

every way to have a new impulse enter into the conference. We want the health home should be established here. We have made advance in this meeting of the conference.*11LtMs, Lt 161, 1896, par. 4*

Willie will attend the General Conference unless something in the providence of God detains him. We feel deeply his need here, and part with him reluctantly. We will not murmur or complain. The Lord knoweth what is best.*11LtMs, Lt 161, 1896, par. 5*

I am so tired today—brain tired—I cannot write much, but the copy of letters sent you will perhaps make up for the lack of my writing personally to you. I am always glad to receive your letters. I do not want to miss one mail, because we cannot communicate and send letters every day. I would write to Emma in Colorado if I thought she was there, but you can send her any letters from me you choose.*11LtMs, Lt 161, 1896, par. 6*

It is now quite warm but not all wilting or oppressive. We have had rains for about one week. It rained in showers. Everything now looks green and beautiful. But time is passing. Next mail I shall have more for you I hope. Excuse brevity.*11LtMs, Lt 161, 1896, par. 7*

In much love,*11LtMs, Lt 161, 1896, par. 8*

Mother.

Please send these letters to Wessels to Dr. Kellogg after reading them. There may be some things you may want to see. Copy if you choose.*11LtMs, Lt 161, 1896, par. 9*

Lt 162, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

December 16, 1896

Portions of this letter are published in *8MR 252-253*; *4Bio 271*.

Dear Children, Edson and Emma:

I wrote to Emma, which went in the Vancouver mail. I cannot remember whether I wrote to you or not, but I have been very ill, and had not the Lord been very kind and tender and merciful to me, my life would have ended. I was gathering the malaria in Melbourne and was not the most pleasantly situated in Adelaide. I worked altogether too hard and the result was not realized until the conference was held in Sydney. The letters I have had to write have been many.*11LtMs, Lt 162, 1896, par. 1*

I had the American mail completed, then I was finishing the African mail when I was taken very violently ill. I was unconscious. Sara and all my family had been in Sydney. I did not go. I was at home in the temporarily hired house. Soon after I was taken so badly, Maggie Hare came, but she was terribly frightened. Sara came at six o'clock. She had me in a bath as soon as possible, but she says I knew nothing. She shouted in my ears as loud as she could, but I made no response. She watched over me, giving me treatment until two o'clock a.m. As soon as daylight came I said to them, I am very sick. Get me home. They thought this was best, and they took me in a hansom to Strathfield depot. The hackman and Brother Semmens carried me in their arms up the long stairs that crossed the track and down, and I was placed in a first-class compartment. There were only two ladies in it. I found the carriage waiting for me at Dora Creek.*11LtMs, Lt 162, 1896, par. 2*

For two weeks I suffered intensely. The pain came on at twelve and did not leave me until four o'clock. For two weeks I could eat very little. Our early peaches ripened—called Early May. I ventured to try them. How delicious to my taste, and cooling! I ate the last peach

from the trees yesterday.*11LtMs, Lt 162, 1896, par. 3*

This orchard resembles my orchard in St. Helena. And then to think one year ago last July we broke a path with my platform wagon and two-horse team through the brush, driving over logs and breaking down the young, smaller trees, twelve and fifteen feet high. May, Willie's present wife, Ella and Mabel and I made the first fire for clearing the brush. We then left for Granville. The first of August we pitched our four tents and set men to clearing. We located present building and set men to work. We engaged the bullock teams—eight span, with three men—to break the sod after the trees, immense in size, were dug out by the roots.*11LtMs, Lt 162, 1896, par. 4*

The perfectly smooth trees, about one hundred feet high, made bonfires. I felt it hurt me to see these trees burned, but they said, "What else can we do?" I wanted a log house built of them, but there was no one to do this.*11LtMs, Lt 162, 1896, par. 5*

I determined to set my trees, even before the foundation of the house was built. We broke up only furrows, leaving large spaces unplowed. Here in these furrows we planted our trees the last of September, and lo, this year they were loaded with beautiful blossoms and the trees were loaded with fruit. It was thought best to pick off the fruit, although the trees had obtained a growth that seemed almost incredible. The small amount of fruit—peaches and nectarines—have served me these three weeks. They were delicious early peaches. We have later peaches—only a few left to mature as samples. Our pomegranates looked beautiful in full bloom. Apricots were trimmed back in April and June, but they threw up their branches and in five weeks by measurement had a thrifty growth of five and eight feet.*11LtMs, Lt 162, 1896, par. 6*

If the Lord prospers us next year as He has done the past year, we will have all the fruit we wish to take care of, early and late. The early fruit comes when there is nothing else, so this is an important item. The peaches are rich and juicy and grateful to the taste. We have quince trees set out, and lemon, orange, apple, plum, and persimmon trees. We have even planted elderberry bushes. We planted our vineyard in June. Everything is flourishing and we shall

have many clusters of grapes this season.*11LtMs, Lt 162, 1896, par. 7*

We have a large strawberry bed which will yield fruit next season. We have a few cherry trees. The testimony is that the land is not good for cherries, but so many false, discouraging testimonies have been borne in regard to the land that we pay no attention to what they say. We shall try every kind of a tree. We have a large number of mulberry trees and fig trees of different kinds. This is not only good fruit land, but it is excellent in producing root crops and tomatoes, beans, peas, potatoes—two crops a season. All these good treasures that the land will yield have been brought in from Sydney and Newcastle and thousands of acres of land have been untouched because the owners say they will not raise anything. We have our farm as an object lesson.*11LtMs, Lt 162, 1896, par. 8*

The school orchard is doing excellently well. If the land is worked it will yield its treasures, but weeds will grow, and those who own land will to exercise ambition to take these weeds out by the roots and give them no quarters. Deep plowing must be done. They let a few orange trees grow in the sod, also the lemons. We get the choicest, best oranges for three pence and two pence, ha'penny per dozen—six cents American money, and four and five cents per dozen for large, beautiful, sweet oranges.*11LtMs, Lt 162, 1896, par. 9*

We have a large space of land devoted to ornamental trees and flowers. I have scoured the country for different plants, and I have a large bush of lemon verbena honeysuckle. We have a large variety of roses, dahlias, gladioli, geraniums, pinks, pansies, and evergreens. This must be a sample settlement, to tell what can be raised here.*11LtMs, Lt 162, 1896, par. 10*

Brother Hughes told me he had a _____ tree for me, but Connell did not come for it. I was then at the post office near Mr. Hughes'. I said, Can I have it now? He said, "Yes." He stepped into my sulky and we went to his place. I thought it took him a long time to get it, but when he came he had a tree ten feet high, a large stocky tree, and several smaller trees. The tree was in bloom. It has a flower some like a lilac, very fragrant. There I was alone, to take care of that tree and take it about two miles. But I did it. Had to get out and

open two gates. I tended my tree, giving it every night a pail of water to drink. It never wilted, and this was last September. It is a flourishing tree. Everyone is astonished at the improvements we have made in so short a time.*11LtMs, Lt 162, 1896, par. 11*

Just before my window, in my garden close by a beautiful fuchsia, a stalk of corn came up from the seed. We let it alone to grow. We took no pains to enrich it. In five weeks it grew eight feet and now, three weeks later, it has been stretching up until it measures in height, I believe, about thirteen feet, and it is still stretching upwards. It has the ears formed. The corn has tasseled. The ears are revealing the silk. I am seeing how this will develop.*11LtMs, Lt 162, 1896, par. 12*

The garden is the exercise ground for my workers. Early and late the girls are at work in the garden when they are off duty. It is better for them, and more satisfactory than any exercise they can have. I could not persuade Marian to ride, could not get her from her writings; but now she has her interest awakened, and I have no fears but that she will get out of her chair and work in the garden. This garden of flowers is a great blessing to my girls, and they are working with the tomato raising, planting and caring for the tomatoes.*11LtMs, Lt 162, 1896, par. 13*

Well, I write this to you this morning, for I have written so much upon intense subjects that take all my vitality I thought I would write some things that did not make my heart sad and sore and that will not tire me much.*11LtMs, Lt 162, 1896, par. 14*

Mr. Connell was sent to Sydney last Monday for fruit. It is now at its cheapest. The rains have been coming every day for about two weeks. It makes fruit a drug in the market. We had a large shipment on the cars yesterday. I have not seen it yet, as it came late last night. Elder Daniells and Sister Graham came from Melbourne last night to have some time with Willie before he goes to Battle Creek. The boat sails next Monday. Just a few days now. Willie's family will be accommodated in the small building where his twins were born while his house is being built. He is having a plain, simple home built—a few rooms—to have a home near me. The family will be less expensive here. They can have the place without rent, and

every penny counts.*11LtMs, Lt 162, 1896, par. 15*

I had written this much when Sara asked if I was strong enough to go beyond the orchard to my washhouse and bathhouse. The fruit had come and she wished me to see it. So I thought I could walk down that far. I examined the fruit and tested its quality. Peaches, ten boxes, came last night, and apricots come today. When I came back I had a sinking turn. Could not eat my breakfast. I waited until ten o'clock and then I dared not eat much of anything. I am rallying again.*11LtMs, Lt 162, 1896, par. 16*

I learn Brethren Salisbury and Daniells have both come and Sister Graham, one of our chief workers in the International Tract and Missionary work. Willie leaves now so soon, and when shall we see him again? We cannot determine. You see, I have nearly filled this letter with commonplace matters.*11LtMs, Lt 162, 1896, par. 17*

Since writing in regard to my exhaustion I found it difficult to rally. December 19 was Sabbath. I am some stronger.*11LtMs, Lt 162, 1896, par. 18*

Brethren Daniells and Salisbury and Sister Graham have been at Willie's all the time in close business relation. Friday they were at our house. Sabbath Brother Daniells spoke to the people in the new mill, and they had an excellent meeting. Oh, how thankful I am! I have not been able to eat at the table or to unite with the family in prayers but twice for nearly three weeks. Yesterday and today I am much better.*11LtMs, Lt 162, 1896, par. 19*

I must leave with Willie today, Sara accompanying me. Willie leaves this place and when will we see his face again after we part with him at Melbourne? May feels that she can hardly have him go. I am not able to go to Sydney, but I must sign my name to papers before notary. Dear, I have not strength to go.*11LtMs, Lt 162, 1896, par. 20*

Lt 163, 1896

McCullagh, S.

Avondale, Cooranbong, New South Wales, Australia

February 13, 1896

Previously unpublished.

Dear Brother McCullagh:

I heard Willie say that Sister Lucas was about to be given up from doing the work she has been doing. If this is the case, I would be pleased to have her come and help Sarah Belden to do the cooking and some sewing for me. I will pay her ten shillings per week and board. We have had fourteen and fifteen in our family since Christmas. Sarah now needs some help, else she will be unable to do my work. W. C. White and his family have to keep house for themselves by the first of next week, and if Sister Lucas can come to help us for a few weeks, I will pay her fare up here, and we shall be very thankful.*11LtMs, Lt 163, 1896, par. 1*

We have had it very hard all the time since we came. The house was incomplete. Our goods have come, and it has been packing and unpacking the whole time we have been here. There is no place for Sister Burnham but my only room for receiving comers, and she will not be able to move before next week. Sister Belden has had too much to do; she is not very strong, and I cannot have her all used up so she will be no good to me. The strain has been too severe. I write to you and will send her a letter also.*11LtMs, Lt 163, 1896, par. 2*

Brother Faulkhead's wife's mother and her son Romanus (I do not know how it is spelled), have sent word they are coming up to remain over two nights and wish us to meet them at the station. Our horses have so much of this work to do they cannot get time to do our work on the place. I do not know how we can entertain company just now, but someone must do this. I therefore must have help. I wish her to come at once, as soon as she receives this letter, for we need help now.*11LtMs, Lt 163, 1896, par. 3*

I was glad to hear of the progress of the work. You speak of my coming down. I cannot come at present. My writing is pressing. I cannot leave it. Not alone the reading of chapters for the book *Life of Christ*, but writing of great importance must be done in the Lord's great vineyard. Would be pleased to come as soon as I can get some work, essential to be done, off my mind. *11LtMs, Lt 163, 1896, par. 4*

I was very sorry that the arrangements were made for you to take the boarders. It was not the best thing to do. We are seeking in every way to recommend by precept and example the disuse of animal flesh. From the light the Lord has been pleased to give me, the flesh of dead animals is not the proper food for human beings to eat and we are composed of that which we eat. While boarding with Brother and Sister Belden they had not a flesh meat diet, and boarding with you, the flesh meat diet is arousing the appetite for that class of food which is not best for us to eat. We are not to sanction by precept and example the flesh meat diet. Please do not encourage the workers henceforth to board with you if you set this class of food before them. As a family you are of nervous temperament, and such a diet will to be the best for physical, mental, or moral healthfulness. We are so sorry you placed meat before the workers, for this is one part of their education—to refrain from flesh meat diet. Animals are diseased, terribly diseased, and why take the flesh of dead animals into your blood? God help you is my prayer. *11LtMs, Lt 163, 1896, par. 5*

Lt 164, 1896

Corliss, Brother and Sister

"Sunnyside," Avondale, New South Wales, Australia

April 6, 1896

Portions of this letter are published in *FBS 67-68*.

Dear Brother and Sister Corliss:

I arise early this morning to address a few lines to you. There are some things of a grievous character that I have been passing through, and bearing the heavy weight of responsibility upon my soul prostrated me so that I have not been able to act much part in the institute now being held. The very first time I spoke, on Friday morning, I had a very great burden to address Caldwell and set his position before him; then after meeting, I read to him some things concerning himself and Fannie. She is now in my home in a very feeble nervous condition. I am astonished how Satan can work upon human minds and warp the character if any human being will give him a chance. How this case will terminate I know not.¹¹*LtMs, Lt 164, 1896, par. 1*

Willie McKnight has gone to the bad. I tried to save him, took him into my employ, but although we paid him good wages he would do after the ways of his own evil heart. He has associated with the Bevans family next door to the hotel, where there is a large number of disreputable girls. He agreed to my proposition to board with us and cut away from that family; but we had an experience [which shows] that you may do what you will, but if the human agent for whom you labor chooses to do evil, a course of deception will be practiced that no course of action will hinder. I tried every recourse, placing him upon his honor, but found he had no honor. He would steal my garden produce, would violate every principle of right, and every night but two would steal away to the Bevans family. I had his case opened before me and the light given was that he was living in adultery in that house with a disreputable young woman.¹¹*LtMs, Lt 164, 1896, par. 2*

Then we tried to save him but we were powerless. His mother and his father were Sabbathkeepers. We felt sorely for the mother, for he was choosing to give his heart and soul to be molded and fashioned after the similitude of the satanic attributes. We tried to get him to go home, Brother Rousseau, Brother Prescott, and myself. I would pay his fare. But he utterly refused and practiced deception of the most artful kind. Oh, how we hated to have it so, that one of the students who had been supported by someone else's means should be so unthankful and make so little good use of the opportunities that were granted to him! We see that if a student wants to serve Satan he will do it. If the powers that God has given are not fully brought into captivity to Jesus Christ, Satan will take possession of them and use them, that the precious cause of truth shall be reproached, as it has been in this case. He has now married one of these girls. Satan has worked the willing agent.*11LtMs, Lt 164, 1896, par. 3*

This case is a most striking one. If young men have every advantage that can be given them, and do not bring themselves into subjection to Jesus Christ, there is no power in heaven or earth that can compel them. This young man could behave like a gentleman, had expressed his desire to study to become a minister, but all the lessons, all the instruction given was not making him fit in character to become a child of God. He was following his own perverse, corrupt, lustful passions.*11LtMs, Lt 164, 1896, par. 4*

We labored for hours to bring this young man to repentance, to confess his sins, to break off his iniquities and receive the precious gift of pardon. He protested that he had done nothing so very wrong; everything could be easily adjusted. We prayed with him. Willie was not at home. Brethren Prescott and Rousseau were with me. After praying on his behalf again and again, I at length said, "I can do no more." He then said he had done wrong and he would follow the Saviour and live a different life. I said, "I have no confidence in your confession. You are guilty of sins, grievous sins, and if these are cloaked, you have no promise of forgiveness. The Lord knows and you know and I know what these sins are. I do not propose to confess for you. You must do your own confessing."*11LtMs, Lt 164, 1896, par. 5*

I entreated him to accept the offers of mercy by confessing his sins and his iniquities and no longer show his aptitude and skill in deceptive statements. I was thoroughly exhausted and had to leave the room, but said, "I leave you in the hands of these brethren. I can say and do no more. I have suffered this night intense agony of mind. I opened the way for you to come to my home, to sit at my table, to be with us in our praying service and reading of the Bible." *11LtMs, Lt 164, 1896, par. 6*

The chapters we were reading in course were in *Isaiah*. He read with us, and the very portions of Scripture which specified his sin was read by himself. We thought we would give him every chance to make the application to his own case and this might awaken in him a remorse, but it did not seem to have the least influence. He did that night—after we labored with him a long while and then left him with Brother Rousseau and Brother Prescott—confess his sins of vileness, and the conditions were plainly stated, if he would break away at once, and return to New Zealand, we would furnish him money. But he said positively he would not go to New Zealand. *11LtMs, Lt 164, 1896, par. 7*

That night he was again at Bevans' and came back just at daylight, crept into bed and, when Connell went to see Mr. Leonard for something, lo, he was stretching himself as if he had just awakened out of a profound slumber. Leonard said he had just got into bed, his boots were all wet, having just come through the bush. He declared to Professor Prescott and Rousseau next morning he had slept the past two nights in the tent, positively stated it. Connell said, "You know that is a lie." He said, "Did you see me coming through the bush?" He then said he had not slept in the tent but at Bevans. *11LtMs, Lt 164, 1896, par. 8*

We then settled with him. He had told us two weeks before that he had got work at Newcastle and wanted to remain one week more. We pitied him and let him stay, but he left his work of repairing harness and went to see some young man, but wanted his pay very much, for at least half a day. Connell paid him for the full day and then discharged him. I think his story about employment to work for a dentist was a fabrication. He has since married and is at work with his father-in-law in the metal mine, drawing metal with the bullock

teams. I think now he has degraded himself too low ever to make the effort to rise.¹¹*LtMs, Lt 164, 1896, par. 9*

Lt 165, 1896

Corliss, Brother and Sister

"Sunnyside," Avondale, Cooranbong, New South Wales, Australia

April 6, 1896

Previously unpublished.

Dear Brother and Sister Corliss:

Willie tells me you have written to him that you have decided to go to America in a few weeks. I cannot think you will do this, for this has been done once and greatly hurt your influence. You have gone to the very field you have been pleading for years to work, and now you are in that field where you have so much desired to labor. Why not be patient and wait and watch and pray? Let not your impetuous spirit drive you hither and thither and yon.¹¹*LtMs, Lt 165, 1896, par.*

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I meant to have written you ere this, but the cases I have mentioned have caused me such suffering of mind I could not feel free to write to any one except to the very ones who must be labored for now. I do not relate all the particulars, for I cannot; I have not strength. But this piece of information has made it a necessity to write to you. I advise you not to go to America. You have followed your own desire in choosing your own field, and if it is hard and discouraging, the victory will be the more decided.¹¹*LtMs, Lt 165, 1896, par. 2*

I hope you are not going to America for the reasons you have given, to finish the education of your children. From the light the Lord has been pleased to give me, Lulu has another kind of education far more essential than more of the same which she has had. That is to be a daughter in every sense of the word, to help her mother, who greatly needs a caretaking helper, one who will feel the burden and learn household duties, which will perfect her education as nothing else will. Your son chooses to do as he pleases, notwithstanding he makes it very sad and distressing for you and his mother. He wills to please himself until his reaping shall be such a bitter experience that he shall choose another way. I beseech of you not to let him

drive you from place to place to get him under more favorable circumstances, for he will carry the same willful, stubborn spirit. The same evil angels will he meet in any other place, because these evil angels see they can annoy you and drive you to distraction. *11LtMs, Lt 165, 1896, par. 3*

I cannot write all I desire. Wait until I send you another letter, written, but not copied. *11LtMs, Lt 165, 1896, par. 4*

I write in much distress of mind. *11LtMs, Lt 165, 1896, par. 5*

I have a few moments more and will say, Don't rush. Do not let the enemy rush you. Last night I was shown in my dream a man with his hand upon your shoulder saying, "Be still, and know that I am God." [*Psalm 46:10.*] Wrestle not yourself out of the hands of your Saviour. "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*] You must not let your children lead or drive you to make hasty moves without light or counsel of God. *11LtMs, Lt 165, 1896, par. 6*

The Lord is your leader. Your boy can never have a more favorable position and surroundings than he had here, but he became a teacher to others, to smoke, and to be reckless of rules. This could not be if he was put to some trade to use his physical powers to taxation. It would close a door of temptation for him. It was the example he was giving others that made it a necessity to separate him from the school. Sin lies at his door, and I beg of you not to move wildly. Go to God. Rest your case with God, and He will help you. *11LtMs, Lt 165, 1896, par. 7*

In much love. *11LtMs, Lt 165, 1896, par. 8*

Lt 166, 1896

Olsen, O. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 24, 1896

This letter is published in entirety in *1888 1513-1515* .

Dear Brother Olsen:

I cannot sleep after twelve p.m., and after presenting my case to the Lord, pleading for light and to understand what the will of God is concerning me. I will rest the matter wholly in the hands of God. He careth for me, and we are His servants, having our will wholly submerged in the will of God.*11LtMs, Lt 166, 1896, par. 1*

We, Willie and his mother, can see at present no light to leave this country for America. We cannot see any light in leaving the work unfinished. It cannot ever be finished so that there is no more work to be done, but it can be so prepared as to go forward in healthy growth. We must see the school buildings erected—buildings plain, substantial, economical, appropriate for the place. We shall work to this end until the Lord calls us to another location.*11LtMs, Lt 166, 1896, par. 2*

Our meetings are closed. We have been engaged in these meetings of the institute for one month and this has been the most profitable series of meetings we have ever witnessed, because the meetings were mostly educational, teaching the best manner of studying the Word, and interesting all in the class to be on hand with their answers. This has been an occasion long to be remembered, where there was an inculcation of ideas. This has been a season of educating that has been represented to me for many years as the proper manner to teach Bible truth.*11LtMs, Lt 166, 1896, par. 3*

There have been discourses given evenings and Sabbaths and Sundays for the benefit of the outsiders. There has been a decided interest awakened, similar to that which has attended camp

meetings. It has been awakening the minds of those who have never had an opportunity to hear and understand the reasons for our faith. We are so glad for this opportunity to represent our faith in presenting Bible doctrines, that the people may know what we do believe. There are precious souls scattered all through this vicinity. They have humble houses. They love the Lord, and some are walking in the light as far as they have light and truth presented to them. We expect to see some souls, even in Cooranbong take their position accepting the truth. There are several investigating and under deep conviction. There are quite a number of men, poor but intelligent.^{11LtMs, Lt 166, 1896, par. 4}

We see by faith the stamp of divinity upon the human children of God. We see those who have noble intellectual and moral powers. The Lord has need of them. "Go work today in my vineyard." [*Matthew 21:28.*] The Lord wants them to know themselves and to know God and Jesus Christ whom He hath sent, and to find out the character of their fellow men, that they may do them good. The most are poor in this world's goods, and some are having a struggle with poverty. We think of Jesus, the Creator of all the worlds, and how He came into the world as a poor man. He had not where to lay His head. So poverty is no disgrace. Sin is a disgrace.^{11LtMs, Lt 166, 1896, par. 5}

[Portion missing?]^{11LtMs, Lt 166, 1896, par. 6}

This confederacy not to let the true defects of things that Captain Eldridge had not done, which he was paid for doing, was not just nor right. These things, the selfishness that led to them, was the result of his leaving the office. Had he taken the position which the Lord had given light upon as far back as Minneapolis, and acted in accordance with the light God had given and come out clear from the malarious influence that there prevailed, he would not have become so clouded and confused upon the subject of the principles God has given to control matters in the office from its very first establishment.^{11LtMs, Lt 166, 1896, par. 7}

I did not separate myself from Frank, but he separated himself from me and from his God, and the result was worked out in his leaving the office. This course of selfishness was brought in through

discarding the Word of the Lord for human propositions, which had their origin in selfishness and duplicity. This matter is not as it should be now and as it will appear before the universe of heaven, as entirely contrary to the example and character of the work of Christ. There needs to be a cleansing of the soul temple that has been and still is defiled. God will not be trifled with. A spirit is and has been at work to make of none effect the voice of reproof and warnings. Those whom we would suppose would not enter into this kind of working to evade the truth, and not to work the line in correct principles, are sowing seeds of doubt and will reap the harvest.¹¹*LtMs, Lt 166, 1896, par. 8*

Facts are facts, and will appear thus in the judgment. The Old Testament contains the very principles specified by the voice of "I AM" in His education and discipline of the children of Israel. [*Exodus 3:14.*] He was the invisible leader of the host of Israel. He gave principles which should govern the dealings of man with his fellow man. Every principle which is ignored by our institutions, by the church, in their dealing with one another will be presented before them, when every man shall be judged according to the deeds done in the body.¹¹*LtMs, Lt 166, 1896, par. 9*

Lt 167, 1896

Haskell, S. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 1, 1896

Portions of this letter are published in *4Bio 388*.

Dear Brother Haskell:

I send you a long communication, and had it just copied on the typewriter when your last letter was received, giving an account of the translation of *Steps to Christ*. I am pleased to have the book put into as many languages as possible. Glad you have succeeded as you have done. It is a good work, and the Lord will surely bless you in your labors. I know the Lord will sustain and strengthen you, and the less you walk in the shadow of the cross the better will it be for you. That cross is to us the pledge of life, everlasting life.¹¹*LtMs, Lt 167, 1896, par. 1*

You speak of the book *Mount of Blessings*, the book I do not wish to give to any one. I have written to the ones who published it a very decided disapproval. It is a shame to get out such pictures upon such a beautiful subject, such elevated themes. If I get a book that I can approve, you shall have a copy, but I would not insult my friends with such illustrations as are in that book. So you will excuse me not sending you a book.¹¹*LtMs, Lt 167, 1896, par. 2*

I am sure you will be often sad and meet with trials, but do not be discouraged. We are all making calculations for you to come to Australia, and we want to see you. We all respect and love you and should enjoy very much having you with us to attend our meetings. Our home shall be your headquarters. We will enjoy your being a guest in our home. We have a room for you. I shall not accept of any excuse or denial to comply with our request. I have three horses and three wagons, so you can ride whenever you please. You will be provided with a home with us.¹¹*LtMs, Lt 167, 1896, par.*

3

W. C. White has a home of his own. He is in a Catholic convent. He hired the convent. The Catholics could not keep it. The families are mostly poor, so they let the sisters go, I know not where, and rented the convent. His family number five. Their two boys will be three months old May 6. Ella May White has gained twenty-five pounds since she came to this country. Cooranbong is an excellent country.^{11LtMs, Lt 167, 1896, par. 4}

I spoke in the sawmill yesterday, Sunday, but it is a cruel place to assemble to worship God. Certainly there can be no special sacredness associated with the place. We had to put tent cloth up to make it passably comfortable, and then the cold air struck me and I and to move to another standing place. But we hope that means will come from some quarter so that we can build an humble house of worship. We had several unbelievers present. About seventy-five assembled last Sabbath. One family has embraced the truth at Dora Creek, from attending meetings and reading *Great Controversy*. Mr. Matthews and his wife attend meetings but they have so far to walk I fear they will not come often.^{11LtMs, Lt 167, 1896, par. 5}

We have a very comfortable home, plastered. We have an underground cistern holding eighty [?] thousand gallons of water. We have five tanks and each holds _____; besides this we have a creek of fresh water for animals. We have three cows and three carriage horses. Our family number thirteen. We are doing well; never had my family move so quietly and pleasantly as now. I have taken one boy, thirteen years old, and a girl twelve years old when I made her a member of my family; she is now fourteen.^{11LtMs, Lt 167, 1896, par. 6}

I will now stop. I have been at work since two a.m. Awakened at one a.m. Slept one-half hour at half past six. At six o'clock p.m. the shades of night are now gathering over us; I cannot see.^{11LtMs, Lt 167, 1896, par. 7}

I believe just what you write in regard to the communications having more influence since I came to Australia. Willie has one room for office till we can secure money from Echo office to put him up a cheap house. The weather has been good, with a few very hot

days, but always followed by showers. We are not having to wade through goods and run around boxes and ransack for goods that are in boxes unopened. The opening of boxes has but just begun, and now amid all the clatter and confusion, we can not do much at writing; but I will send you some things and hope you will appreciate them.¹¹*LtMs, Lt 167, 1896, par. 8*

I send you manuscript of *The Life of Christ* In the last discourses reported, Marian has had precious matter to insert, and this has necessitated her obtaining a new set of copies with the addition. Therefore I send you copies of several chapters. They are not to be published or go from your hands into other hands. Read them yourself. If you find things you would like to read in the meetings to our people you can do so. I know not if you have these articles. I will send them and venture it. There is so much that is precious; you can use them.¹¹*LtMs, Lt 167, 1896, par. 9*

We went with horses and carriage four and a half miles and back yesterday to meet Sister Burnham, who is now to work with me in getting out books which I am anxious to prepare. The book on temperance comes first, then *Testimony* No. 34, and then the parables which Sister Davis will get out in a small book; then close up second volume of *Life of Christ*; then the life of the apostles, then to finish the second book of Old Testament history. You see I have work to do.¹¹*LtMs, Lt 167, 1896, par. 10*

I am glad to say to you that some weeks since the conclusion was that Elder Haskell be requested to labor in this Australian field. There are to be camp meetings in several localities. As we see what these meetings accomplish in the convincing and conversion of souls to the truth, we decide the very best way to work in these fields is by camp meetings. We need the testimony you can give us at this important season when our camp meetings shall be held. Willie has been just as anxious as myself to have you attend these meetings and visit our churches who are much attached to you.¹¹*LtMs, Lt 167, 1896, par. 11*

One thing has been a drawback. We have very tender sympathy in Christ Jesus for you, and we have feared that you might misinterpret our words, attitude, or work, as you have done those of

some other; and that whatever we might say you would turn it to mean we had lost confidence in you, when our hearts would be true and tender toward you. This, my dear brother, is the only reason W. C. White has not urged your coming to Australia. We want you ever to consider us your best friends and that we are not cold and stiff toward you. We never mean to be, and if you will only believe us to be your friends, and you our respected brother, it will make our hearts glad to know you do not misjudge us.¹¹*LtMs, Lt 167, 1896, par. 12*

We would rather be separated from you than to suppose, in conversing with you personally, that you would mistrust us. We could not consent to have you do this. We believe you will go in and out from our new house here as if it was your own and you enjoy it with us as your headquarters, always to abide with us while in this vicinity. There is nowhere else you could abide here in Cooranbong. I hope you will lay off all this jealousy and suspicion and be just one with us, free to speak or free to keep silent, just as a member of our family. If we are all looking unto Jesus, we shall catch the light of His countenance.¹¹*LtMs, Lt 167, 1896, par. 13*

Lt 168, 1896

Kellogg, Henry

“Sunnyside,” Cooranbong, New South Wales, Australia

June 7, 1896

Portions of this letter are published in *4Bio 264*.

Dear Brother Henry Kellogg:

I received your letter and read it with interest. I will appropriate in your name one hundred dollars for the purpose of erecting a meetinghouse here in Cooranbong. After our land was cleared and ditched, and orchard made, we found the money ran short and work had to stop. We need school buildings. We need more than this—a meetinghouse, plain, substantial, in which to worship God.¹¹*LtMs, Lt 168, 1896, par. 1*

First we met in a little parlor 13 x 12 feet, but as the students came in we were obliged to use the dining room, removing the tables. Then that space was too narrow, and we met in the lower part of the sawmill, open on all sides. I spoke there once, but it was not safe for me. When the Bible Institute was assembled it was under the large tent. Several tents were pitched and occupied. This we appreciated. Our Bible Institute was well-conducted. There was much light, most precious, revealed from the Word. The shaft of truth sunk deep into the mines of truth, revealing the precious ore. It was a good meeting.¹¹*LtMs, Lt 168, 1896, par. 2*

Those not of our faith were in attendance all through the meeting. After the first meeting, they came with their Bibles and answered the questions with the rest. I generally spoke once in the day. Unbelievers say they knew more about what the Scriptures contained, and they were highly pleased. Several families were on the point of decision, but then came a preacher, Walker, and he presented things in such a light that the people, being ignorant of our faith, believed his statements; and as we could not remove one argument and did not try or wish to—that is the cross—this wicked shepherd worked with his might until many who were exceedingly

troubled began to settle down in the “peace and safety” cry. [1 *Thessalonians 5:3.*]11LtMs, Lt 168, 1896, par. 3

When the last meeting was held under the tent it was rainy and Brother Starr went from the old hotel to dismiss the meeting when lo, the tent was full. Walker was present. An excellent discourse was given by Elder Starr, but Walker kept interrupting him, and he behaved like a man intoxicated. I think this must have been the case. Those who listened to his preaching could but be ashamed of him. He ranted, he interrupted, he talked one full hour. We think he killed himself if such a thing could be done. How this will result we cannot say. There are many precious souls who, we fear, will now turn from their convictions. If we only had a place of worship now, where the people could safely get together, oh how glad we would be! At such times as this, standing on missionary soil amid surrounding poverty, we know not what to do. 11LtMs, Lt 168, 1896, par. 4

One thing we do know, if our people in America would not be constantly expending money for the things which they can do without, and if they would practice self-denial, the Lord would bless them abundantly. The *eighth* and *ninth chapters of Second Corinthians* should be studied. You have, my brother, made your donation. Therefore I write the more freely unto you, for you will not be tempted to think I am expecting something of you. I very much desire that some of the means, God’s means, cruelly wasted in selfish gratification shall have a place in the treasury of God, and it will bring them blessings in return. 11LtMs, Lt 168, 1896, par. 5

I have much matter I wish you to read and carefully ponder; I am alarmed at the outlook. You well know the sharp rebuke brought to Aldrich years ago, long before my husband’s death, because of his exhibition of selfishness and grasping. You know that others connected with the office were reproved. And there has not been a showing as at the present time. I tremble, for I know the rebuke of God will come in a way they do not anticipate. Brother Henry Kellogg, let not your zeal diminish. Let not your faith fail. If you are [Remainder missing.] 11LtMs, Lt 168, 1896, par. 6

Lt 169, 1896

Corliss, Brother and Sister

NP

April 1896

Previously unpublished.

Dear Brother and Sister Corliss:

I entreat of you not to move hastily. No good will come of it if you do. Satan will put his powers to work wherever you are, and it is your privilege to cling to God with heart and soul and mind. Jesus is your Friend, your Elder Brother, and do not, I beg of you, become discouraged. Lift up your head and rejoice, for your redemption draweth nigh. We have all the trials we can bear everywhere. We can go to no place, we cannot make our home anywhere, but the representative of Christ is there to strengthen, to bless, to sustain, and to uphold. Jesus lives. He loves you and will work in your behalf, but do not one thread of planning for yourself. Your impetuous spirit must not drive you into difficulties. We will pray for you. We have had sore trials, in different cases, that would make us almost wild if it were not that we look to One who knows it all and who will not leave nor forsake us.¹¹*LtMs, Lt 169, 1896, par. 1*

If I had time I would write more. The power of Satan is broken over Sister Israel. Do not consider that what your children need is school, education. They need to learn, both of them, in the school of Christ. Mail must go.¹¹*LtMs, Lt 169, 1896, par. 2*

Lt 170, 1896

White, W. C.

Avondale, New South Wales, Australia

March 13, 1896

Previously unpublished.

Dear Son Willie:

We received your letter last evening. I hardly know what to reply to the proposition of purchasing the outfit of Brother McCullagh. If the horse is sound and the carriage is strong, then the outfit would be what I want. If the carriage is the one he purchased in Ashfield and has toggled up, it is unfitted to drive on these roads. And I want no useless lumber in carriages. I was cheated out of getting the carriage that was Byron's, which had excellent, strong wheels. If you have examined the carriage thoroughly and understandingly recommend it to me to purchase, that ends the matter. If you have given it merely a casual glance, I will wait till I know more about it. I am in need of just such a carriage, if sound. If not, I do not want it. If typewriter is all right, not in need of repair, I will buy it.¹¹*LtMs, Lt 170, 1896, par. 1*

I had a very hard night last night. I sent for Brethren Prescott and Rousseau to come up and see me. Connell brought them up. Then I had Willie McKnight come into your office room, and I laid out before these brethren the course Willie was pursuing. Working underhanded, deceiving, falsifying. But what was worse was that he had entangled himself with the Bevans family, and was hiding matters from us. I knew, for the Lord had presented the matter to me in figures, and I would not confess for him, he must do this for himself.¹¹*LtMs, Lt 170, 1896, par. 2*

Well, he would not open his lips. We talked, I pled with him for one hour, then we prayed. Still not a word. After praying, he confessed he had done wrong and meant to change his course and to follow Christ. I told him his resolutions were good, but he had something to confess. He knew exactly what to confess and he had acted a

deceptive, hypocritical course and now his only chance was to open his heart to the impressions of the Spirit of God and clean out this unclean thing by making full confession.¹¹*LtMs, Lt 170, 1896, par. 3*

After pleading with him some time I said, "Now, I dare not remain longer. I have no strength to continue this work. I leave you with Brethren Prescott and Rousseau. I want you to be open and frankly confess your sins, which God knows and which I know." The brethren labored with him some time, I think it was two hours. I was so burdened, I could not sleep. At length Prescott came and told me he had confessed he had committed adultery with one of the Bevans girls, and he knew not what to do now.¹¹*LtMs, Lt 170, 1896, par. 4*

I go down this morning to take letters to the mail and will then return, and go down at noon for Sister Rousseau. Team is at the door. May is well.¹¹*LtMs, Lt 170, 1896, par. 5*

Mother.

Lt 171, 1896

White, W. C.

Sunnyside, Avondale, New South Wales, Australia

March 13, 1896

Previously unpublished.

Dear Son Willie:

I have sent you a short letter written in a hurry. I wish to state [that] after having more talk with Brethren Prescott and Rousseau this morning, it was thought best for Rousseau to go to Newcastle and examine the registers and see if any record of Will McKnight's marriage could be found. We could not take his word, for he has worked in an underhanded manner. Rousseau has just returned and he says there is no register of marriage to be found. I learned that he says the girl is not pregnant. He takes all the blame upon himself, but he treats the matter as if it was not a great sin. Now we desire to know just what to do. He has been paid his wages up to within two weeks, but he has nothing to show for this except the wages of these weeks. We feel perplexed and grieved at heart.¹¹*LtMs, Lt 171, 1896, par. 1*

March 17, Sunday

Brethren Prescott and Rousseau had another talk with Willie McKnight. He did not stay in the tent with Leonard Saturday or Sunday nights. Brother Connell went into the tent where Leonard lodges and McKnight stretched and yawned as if just awakened. He had just come in the tent, and put himself in bed. He came in very gently, thinking Leonard asleep. Leonard saw the farce. Connell saw his shoes all wet beside the bed. He declared that day to Prescott and Rousseau that he had slept in the tent Friday and Saturday nights. Connell, afterward talking with him, told him he did not do as he agreed and keep away from Bevans, but came up at five o'clock. Said he, "Did you see me?" And then he told him he did not stay in the tent either night, for it was difficult to get away. Prescott and Rousseau had promised to let him have money to pay

his two pounds' back board and then they would have him clear the counter and pay his fare to New Zealand, but he utterly refused to go to New Zealand and get out of the country. He has contracted to learn the dentist's trade of a dentist in Newcastle, so the stench is to be nearby to disgrace Seventh-day Adventists. And we refuse to pay his back board bill. We have discharged him. He is paid today.*11LtMs, Lt 171, 1896, par. 2*

He came to borrow a candle. Sara was not in. Edith told him where they were in the storeroom. Sara came in and saw him putting two or three in his coat pocket. He has taken melons and squashes, and I believe he must have taken that bag of beans. Well, what he has helped himself to, carrying to the Bevans' family, will ever remain a mystery. Leonard has talked to him and told him the sin of such a course, but he has justified himself. Oh, it did not matter. It was nothing worth making a fuss about. He has been indolent, receiving his pay for work which he has not done. When we labored for him so hard and then he confessed his guilt of adultery and deception and continued just the same lying and stealing, I felt it was a gone cause. I pity his mother.*11LtMs, Lt 171, 1896, par. 3*

March 18

The letters sent have been read. I am feeling very sorry over the business matter with the lawyers, but we can only put our trust in God. "Woe unto you, lawyers," said Christ. [*Luke 11:52.*] He understood all about matters from the beginning to the end of the chapter. We must seek wisdom of God, who giveth to all liberally and upbraideth not.*11LtMs, Lt 171, 1896, par. 4*

Sara and I had decided to go to Sydney on Wednesday and to remain over Sabbath and Sunday. I have concluded it best to purchase the Colson horse. She goes nicely with Jessie. They make a good span. The Maggie horse I cannot use at present, she was so lame with rheumatism. Connell put her, [the Colson horse] beside Jessie to harrow. He said she was a little nervous but draws steadily and strongly. I am sure she will do better than the McCullagh horse as a mate for Jessie. She is in good condition and easily managed, and children can go all around her legs and handle her and she does not harm them. I pay him just six pounds. She

was offered to me for five pounds ten shillings when she was so poor. The two dollars and a half does not make much difference. If I had done as I thought best after I bargained for her, that big horse of Schowe's would not now be on my premises and we not know what to do with her. Perhaps someone going from the meeting may take her back. We do not hitch her up at all.¹¹*LtMs, Lt 171, 1896, par. 5*

In regard to the meeting I will do all I can do, but it is not best to have any conference be educated to look to and depend upon us. The camp meetings I dread, yet will do to my very uttermost. Changes for the better are taking place with me. The lower part of the spine is far less troublesome. The less care and perplexities I have, the more retired I can be, the better I am in health.¹¹*LtMs, Lt 171, 1896, par. 6*

This terrible thing occurring or developing with McKnight has made me sick. He has gone now to Newcastle. Left yesterday, and I am glad to see his face no more. He has stolen my tomatoes; put them in a bag and carried them to Bevans'. We have scarcely had any for the family, but I have been kept supplied. Tomatoes and crackers, and quite often a piece of pumpkin pie, is all I eat. I bought a box of Tasmania apples and a box of grapes from Newcastle. May enjoys fruit so much. We divide with her in the fruit line. The apples are excellent, and we will not have them used up, fearing we will not get as good. She and I do most of the eating of them. I have a very fine box of grapes from Whiteheads, one dollar for thirty pounds. They are good, not spoiled, came in good condition. May and children shall share with me without cost to you.¹¹*LtMs, Lt 171, 1896, par. 7*

One of the family sleep with May nights—Sara or May Israel. The whole family are doing well. I had Vivian's bill, four shillings for every shipment of fruit. He cannot afford to purchase and ship for less, but it is costly business for us in the fruit line, and we send for no more. We will see what we can do when we get to Sydney. Sara takes down her wheel and will try to sell it or exchange for typewriter.¹¹*LtMs, Lt 171, 1896, par. 8*

Please ask Dr. Kellogg the name of the man from whom he bought the spectacle cases. Both have broken rims so the glasses drop

out. I am using an old pair of glasses, and can see through them but dimly. This writing is poor, I know. I have been up since quarter past two o'clock. Tell Dr. Kellogg to send telegram to Brother Israel's address.¹¹*LtMs, Lt 171, 1896, par. 9*

I have no disposition to go on the water to America on any route.¹¹*LtMs, Lt 171, 1896, par. 10*

With much love,¹¹*LtMs, Lt 171, 1896, par. 11*

Mother.

Lt 172, 1896

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 17, 1896

Previously unpublished.

Dear Son Willie:

We hope to hear something from you today. I want you to carefully consider the subject of Jessie's going to America. Think of it; pray about it. It is a very important matter, worthy of much prayer to the Lord for counsel. You are on the ground, and must watch events, and the development of things. If it seems to be a necessity for Jessie to be with her father and mother, she will have to go. We dread the thought of her going, but in advising, do the best you can and leave the result with God.^{11LtMs, Lt 172, 1896, par. 1}

It is, I have thought, not impossible that she would decide that it would be best for her to go. Should she remain here, I hope she will not feel anxious and full of worriment over the matter in regard to her father being alone. These things need to be carefully considered.^{11LtMs, Lt 172, 1896, par. 2}

May was surprised when I told her that Jessie was to have a situation in some line in our school here in Cooranbong. If it is best for her to remain, which has so seemed to me in the past, let her understand that she will have work to do in the school, and set her mind at rest. If, after looking over the situation, you consider that our views of the matter in regard to Jessie's remaining would not be outweighed by other plans and presentation of facts in favor of her going, she can come directly to my house, and I will do all I can to help her feel at home. I should hope that she would not feel, after her father and mother were gone, that she had made a mistake, and worry over the matter. It is best to weigh every movement carefully now. It is a serious matter for Elder Israel to be left with the whole care of his wife for four weeks on a steamer.^{11LtMs, Lt 172, 1896, par. 3}

I have thought that the strain upon Jessie was becoming somewhat dangerous, and this has been my reason for urging a decided rest for her. Her father, when he reaches California, will find friends and labors to occupy his mind, while, if Jessie went, my fear has been that she might be left with the care of her mother, which in no wise would be a right thing. But we might write decidedly to America on this point. It was this view of the matter, her having to be left with the care she has had to bear, that lay at the foundation of my objections to her going to America. The Lord will give wisdom in the decision.*11LtMs, Lt 172, 1896, par. 4*

I am satisfied that her mother could get help at our institution at St. Helena, or at Battle Creek. I know Jessie has felt desirous to take the nurse's course at Battle Creek, but Sara, who understands the situation at both institutions, advises that Jessie should try the Health Retreat. There is not so much going on there as at Battle Creek, and it might be better for her than at Battle Creek. But if Jessie remains here, let it be because she herself sees that it is the best thing to do. I have no special light on the subject, but look at matters in a different light.*11LtMs, Lt 172, 1896, par. 5*

I have a deep impression on my mind that Sister Israel can be helped if she is under judicious supervision, where her eating and her habits can be regulated with firmness, and where she can have the proper treatment. I believe she will recover. I have no other calculation. I believe the Lord will raise her up and change this terrible order of things.*11LtMs, Lt 172, 1896, par. 6*

We had a nice shower yesterday. The corn was planted in the orchard. Today the weather is clear; the sun is shining. In love,*11LtMs, Lt 172, 1896, par. 7*

Mother.

P.S. Willie, I have been considering what kind of an impression will be made on the minds of the children themselves to have their mother, in her condition, wholly left to the father's care.*11LtMs, Lt 172, 1896, par. 8*

The morning of September 16, after lying awake until three o'clock, I fell asleep, and slept until five. When I awoke, things had been

symbolized before me when sleeping. From these things, I interpreted that it was not the right thing to do to leave Elder Israel wholly in charge of the mother. She has to be looked after in her dress, in her appearance. He cannot depend upon Sister Belden, or Sister Burnham. On board the boat, should they be sick, they would not have strength to care for themselves. I was forced to place myself in Sister Israel's position. Having my reason, I said, "How would I regard being deprived of my children's care, were I in the condition of Sister Israel?" *11LtMs, Lt 172, 1896, par. 9*

As this matter will appear to others, it will not lead them to right conclusions. Elder Israel has but little strength, and has not much tact in dressing and undressing his wife, doing up her hair, and waiting on her. *11LtMs, Lt 172, 1896, par. 10*

I present these things to you just as it has appeared to me since you left. Sister Israel might do some very disagreeable things, which would be a disgrace. Jessie can return to Australia again after obtaining some knowledge in nursing. I send this to you for you to consider. Do with it as you like. I pity Elder Israel from my heart. I look and consider how I would do were you in his position. He leans on Jessie. Poor man, I wonder that he has any strength or courage. *11LtMs, Lt 172, 1896, par. 11*

Mother.

Lt 173, 1896

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

November 29, 1896

Previously unpublished.

Dear Son Willie:

We have received your letter, read it, and am very much pleased that you have good conveniences and pleasant society. We thank the Lord that none of you were injured in the perilous storm. I wrote you quite a letter which you will probably receive today.¹¹*LtMs, Lt 173, 1896, par. 1*

I have just returned from calling on May. This is the first time I have walked as far since returning from Sydney camp meeting. I have had several severe attacks recently. I am just recovering from one, about which I have written you particulars. I am now better. If I will be careful, I can have clearness of mind to write upon important matters and as long as I can shun writing individual testimonies, I am able to do much writing on Bible subjects. But the sense of what we might be and the dishonor to God because we do not reach the high standard is so painful to me it seems as if I could not live. I find that my words are treated as idle tales. When they shall be received as truth and acted upon, then the burden will leave me.¹¹*LtMs, Lt 173, 1896, par. 2*

I am trying to recover my strength. I have visited May. The hot weather has not been favorable to the health of your children. I find Henry troubled with dysentery; Herbert, not as bad.¹¹*LtMs, Lt 173, 1896, par. 3*

Henry was asleep while I read to May letters received from yourself and Brother Haskell. She then took up Henry who was crying and continued to cry. He stretched out his arms to come to me. I took him and he lay his head upon my shoulder. I then, after a little, sat down and sang to him. He went to sleep and I lay him down to

come and write this letter to you; and I must write one to Elder Haskell.*11LtMs, Lt 173, 1896, par. 4*

This is an important time just now, the closing up of the book on [the] life of Christ. I want quiet and restfulness, that if the Lord has anything to impress upon my mind, I can discern the subject and prepare it for the book.*11LtMs, Lt 173, 1896, par. 5*

You will see by these letters enclosed that it would not be wisdom to lessen our working forces now. The interest continues the same, as you will see by Elder Haskell's letters. I feel bad that Brother Baker is dragging in just now the debt on the Ashfield meetinghouse and the debt of the camp meeting, fifty pounds. He had better had this burden some time before this. A number of the committee met together to talk the matter over. They talked of something being done. Elder Haskell donated one pound, Elder Starr and wife each a pound, Sister Haskell a pound and there the matter hung. Brother Baker donated nothing.*11LtMs, Lt 173, 1896, par. 6*

I asked Brother Baker why should this debt be left on the New South Wales Conference. The time to see and work off their indebtedness was when the people were in the meeting, when all were present, not wait, and then when the very work is being done that must be done to get workers and pay workers, his great burden is the means. I think there is a decided oversight in this matter of allowing the camp meeting to break up with fifty pounds' debt upon it, and he had been so passive about it when with wise management it could have been divided among the many. He had let the opportunity go by and then was worrying and talking about the debt left on the conference. The debt need not have been left on the conference if he had been a faithful steward to act his part. Now when there is some talk of building a meetinghouse, all his burden is for the debt left of the camp meeting expenses and the debt on Ashfield church.*11LtMs, Lt 173, 1896, par. 7*

At a time when everyone is doing his level best to keep up the interest, visiting from house to house, giving Bible readings and holding meetings Sabbath and Sunday and every day in the week but Monday, putting in all the labor possible, then the great burden

of Brother Baker is introduced and harped upon. This has a discouraging influence upon the work that now needs to be advanced, when everyone needs to strike fast, hold fast and gather in the sheaves. Those who have taken matters so slow and so easy seem now to stand as a hindrance by putting blocks in the way of the advance of the work. *11LtMs, Lt 173, 1896, par. 8*

I shall write to Elder Haskell to take no notice of this kind of work that would get up every possible debt to get everyone interested in that, and feel no special interest to advance. Well, you will see now is the time to arise and build. We have no use for men who are half asleep when they ought to be wide awake and take advantage of circumstances, and then when interest in another line of the work is being created, to show a decided jealousy lest the debt will not be paid on the Ashfield meetinghouse or the camp meeting expenses. Oh, how these things tire me! *11LtMs, Lt 173, 1896, par. 9*

No less than twenty-five souls are keeping the Sabbath and more are deeply convicted, and all these souls will help to sustain the work. They are all full of interest and zeal for a meetinghouse. Appointments were out for me last Sabbath and Sunday, and I must not disappoint them again. I will go to Stanmore and the Lord will give me strength. *11LtMs, Lt 173, 1896, par. 10*

A word in behalf of May. Please do not send company to her whom she does not know. Sister Pallant and child have been at her house one week, and we are in poor circumstances just now, cutting through for windows in chambers. One window is through, and it makes a very decided difference in the atmosphere of the room. I am glad this improvement is being made, and I will do my best if here, but I shall probably be at Sydney. I merely mention this that you will bear in mind that May has her hands quite full, and not overtax her. You know we have no fruit now and there is little that can be prepared for table diet. As soon as Brother Goodheart comes back, we will take him to board. Brother Bell and Brother Thomson are now at work on these windows. Brother Bell is preparing the chambers by strengthening the roof with joists. *11LtMs, Lt 173, 1896, par. 11*

We had a precious shower here on last Friday. It refreshed things,

but we need more to go into the ground. I have no particular news to write for you. We are all usually well in our family. We do pray for you every time we come before the Lord, that He will give you in Melbourne many souls as the result of the meeting. May the Lord help us to have faith and hope and courage. You have quite a number of laborers in Melbourne. I do not think the laborers miss me, and I have not any burden to go to Melbourne. For some reason there is not any light I can get to go. I long now for quiet and the peace of Christ, and rest. I will be grateful if I am not called to attend another large gathering of our people.^{11LtMs, Lt 173, 1896, par. 12}

We are of little faith. When we shall seek the Lord with all our hearts, when we shall have due respect for those who have borne the burden in the heat of the day for their works' sake, when we love God supremely and our neighbor as ourselves, then will the truth prosper in our hands and go forth as a lamp that burneth. We need to heed the *second chapter of Revelation* and understand what it means to lose our first love. We need to humble our hearts before God and then He will see it is safe for Him to work with us and for us.^{11LtMs, Lt 173, 1896, par. 13}

I have just sent over to see how the children are. Better, is the report, but May will probably write to you herself.^{11LtMs, Lt 173, 1896, par. 14}

In much love,^{11LtMs, Lt 173, 1896, par. 15}

Mother.

Lt 174, 1896

Farnsworth, Brother and Sister

Sunnyside, Cooranbong, New South Wales

December 20, 1896

Previously unpublished.

Dear Brother and Sister Farnsworth:

I have had the enclosed [*Ms 33, 1896*] written and ready to go last mail, but was very sick. November 27 I was aroused in the night and the matter written was urged upon my mind. I am sorry it did not go in the last boat, but until yesterday I thought it had gone. Well, I have had a very severe sickness and have taken but two meals at the table since I returned to this place November 25. My birthday was passed in complete exhaustion. Oh, the tired head, the pain in stomach and bowels, commenced from twelve to one o'clock and lasted until four o'clock. Bloody flux set in and I suffered excruciating agony. I was relieved by using pulverized charcoal. The inflammation soon left me after taking this quite freely. Charcoal, sometimes a large spoonful dry and then moistening it with water—my experience is, it kills inflammation quickly. *11LtMs, Lt 174, 1896, par. 1*

The peaches, the few left on the tree, were delicious; the nectarines, the best I have ever eaten. The peaches left on the tree were saved for me. They were fresh and would just melt in my mouth. The branches of the apricots are growing still, fast. The spring corn from that one kernel reaches nearly eleven feet and still it [is] climbing, I think. This ground will bear anything. I shall try to get from some quarter [the] best of currant bushes, the best quality of strawberries and gooseberries. Those I think can be obtained in Tasmania. *11LtMs, Lt 174, 1896, par. 2*

Please remember, we are very pleased to hear from you any time you can write. I have not slept since two o'clock. I must lay down my pen. *11LtMs, Lt 174, 1896, par. 3*

11 o'clock a.m. Brother Connell has brought in a gathering of sweet corn for the noon meal, cucumbers, nearly a foot long, and a few small tomatoes.*11LtMs, Lt 174, 1896, par. 4*

I wish you could both spend some time in my home. I am glad you are pleased with my home. I cannot build a home for Brother James to occupy with his family. I cannot possibly do this. To build a home for Willie is the best I can do. I must do this when [I can] hire the money to do it. He will sell his home in America if he can. We must fix a place for his family. He may be absent one year.*11LtMs, Lt 174, 1896, par. 5*

I think of you all. I would be so pleased to visit in the family of Dr. Caro, who has ever treated me with respect. Sister Caro is my best and dearest sister. We are united in heart, and there has not, to my knowledge, been even one thing that has been unpleasant in our relationship. I want to thank Dr. Caro that, while he was not one with us in the faith, he was always kind and made my visits agreeable. If I could be with them all once more and visit with them, I should feel something like an eager friend to tell of the mercy and love and tenderness of my heavenly Father. All physical suffering draws me closer to my Saviour, and He is very precious to me.*11LtMs, Lt 174, 1896, par. 6*

Dear Brother and Sister Farnsworth, be sure you receive the golden oil emptied from the heavenly messengers into the golden bowl, to flow forth in golden rays of light to communicate to all you shall visit. Oh, [I] must have Jesus, precious Jesus. "Without Me ye can do nothing." [*John 15:5.*] With Christ we can do all things. Praise His holy name. Let us praise Him and make melody to God in our hearts. Be cheerful, of good courage, hopeful, joyous, and yet go weighted with the Word, which is the Bread of life to bear to hungry, thirsting souls. We all need much more faith, much firmer trust, dependence upon Him who is back of the promise. Carry sunlight with you wherever you go. Lift Him up, the Man of Calvary, higher and still higher, and let your message be, Behold the Lamb of God, who taketh away the sin of the world.*11LtMs, Lt 174, 1896, par. 7*

In love.*11LtMs, Lt 174, 1896, par. 8*

Lt 175, 1896

Durland, Brother and Sister

Sunnyside, Cooranbong, Australia

March 26, 1896

Portions of this letter are published in *1BC 1089; 5BC 1086; 7MR 367*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Durland:

I have something to say to our people in Michigan. If we can arouse their moral sensibilities upon the subject of temperance, a great victory will be gained. Temperance in all the things of this life is to be taught and practiced in our churches. You are far behind on this important subject. When those who minister in word and doctrine take a right position on this point, much will be gained. This is the great need in Michigan. *11LtMs, Lt 175, 1896, par. 1*

Temperance in eating, drinking, sleeping, and dressing is one of the grand principles of the religious life. Truth brought into the sanctuary of the soul will guide in the treatment of the body. Nothing that concerns the health of the human agent is to be regarded with indifference. Our eternal welfare depends upon the use we make during this life of our time, strength, and influence. *11LtMs, Lt 175, 1896, par. 2*

“When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties; for they are deceitful meat. Labor not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; and they fly away as an eagle toward heaven. Eat thou not the bread of him who hath an evil eye, neither desire thou his dainty meats; for as he thinketh in his heart, so is he; eat and drink, saith he to thee; for his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet

words.” [*Proverbs 23:1-8.*]11LtMs, Lt 175, 1896, par. 3

Eating the rich food generally placed upon the rich man’s table may gratify the taste, but there is danger that by so doing, the entire being will be perverted. “Hear thou, my son, and be wise, and guide thine heart in the way. Be not among wine bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty and drowsiness shall clothe a man with rags.” [*Verses 19-21.*] Here the drunkard, the indolent, and the glutton are classed together.11LtMs, Lt 175, 1896, par. 4

The principles which we should follow are specified in God’s Word. The apostle Paul asks, “Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit which are God’s.” [*1 Corinthians 6:19, 20.*] We should eat and drink in order to nourish the body, to give it strength, that God may be honored and glorified. We are under special accountability to God to strictly guard the appetite, that it may not be gratified at the expense of health.11LtMs, Lt 175, 1896, par. 5

“Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” [*1 Corinthians 10:31.*] This means that every propensity is to be strictly guarded. The body is to be brought as a pure offering to God.11LtMs, Lt 175, 1896, par. 6

The relation of the human organism to the spiritual life is the most important branch of education, and it is to receive careful attention in our schools, that students may know how to treat the body intelligently, from a Christian standpoint. The Lord has shown how much value He places upon man by paying such a wonderful price for his redemption. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] We are the Lord’s by creation and by redemption.11LtMs, Lt 175, 1896, par. 7

“Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure.” [*Philippians 2:12, 13.*] The soul that is imbued with the love of Christ is one with Him. Christ is formed within, the hope of glory. But the

co-operation of divine and human forces is necessary for the formation of right principles in the character. No man can work out his own salvation without the aid of the Holy Spirit. Man is to make the most strenuous efforts to overcome the tempter, to subdue natural passions; but he is wholly dependent upon God for success in the work of overcoming the propensities that are not in harmony with correct principles. *11LtMs, Lt 175, 1896, par. 8*

The Holy Spirit presents before men the agencies provided for his transformation. If he heeds the words of Christ, "He that will come after me, let him deny himself and take up his cross, and follow me," he will receive help from heavenly intelligences. [*Mark 8:34.*] God has provided help for all who will conform to the conditions laid down. It is a work of co-partnership, a joint operation, and our success depends wholly on our willing obedience to the will and way of God. Our character develops in accordance with our conformity to the divine plan. *11LtMs, Lt 175, 1896, par. 9*

God is the Author of our being, and of our healthful development in mental and physical lines. But man is not to leave all the work with God. He is to use the machinery and facilities God has provided. In order to do this, he must understand the organs of his body, and know how to treat them. He must understand how to use his physical and mental powers. This is essential for the development of the human structure. Every part of the living machinery needs diligent culture. *11LtMs, Lt 175, 1896, par. 10*

Instruction in these lines should be given in the home and in the school. Parents and teachers should take hold of this work decidedly. Care should be taken that the system is not injured by continual use of the mental organs, while the physical organs are left to become feeble and diseased because of inaction. Harmonious action is necessary for the perfect working of the machinery God has made. *11LtMs, Lt 175, 1896, par. 11*

It is necessary that there be co-operation between God and man. God has provided facilities with which to enrich and beautify the earth. But the strength and ingenuity of human agencies are required to make the best use of the material. God has filled the earth with treasure. But the gold and silver are hidden in the earth,

and the exercise of man's powers is required to secure the treasure. It is the Creator's design that the beings He has formed shall exercise their ingenuity in using the faculties He has provided. Man's energy and tact is to be used in connection with the power of God in bringing the gold and silver from the mines and trees from the forest. These trees may be skillfully fashioned into beautiful temples for God, that those who love Him may have a place in which to worship Him. But unless by His merciful, miracle-working power God co-operated with man, enabling him to use his physical and mental faculties in the work, the treasures in our world would be useless.*11LtMs, Lt 175, 1896, par. 12*

God desires every human being in our world to be a worker together with him. This is the experience we are to gain from all useful employment, making homes in the forest, felling trees to build houses, clearing land for cultivation. God has provided the wood and the land, and to man He has given the work of putting them in such shape that they will be a blessing. In his work man is wholly dependent on God. The fitting of the ships that cross the broad ocean is not alone due to the talent and ingenuity of the human agent. God is the great Architect. Without His co-operation, without the aid of the higher intelligences, how worthless would be the plans of men. God must aid, else every device and plan is worthless.*11LtMs, Lt 175, 1896, par. 13*

We cannot keep ourselves for one moment. We are kept by the power of God through faith unto salvation. We are utterly dependent upon God every moment of our lives.*11LtMs, Lt 175, 1896, par. 14*

How did man gain his knowledge of how to devise? From the Lord, by studying the formation and habits of different animals. Every animal is a lesson book, and from the use they make of their bodies and the weapons provided them, men have learned to make apparatus for every kind of work. If men could only know how many arts have been lost to our world, they would not talk so fluently of the dark ages. Could they have seen how God once worked through His human subjects, they would speak with less confidence of the arts of the antediluvian world.*11LtMs, Lt 175, 1896, par. 15*

More was lost in the flood, in many ways, than men today know.

Looking upon the world, God saw that the intellect He had given man was perverted, that the imagination of his heart was evil and that continually. God had given these men knowledge. He had given them valuable ideas, that they might carry out His plan. But the Lord saw that those whom He designed should possess wisdom, tact, and judgment, were using every quality of the mind to glorify self. By the waters of the flood, He blotted this long-lived race from the earth, and with them perished the knowledge they had used only for evil. When the earth was re-peopled, the Lord trusted His wisdom more sparingly to men, giving them only the ability they would need in carrying out His great plan.¹¹*LtMs, Lt 175, 1896, par. 16*

My dear friends, you must reach a much higher standard. When dealing with the duties and destinies of human life, you need to examine yourselves closely, to see whether you are in the faith. Study the lessons of Christ. His discourses are full of divine truth. In His sermon on the mount He said, "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also. The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness." [*Matthew 6:19-23.*]¹¹*LtMs, Lt 175, 1896, par. 17*

The teacher of truth must see eye to eye with Christ. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." [*Hebrews 12:1-4.*]¹¹*LtMs, Lt 175, 1896, par. 18*

“No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?”
[*Matthew 6:24-26.*] *11LtMs, Lt 175, 1896, par. 19*

Christ here tells us that we have a heavenly Father who knows all our necessities. We need to do the work before us with an eye single to the glory of God. When men and women are constantly worrying about what to eat and drink and wear, they leave God out of their reckoning. They do not go to God as to a tender heavenly Father, who is able and willing to supply their necessities. *11LtMs, Lt 175, 1896, par. 20*

The question is asked, “Is not the life more than meat and the body than raiment?” [*Verse 25.*] He who formed the wonderful structure of the body will take special care to keep it in order if men do not work at cross purposes with Him. Life is a holy trust, which God alone can enable us to keep. We have a higher work to do than to spend our time wondering what we shall eat and drink, and wherewithal we shall be clothed. He who created man, who gave him his wonderful physical, mental, and spiritual faculties will surely not withhold what is necessary to keep the life He has given. *11LtMs, Lt 175, 1896, par. 21*

“Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” [*Verses 27-29.*] The great Master Artist calls our attention to the soul-less flowers of the field, pointing out the beautiful tints and the wonderful variety of shades one flower may possess. Thus God has revealed His skill and care. Thus He would show the great love He has for every human being. *11LtMs, Lt 175, 1896, par. 22*

Every flower is an expression of the love of God. From them

parents may teach their children precious lessons of trust. Point the children to the wonderful artistic skill of the great Master Artist, and then tell them of His care for them. The smallest bird is cared for. Not a sparrow falls to the ground without the notice of your heavenly Father. How much more will He care for His children. Let us learn the lesson of perfect trust in God. "If God so clothes the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take not thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." [*Verses 30-33.*]11LtMs, Lt 175, 1896, par. 23

The great and infinite God says to us, Ye are my husbandry: ye are my building. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [*1 Corinthians 3:9, 16, 17.*]11LtMs, Lt 175, 1896, par. 24

We have a solemn, serious work before us—that of watching for souls as they that must give an account. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he shall return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. ... Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season. Blessed is that servant, whom his lord when he cometh shall find so doing." [*Luke 12:35-37, 42, 43.*]11LtMs, Lt 175, 1896, par. 25

May the Lord help His people to gather up the divine rays of light, and let this light into the home and the church. True greatness does not depend upon position, but upon purity, fidelity. Our worthiness is not found in self, but in Christ. We are estimated by our faith in the

Saviour, by the truth and rectitude of our lives. Be clothed with humility. Shun the perils of self-exaltation. God resisteth the proud, but giveth grace unto the humble. The ministers of Christ should consecrate their lives to his service, revealing his character in the beauty of holiness.¹¹*LtMs, Lt 175, 1896, par. 26*

[February 7, 1899

While looking over my writing in search of an article, I came across this letter. I send it now; for I have been instructed to gather up the fragments, that nothing be lost. I am gathering up from my writings many things that I knew not had been overlooked. I send this now to you.]¹¹*LtMs, Lt 175, 1896, par. 27*

Lt 176, 1896

Tait, A. O.

Sunnyside, Cooranbong, N. S. W.

November 9, 1896

Previously unpublished.

Dear Brother Tait:

I received your letter in regard to getting out works in regard to the mother's duty to her children. I have much matter that I will endeavor to get out as soon as the book on the life of Christ is finished.¹¹*LtMs, Lt 176, 1896, par. 1*

I have had to meet many things that required pen labor and voice labor to repress and counteract. Brother John Bell is having a large burden to get out that which he considers very precious matter upon *Daniel* and *Revelation*. It is a mixture of truth and error, supposition, and a mass of Scripture misapplied and misinterpreted. And yet he has the greatest assurance that he has great light. But as he had no knowledge of the experience through which we passed in the proclamation of the first and second angels' messages, he cannot understand that his theories uproot the past leadings of God. This I am now seeking to present to him. For two nights in succession I was awake—one night at half past two o'clock a.m.; the next night at half past one o'clock a.m.¹¹*LtMs, Lt 176, 1896, par. 2*

This, with Brother Miller's movements in leaving the Echo office and setting up business for himself, has been a great trial to us all. His entire family has been sowing doubts. These things cause us much labor to counteract. How the matter will terminate we cannot determine. May the Lord God of Israel set things in order without loss of precious souls. How many have an enthusiasm to get out something new and divert the minds of God's people from the very things essential for them to cherish and feed upon in these last days to give spiritual strength to be Christians, ever seeking a preparedness for the coming of the Son of Man in the clouds of

heaven. Well, everything will press in upon us now, and we must keep every piece of the armor on.¹¹*LtMs, Lt 176, 1896, par. 3*

We leave here again for Sydney in a few days to remain one week or ten days. I must write no more at this time.¹¹*LtMs, Lt 176, 1896, par. 4*

Lt 177, 1896

Olsen, O. A.

Sunnyside, Avondale, N. S. W.

March 16, 1896

Previously unpublished.

Dear Brother Olsen:

I have been up writing since half-past two o'clock. I will now send letters written to different ones. I would be pleased to send you a letter, but cannot. I have written some, copying some from the letter read in the council room in the Tabernacle. Look for it in two weeks. Cannot get it copied. Called off. Severely burdened over the case of Willie McKnight. He has done wickedly. You may ask Emily Campbell to read her letter sent to her. My glasses have failed me. I have one pair mounted over another. The missing glasses have been supplied by turning another pair upside down. It is not pleasant to write.¹¹*LtMs, Lt 177, 1896, par. 1*

I feel a deep interest for you, and am much troubled because the light given me which I have given you, has been of none effect to correct wrongs that have been done. But when the Lord shall anoint the shortened eyesight of yourself and others, there will be some things done that remain undone. I have come across the matter, read it, and will send a copy in two weeks, but I cannot send it this week because of this case that has called me from my writing and caused me much travail of soul.¹¹*LtMs, Lt 177, 1896, par. 2*

Willie was called to Melbourne to consult in reference to plans for the camp meeting. We expected him home this week but we shall not see him till next week. Brethren Prescott and Rousseau have been my helpers and counselors in this case of Willie McKnight. He seems to have no sense of the sinfulness of his course.¹¹*LtMs, Lt 177, 1896, par. 3*

My health is much better. Sister Sarah Belden is a great blessing in my home. Our family has numbered only twelve since Willie has

separated from us. He and his family are living in the building erected for a wash house and store room, having pitched my large family tent, which is used for parlor and sleeping room for the children.*11LtMs, Lt 177, 1896, par. 4*

I feel much burdened over matters, for those in responsible places are not working out the principles the Lord has shown me the last fifty years, and which He required to be brought in to the upbuilding of His cause in our world. But I have written some things I pray you to consider carefully, and not pass by and neglect to make any change; for you will have cause to regret this if you do.*11LtMs, Lt 177, 1896, par. 5*

I am full of burden, but I feel the sweet peace of God and the comfort of His grace. We pray for you. That is all we can do. I do not think it will be my duty to visit Battle Creek, and repeat the experience I had during and after the Minneapolis meeting. The Lord stands at the helm. He will conduct His own work, even if some will make shipwreck of the faith.*11LtMs, Lt 177, 1896, par. 6*

I beg of you for Christ's sake to look unto Jesus and trust in Him. He will bring His work on a different platform, to be managed of different men, if we will only trust in Him and wait patiently after doing everything the Lord has told us to do. I must cease writing now.*11LtMs, Lt 177, 1896, par. 7*

In love to the entire family, I remain, your sister faithful and true to the faith once delivered to the saints.*11LtMs, Lt 177, 1896, par. 8*

Lt 178, 1896

Corliss, William Burr

NP

Circa April 1896

Probably written to William Burr Corliss. See *Lt 15a, 1896* and *Lt 165, 1896*. Previously unpublished. Not sent.

I will write to you, young man, that I have a sincere interest in you, because you are not the owner of yourself. Your heavenly Father is your Creator and He gave Christ as your Redeemer. Therefore, you are of considerable consequence with God. You are bought with a price. Your life is precious because the Lord bears with your perversities, and, whatever they may be, I am not writing this letter to condemn or discourage you but to impress you with the fact that the very business you are engaged in is the spoiling of your own life through mistaken notions. Whatever their hereditary or cultivated tendencies may be, the lives of young men are a serious matter with Him because it is a life ransomed by a price that cannot be computed.¹¹*LtMs, Lt 178, 1896, par. 1*

You have been a self-indulgent youth, easily influenced into evil, catching up the wrong habits and the wrong practices of those who love the evil rather than the good. You have a father and mother that love the Lord, and both are possessed of more than common, ordinary ability. You have been entrusted with talents which, if you knew how, you could by diligent service improve, to make something of yourself by giving your heart to God fully, wholly, without any reserve. The Lord would give you, in wearing His yoke, a rest to your soul, and you could be made a vessel unto honor. Will you take your own way and work out your own ideas independent of your parents?¹¹*LtMs, Lt 178, 1896, par. 2*

Christ, your Redeemer, invites you to "Take My yoke upon you and learn of Me, for I am meek and lowly of heart and ye shall find rest unto your soul, for My yoke is easy and My burden is light." [*Matthew 11:29, 30.*] Your great pleasure has been to do as your please, however much pain you bring to the heart of father or

mother. Will it pay, young man? I have a great desire that you should accept the invitation of Christ and wear the yoke of Christ. I know that you can if you wear Christ's yoke. Live not to please yourself but be what you can be through earnest endeavor, a laborer together with Christ because you wear His yoke. Your life in this world, if improved, can make the world better for your having lived in it. *11LtMs, Lt 178, 1896, par. 3*

Through a faith connection with Jesus Christ and seeking to walk in His footsteps, you can be like Him in character—pure in your purposes and strong in strife to win the crown of life. Lives with whom you have connection will be purer and stronger through your influence that has been purified by the truth. You know the Word of God but not practically. Now is the time for you to be given to understand you have talents to use with which to accomplish the purpose God has for your life. A young man with father and mother, sister and baby brother, has a most serious responsibility resting upon him. *11LtMs, Lt 178, 1896, par. 4*

Can you take in the matter as it is, that your life, of which your father has been so proud, is disappointing him and is a great grief to his heart and his life? Your mother that should have joy and gladness feels a sadness and a weight upon her spirits. You can change all this if you will. It rests with you. They have loved you and their hearts go out after you. They have placed much hope upon you that you would become a child of God and turn your feet in the path that leads to life eternal. They have indulged your wishes more than was good for you. It made you selfish and want to live for your own gratification of self. But if you only knew what a disappointing matter it is to your father and mother, you could not do as you have done. They have hoped; they have prayed and tortured their souls over you, and the pain of heart is with them just about a continual thing, and the result will be weakening the life forces. Although you do not sense the matter, it is like a continual, grave sorrow in the heart. They made a mistake in indulging you to your own injury, but do not let there continue to be an injury. *11LtMs, Lt 178, 1896, par. 5*

Show yourself a man. "Seek the Lord while He may be found, call ye upon Him while He is nigh. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord,

and He will have mercy upon him; and to our God, for He will abundantly pardon.” [Isaiah 55:6, 7.] The Lord is good and merciful. He will receive you if you will come to Him and let His Holy Spirit into your heart with His transforming grace. Then how great a burden would you lift from the hearts and minds and souls of your parents. Your life as it has been is casting reflections upon your parents’ training and educating. Your course is a reproach upon them. But you may change all this. Your course of conduct may be representative of truth. You can be an argument in favor of truth and righteousness by the transformation of your own soul through the reception of the precious grace of Christ who gave His life for you to make that life a blessing in this world.*11LtMs, Lt 178, 1896, par. 6*

If you come to the Lord just as you are—needy, dependent—and ask Him to receive you, to pardon you, He will do it. You can cast the most serious reflections upon your father by continuing to pursue a course that is opposed to truth and righteousness. You may come, you may give your heart to the Lord and reveal the proof of the power of the truth upon the human heart and soul of the believer. This is the credential you can bear of what the truth can do to soften and subdue the heart of the wayward who considers it is his privilege to have his own way. Will you consider the things that I write unto you? It is the course you have pursued that keeps the household in distress. Your mother feels that if she should go to America that her son could be where he can have encouragement and not be censored and found fault with and criticized.*11LtMs, Lt 178, 1896, par. 7*

There is no lax discipline in Battle Creek or in Healdsburg. Just as long as you carry with you your unconverted heart, you will meet with all the difficulties in any place where order and discipline are maintained. There is no school in any of our churches that will be more considerate and forbearing than they have been in this school. Your parents want you to receive an education, that you can unite with them in their work for the Lord. But you can spoil your own life and spoil the life of your parents who are inclined to blame the school for your wayward course. It is a trouble thrown back to your father and your mother to give up their fond hopes of you. They are willing and enjoy laboring in this country, and the Lord

would have them remain, but their hopes will be disappointed should they leave this country for to follow out your thinking that you should not be so much criticized elsewhere.¹¹*LtMs, Lt 178, 1896, par. 8*

We have the truth which will prove to you to be sacred and eternal truth. Let me tell you, young man, you will carry your own wicked heart with you, and every move you make under the training of Satan lessens your hope of becoming a young man who is under the control of holy angels. The Lord understands it all. You will only confuse and create a worse state of things with yourself and your parents. God is not leading them to America. It is wholly on your account that they go. Neither your mother nor your father will be following the leadings of the Spirit of God but the working of the enemy on your mind to ruin your soul, if possible, and place them in great embarrassment, which they do not discern. They think they should do everything possible for you, to watch and keep guard over you, their child.¹¹*LtMs, Lt 178, 1896, par. 9*

But I know that which the Lord has revealed to me: that it would be the enemy working upon your mind to place you in such a position as would keep them unsettled and unhappy. To follow your course of action will finally unfit them both for the work the Lord has given them to do. They will lose largely in spiritual discernment, for this is Satan's snare to disqualify them for the work. If you could only know what harm you have done, and will continue to do, knowing full well you have worked in deceiving your parents.¹¹*LtMs, Lt 178, 1896, par. 10*

But I will not by any means look upon your case as hopeless, but as one whom the Lord is ready and willing to receive if you will only come to him and begin to work most earnestly in different lines. I would say you would but disappoint the enemy to return to the school. If you will change your attitude and exert your talent of influence for good as zealously as you have worked in the service of the enemy to please the father of all evil, then the Lord will work with you. And your parents will no longer be so amazed by Satan's ingenious methods to separate them from those who are doing the best they can under difficulties. Satan works so that your parents will feel hard and strange and dissatisfied with the teacher all on

your account. *11LtMs, Lt 178, 1896, par. 11*

Why not now break this spell? Why not now turn unto the Lord and break with the enemy? Why humiliate your parents? Why dishonor them and make their life so hard and trying? When your course of action shall be changed everything in reference to your father and mother will be changed. Individually every soul has all the trials that Satan can bring upon them, and when he makes the son a medium of his communications and artful deceivings, he hopes to obtain the full control over father and mother and the younger members of the family. I know I am not writing to you fables but facts. "Turn ye, turn ye, for why will ye die?" [*Ezekiel 33:11.*] *11LtMs, Lt 178, 1896, par. 12*

I have a proposition to make: Return to the school in repentance and seek the Lord with all your heart and no longer stand under the guidance and ruling power of Satan. You have now an opportunity to come to the Saviour just as you are. Repent and be converted and help your parents in the place of hindering them and making their trials so severe. If you decide that you will come back to the school and pursue an altogether different course of action, and cultivate the talents God has given you in order to do good and be a blessing to yourself, to your father and mother, and seek to make them happy, the teachers will do their uttermost to help you, to cooperate with you in forming a character that God shall approve. If you have no intention of making any change, then of course, that matter is at an end. *11LtMs, Lt 178, 1896, par. 13*

You would have no better opportunities or privileges in any other school if you should continue to pursue the course you have done—to lead, as well as being led, into evil. Going to America would not improve your mother's or your father's health, for their hearts are sore and they grieve and have much sorrow. Your father will not ever find a place where he is more appreciated than in this country. All love him and want to help him and can be a blessing to him if you will be determined that Satan shall not work you, and through you work the students of the school, and your own parents be deceived. I have had a view of your life. I have been permitted to see the outcome of indulgence in gratifying the inclinations of a baby or a child or a youth. In doing this your life has become

misshapen, and a very crooked piece of work is your character building.¹¹*LtMs, Lt 178, 1896, par. 14*

Lt 179, 1896

Woods, H.; Miller, W. H. B.

NP

Circa September 1896 [Copy typed March 27, 1898]

Portions of this letter are published in *ChL 12; 1MR 264; 4Bio 344*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren Woods and Miller:

I hoped to have an interview with you both, but upon inquiry learned that you were living at a long distance from the house occupied by Brother Daniells. I could not go so far, for after getting off the African mail, I had but little time. I feel deeply over the situation of our people, and have much to communicate to the church when I have opportunity.¹¹*LtMs, Lt 179, 1896, par. 1*

I am so sorry that you have connected yourselves with this new enterprise. Already you can see and understand the influence the move is having upon your mind. You ought to have placed yourselves in the channel of light. You should have attended the camp meeting, and with receptive hearts have listened to the precious truth. But at the very beginning of your independent business career, you separated yourselves from assemblies for worship, and thus lost much which you might have gained. As the messengers of God, we brought light for the people; but you, who needed this light so much, were seldom at the meetings. We labored just as earnestly, whether there were few or many present. We dwelt upon practical godliness, for we need all the light and truth we can have at this time. One step out of the path of right leads to a second wrong move.¹¹*LtMs, Lt 179, 1896, par. 2*

In the past, the work of the Echo Publishing House has been hindered by the ignorance of those who were learning how to work. The institution has had to struggle with poverty and with defective education in many lines. But the Lord's blessing has rested upon

the efforts put forth in faith and hope by the workers who were seeking to grow in grace and in a knowledge of how to do the work of God more perfectly. A great change has taken place, and better work has been done than at any other period of its existence. The workers, under an experienced management, have gained a knowledge of how to work. The Echo Office is God's institution, established to do a special work in the advancement of the truth. The presses are to produce messengers that shall go forth to all parts of the world. And the Lord has blessed His faithful ones. A grand work has been done in bringing the light of truth before many who have not seen the living preacher. *11LtMs, Lt 179, 1896, par. 3*

But Brother Miller, while gathering all the knowledge possible, was waiting for an opportunity to follow out plans which he had formed for his own advantage. He heard a voice of invitation to temptation, saying, "All this will I give you, if you will be led and guided by me." He did not discern whither his feet were tending. He did not consider that the institution was God's instrumentality, and that from it a light was to go forth to enlighten other minds in darkness, to prepare a people to stand in the day of the Lord. *11LtMs, Lt 179, 1896, par. 4*

The Echo Publishing House is God's own institution, and had it not been for the Lord's care for it, it would not now be in existence. There are those in all our institutions, all through our ranks, who have not sound principles of action. They do not understand and cannot distinguish between a private business interest in workshops, factories, or cornfields and the institutions brought into existence for the advancement of the cause of God, and which are built up by hard labor, fighting their way upward under most discouraging circumstances. *11LtMs, Lt 179, 1896, par. 5*

The publishing institution has struggled hard to bring in, through the grace of God, a pure, sacred, holy atmosphere in every department of the work. But while a great change has been made, and there is a better class of workers, there is not yet a true appreciation of the distinction between an institution which bears the divine credentials and a common workshop. Temptations are entertained by the workers, minds are undisciplined, worthless pleasures attract and divert the mind from the work, and these elements are a continual

drawback. The Lord calls upon every soul connected with that institution to have a vigorous purpose, a lofty aspiration, a burning zeal for God's glory, that it may stand as a faithful memorial of the Sabbath of the fourth commandment. Let all stand in right relation to this institution, remembering that it is the Lord's instrumentality. Every sanctified ability is now required to give prosperity to the work and relieve it from its burden of debt. *11LtMs, Lt 179, 1896, par. 6*

God requires that the atmosphere of the office be kept pure from selfish principles or actions. We need to understand that the Lord God who rules in the heavens is jealous how His agencies are treated. To those who have obtained an education in the lines of work to be carried on in the Echo office, the Lord has given wisdom as He did to Daniel and the three Hebrew captives; and He designs that the ability and powers given shall be returned to Him to His own name's glory. Thus it is when workers are being educated to do a certain line of work in harmony with other workers. There will be trials in their experience; there will be unpleasant chapters in the experience of each; but this is something that should establish confidence. There must be restrictions and limitations and counsels given; but if this is regarded as a great trial, and the work is made a grievance, it is viewed in a wrong light. *11LtMs, Lt 179, 1896, par. 7*

To the men who were to build the tabernacle, the injunction was given to make everything according to the directions given in the mount. This was often repeated, because it was God's way and the work was the work of God, and it was to be a representative of God. The Lord's service is a solemn, sacred service, and all connected with it in the Echo office are to consider that a sacred charge is upon them. They are to become workers together with God. The Lord is the teacher. Human eyes may not discern Him, but He is close by the side of the one who desires to walk in the counsel of God. *11LtMs, Lt 179, 1896, par. 8*

October 8, [1896]

Last night I slept little. When I did fall asleep, after 3:00 a.m., I was talking earnestly with a company in regard to the move that had been made by Brethren Woods and Miller in separating from the Lord's work to take up work for their own special benefit.

Notwithstanding remonstrance and entreaty, their will was settled, and they were determined to carry out their own devising. They did not care to yoke up with Christ, and our institution was dishonored and left in need of the very ones who had obtained a knowledge of how to work. Without consideration of this, they left the institution destitute of proper workers.*11LtMs, Lt 179, 1896, par. 9*

God will not bless this movement. It has taken years to bring into working order those who were ignorant of the work. The youth were doing a work in which the Lord has helped them. He has strengthened every action that has been done in the love and fear of God. But harm has been done to these young men who needed to be instructed in regard to staunch, true, loyal principles of obedience unto obedience.*11LtMs, Lt 179, 1896, par. 10*

These words were spoken: "Christ lived to express His life and character for all the youth, for all mankind. Better have these children suffer, and lie in their graves, than have them treat so lightly the principles that lie at the very foundation of loyalty to truth, to their fellow beings, and to God. Disregard of principles, of integrity, will make a chapter in the experience of these young men, and of all who act a part with them, which the universe of heaven can never endorse. There is a withdrawing from God's institution, irrespective of the sacred work which every true child of God will uphold and sustain. They do not understand the work which they are privileged to do for the Master."*11LtMs, Lt 179, 1896, par. 11*

These matters should have special consideration by all connected with the Echo office. But when the senses become in anywise perverted, and the discrimination beclouded, when [their] work appears in no more sacred light than the most commonplace business arrangements, then God's cause will be sacrificed for personal interest. The knowledge gained in different lines is divorced from the work and service of God. There is a sacrificing of principle for selfish interest, and they prove that they cannot be trusted. They turn traitor at the most important period, when God demands every jot of ability to strengthen the things that remain.*11LtMs, Lt 179, 1896, par. 12*

Every one will be tempted by the enemy, but all may come through

every temptation unharmed, if they will draw closer and still closer to God. It is not depravity of vicious habits that is leading the brethren on to self-serving. The wrong lies in a determination to follow the plans they have formed. Brother Miller cherished the pleasing, flattering idea that the knowledge he had gained should entitle him to the place of head director, and no secondary place in the Echo office. If this first place were not granted him, he would start a business of his own. But he calculated without God.¹¹*LtMs, Lt 179, 1896, par. 13*

Never again can Brethren Woods and Miller have a sense of standing together as true yoke fellows, to do that whereto they were appointed, to honor God with all their heaven-entrusted talent, to do God's ways and God's will. While they continue to follow their own will, there will be corrupted, tainted thoughts and actions. They will strive with their every power to get the advantage of the Echo office. Feelings will be cherished, natural to the human heart, to demerit the various branches of the work. They will employ methods to come out ahead.¹¹*LtMs, Lt 179, 1896, par. 14*

The root of selfishness will spring up and thrive, and thereby many will be defiled. Thus it has been from the very beginning, and it will continue. They have planted the root, and they will see a harvest which they will not care to gather. From the very first seed sown, it was wrong. It was born of selfishness, and every moment since, it has meant dishonor to God in His appointed agencies. It has done a work in Victoria that all the investments in private business firms could never have accomplished. Again and again Satan was worked to bring discord and strife and alienation among the working forces of the Echo office. He has bruised the heel, but he could not touch the head.¹¹*LtMs, Lt 179, 1896, par. 15*

Those who have united their sympathies with the men who have treated the Lord's institution as they would a common thing have not increased their strength of spiritual discernment to recognize what this institution means to all who have any knowledge of it. It is like a great light in a lighthouse, built on a dangerous coast, ever to be a living, burning light to shine amid the moral darkness of the world. Every soul connected with the Echo office should feel himself highly privileged to be permitted to add to it his ability, his talents,

and his unceasing vigilance. He is to act his part in making that institution just what God designed it should be—a light in the world, shedding upon the world an influence that is ever on the Lord's side. *11LtMs, Lt 179, 1896, par. 16*

Satan's specious temptations may succeed. He will present flattering prospects before men if they will acknowledge him. "All this power and recognition will I give you," he says. [See *Luke 4:6*.] But this presentation is a lie, a false pretense, by which he seeks to draw men into his net. And he has succeeded in this case, leading Brother Miller into an entanglement from which to all appearances there was no escape, causing him to break away from the place where God had blessed him, and where all his energies were needed. The Lord would have helped him with highest encouragement to give earnest effort to advance His cause. Brother Miller should have considered all these points unselfishly in the place of making of none effect all the efforts put forth to better qualify him for the work. *11LtMs, Lt 179, 1896, par. 17*

The meeting held at Armadale would have had an influence for good upon his mind, upon the mind of his mother, and of the entire family had they consecrated themselves then and there to the Lord, had each devoted every jot of his ability to the honor and glory of God. Every member of the family needed help from God to work with sanctified energies as if their success depended upon their earnest, devoted influence and whole-souled interest in the work. God is always at our right hand, proffering His omnipotent power in every emergency; and Brother Miller might have co-operated with God in carrying forward the work of God for this time. He might have educated others as far as possible, laboring in perfect harmony with his fellow workmen. *11LtMs, Lt 179, 1896, par. 18*

Letters were sent to America, stating that Brother Miller was to receive special instruction in essential lines of work, and that the heads of the work there were to consider themselves in duty bound to give him all the knowledge possible to help advance the work in this field. But lo, that which was gained by this visit to America was not used to advance the work and to help just when and where help was needed. In the place of consecrating himself more fully to God, to communicate the knowledge he had received, he planned to

appropriate all to his own interests. Thus all our efforts to help Brother and Sister Miller, that they might better help the cause of God, were diverted to another channel. Brother Miller feels that now he had sufficient knowledge to carry on an independent business in his own interests. And Satan rejoiced to see him do this, for he understood the outcome of such a course. Selfishness would lead him to bend everything into selfish channels, and Satan triumphed.*11LtMs, Lt 179, 1896, par. 19*

God has a work to be done in these depressing times that needs the firm courage and faith that will enable us to sustain one another. All need to stand shoulder to shoulder, and heart to heart, as laborers together with God. O, it is grievous to think of what might have been accomplished in and through the grace of God if the church only had right ideas, and had stood as a whole to sustain, to bless, with their prayers and influence at a time when discouragement pressed in on every side. Then is the time to work as faithful stewards; but instead of this, seeds of dissension were sown in the church.*11LtMs, Lt 179, 1896, par. 20*

In every way possible, Brother Miller worked for his own interests, gaining the sympathy and help of the workers in setting up a rival institution. Does this bear the signature of heaven? No! I answer, No. In this movement there has been a departure from the Lord's plans.*11LtMs, Lt 179, 1896, par. 21*

I have many times passed over the ground where the enemy has worked in similar ways. The very work that Satan commenced in heaven is carried on on the earth in small and large matters. This drawing away was not after God's order, yet it was persisted on. Were it not an institution around which so many interests cluster, where so much is at stake, even then the course pursued was not just and right; but when an institution which the Lord has established as a means to advance the cause and work of God in our world is treated as it has been in this case, God is dishonored, and His work is hindered.*11LtMs, Lt 179, 1896, par. 22*

How, I ask, do the heavenly intelligences view this self-centered course? Is it not best to consider all these movements, and what relation they sustain to our spiritual welfare? Brethren Miller and

Woods, did you not consider the result that this separation would have upon your brethren, upon the church, upon the office? Did you reveal that you love God supremely? Did you make manifest that you were standing in correct relation to Him? Did you love your neighbor as yourself? Have you not revealed what has been the result of this action upon your own minds and characters? Have you not seen how quickly the church was brought into temptation—to reveal suspicion, and distrust of the brethren? Could you have looked on all sides of this question as all true Christians should have done, you would have weighed the consequences it must have upon yourself in your attitude toward the instrumentalities which the Lord designs shall live and prosper to do a special work in His name, to prepare a people to stand in the crisis soon to come upon the world.*11LtMs, Lt 179, 1896, par. 23*

My brethren, your action was not in the order of God. You had motives which God has not endorsed. If the men in responsible places should be indifferent and careless, letting you go on to hurt the institution that God has established, and carry things your own way, they would be unfaithful sentinels, worthy of the condemnation of God. With faithful vigilance, they must guard the interests of the Lord's institution. In doing this, they must not become provoked to say harsh words and do unrighteous actions. But the same selfish spirit which prompted to the divorcing of yourselves from the Echo office will work in many ways to secure advantages for yourselves to the disadvantage of the Echo office.*11LtMs, Lt 179, 1896, par. 24*

You have all you can possibly obtain at the disadvantage of the Lord's cause and His agencies. Have you placed yourselves in the place of those who are in responsible positions? Have you considered what kind of a spirit you would have revealed had you been in their place, and under their circumstances? There could be no other than an unhappy feeling between both parties.*11LtMs, Lt 179, 1896, par. 25*

Satan is ever at work to imbue men with his spirit, to quench the love which should be sacredly cherished and strengthened between the brethren; to discourage confidence, to cause dissension, to fan into lively action, envy, evil surmising, and strife of tongues. The Lord has written in His Book the cause and outcome of the ill-

advised movement born of selfishness. It places brethren in a position of continual temptation. It puts evil thoughts into hearts that need every moment the grace of Christ to overcome their wrong tendencies. Satan stands ready to take advantage of every word or movement made to create dissension. This matter has been opened before me. Its outcome is the loss of souls. It places each party in a position to watch for evil, to speak evil of things which should never have been brought into existence.*11LtMs, Lt 179, 1896, par. 26*

What has Brother Miller cared for beyond what he could gain for his own private interests? What keen, earnest efforts have been made to secure a better knowledge of how to serve himself in these matters, irrespective of the harm he was doing to the Echo office! There have been methods devised to gain advantages which he himself should have guarded with all the zeal and tact and management he possessed, that no one might use them to the disadvantage of the institution. But the Lord sees; the Lord weighs the actions. His eyes are everywhere, beholding all the works of the children of men.*11LtMs, Lt 179, 1896, par. 27*

I might go on to great length, but I have not the heart to proceed further. This action has the displeasure of God upon it. There is and always will be tares among the wheat, and these tares spoil the harvest. But God says, Let the tares grow. Root them not up, lest ye root up the wheat also. [*Matthew 13:29.*] The wheat becomes so closely allied to the tares that in rooting up the tares the wheat also will be rooted up with them. It takes a discerning eye to discover the difference between the tares and the wheat, but in the last time, God will separate the tares from the wheat.*11LtMs, Lt 179, 1896, par. 28*

The powers and faculties of the church are to be increased, not by misapplying our talents, but by exercising the ability God has given. There is weakness in the home life; there is weakness and unfaithfulness in the church. Restore the faculties to healthful action, and they will be the stronger for the exercise they have. Men must learn what it means to co-operate with God. We are living in a time when Satan will work through church and state. This is where the counterworking will come in. To His people, God must be all

and in all.*11LtMs, Lt 179, 1896, par. 29*

He is most fit to carry responsibilities and command, who most resembles God in character—in goodness, mercy, and staunch loyalty to the cause and work of God. Everyone needs now to work for brother, for friend, for neighbor, and for stranger, drawing the mind away from the discouragements that will crowd in. The truth is to be magnified. We must not be surprised at strange movements. No one must seek exaltation. The more humbly we move and work, the more will we be exalted with God. The return of Jesus Christ to our world will not be long delayed. This is to be the keynote of every message.*11LtMs, Lt 179, 1896, par. 30*

This matter has been presented before me in still another phase. The brethren who have separated themselves from the Echo office have opened the door of temptation to themselves and to the church. Their movement was not in the order of God. The minds of those who have ardently sanctioned this movement have had their eyes blinded to the result. Nevertheless the result followed. Satan has led men and women into a miserable, unchristian state of feeling, of envy, of distrust. They have spoken against that which they do not understand. But God knows. A spirit of jealousy and evil surmising has been manifested against those whom the Lord has in His providence connected with Himself in carrying forward the work in His institution.*11LtMs, Lt 179, 1896, par. 31*

The Echo office has had discouragements to meet in the efforts that have been made to advance the work. From the first, the enemy had not favored it. Those who war against the truth of God have not favored it. Their utmost efforts have been put forth to bring it into disrepute, and make it weak and inefficient. And there have been unconsecrated elements at work in our institution—men who have not at all time had the glory of God in view, but have been themselves the sport of Satan's temptations. All such elements Satan uses when it serves his purpose best to hinder the work and discourage the hearts of the workers.*11LtMs, Lt 179, 1896, par. 32*

And those who, if they could see the design and working of the enemy, would not sustain his work, are not able to discern the chaff from the wheat. They bind themselves up with the chaff. They

become spiritually blinded. Then, in the place of discerning in the Echo office God's own agency, to be jealously guarded from every unwise intrusion, that it may not become enfeebled by any of the enemy's plotting, they are blinded, and do not see that they are arraying themselves against God's own work. Sister Miller has been actively leavening the minds of the church members. She does not know what manner of spirit she is of. *11LtMs, Lt 179, 1896, par. 33*

The publishing institution was founded in self-denial, and should ever have been managed upon strictest economical principles. When there was a pressure for money, the members of the institution should have said, "We will cling to the work; we will take reduced wages. We will do all in our power, bring all our knowledge, all our power, all the wisdom God has given us, to make this work what God would have it—a success. God designs that this institution shall give character to His work, standing as a faithful sentinel to proclaim His truth, reflecting heaven's light amid the moral darkness of the world. In every branch we will do our best to make it a success." *11LtMs, Lt 179, 1896, par. 34*

Any self-sacrifice made in behalf of the Echo office is registered in the books of heaven, as an act of faithful stewardship, and not one will lose its reward. This is the institution God has placed in Australia, and it is to be respected. It is to be as jealously guarded from all intrusion, from all investigation by curious eyes, as was the ark of God. All the ability and talent that can be connected with it, through disinterested efforts, should be brought in to make it a success, a living, working agent for God. Work faithfully done will bring its reward by and by. Those who have by any action worked against it, building up separate interests, will one day see that they have not been co-operating with the heavenly intelligences, but have been working against God and heaven. It demands constant self-denial to bear temptation, and not fall under the same. It demands constant patience and self-command to withstand constant, relentless, unscrupulous attack. *11LtMs, Lt 179, 1896, par. 35*

There are those who in this movement have had an experience of good and evil. The knowledge of good and evil will under certain circumstances become a necessity. Man need not practice evil, but

while standing in his loyalty to God, he will discern evil, and decide against it. By this means he will come under the censure of certain ones who do not weigh matters sufficiently, nor realize that the interests of God's cause are imperiled by unadvised movements made by those who are self-seeking, who have not a keen, sanctified judgment to discern that the agencies of God, to be sacredly sustained by our every talent and power, are to extend the knowledge of the last message of mercy to be given to our world.*11LtMs, Lt 179, 1896, par. 36*

It reveals wisdom from God to be able to distinguish between good and evil. Solomon's prayer when he was called the beloved of God was, "Give therefore thy servant an understanding heart, that I may judge thy people, that I may discern between good and evil." [*1 Kings 3:9.*] It is necessary that we have knowledge to discern between good and evil, between right and wrong. This was the office to which men were appointed in ancient times in connection with the sacred things which God had brought before the people, in order that religious interests might be kept pure and sacred amid a mass of corrupting influences. The men in charge of God's institutions are to pray as did Solomon for wisdom to discern between good and evil, deciding in behalf of the people between right and wrong. Their work ordained of God is as sacred now as in ancient times.*11LtMs, Lt 179, 1896, par. 37*

Men who know God, and trust in Him, who are working for His name's glory, are to have keen discernment to discover any influence which would demerit the work and hinder the advancement of God's institution. Those who will be faithful guardians of the sacred work of God, who will keep all their powers in vital connection with Him, will discern between good and evil, and to those who have proved faithful and true and steadfast, connection with the King of righteousness will be their reward. They will be as gods, knowing good and evil.*11LtMs, Lt 179, 1896, par. 38*

"Know ye not," says the apostle, "that the saints shall judge the world?" [*1 Corinthians 6:2.*] Here in this world, even in connection with sacred responsibilities, there is manifested an eagerness to obtain high positions, to rule, to guide, to control. But of Christ we

read that, though in the form of God, He thought it not robbery to be equal with God. Those who are in connection with heaven are not to snatch at power as did Satan in the heavenly courts.¹¹*LtMs, Lt 179, 1896, par. 39*

The Lord bears long with the perversity of the children of men. He permits the enemy to work out his plans that He may have the final victory. The universe of heaven is to see the goodness of God in contrast with the character of Satan. The unfallen worlds must be prepared for any change in our world. The universe of heaven must not be taken unawares by men's imaginations and inventions. The attributes of the evil worker will be made manifest, and the true and loyal be gathered under one head. In heaven the warning was given in regard to Satan's rebellion. They were to attempt no such enterprise. But they did this, and Satan and his host were expelled from heaven.¹¹*LtMs, Lt 179, 1896, par. 40*

I must not dwell as long as I might upon this phase of the subject. With one more statement I will leave it. This matter has been acted over and over again, and again history will be repeated. The devices of Satan are subtle, and the inexperienced ones will be misled by misrepresentations and false statements and hearsay. But the Lord's own institutions must be kept sacred from the strife of tongues. God has a work to be done in this world, and He has centers all through His moral vineyard, and these must be guarded jealously and zealously. Nothing must be done that will lead minds astray, that will make sacred responsibilities common. Any word or act that would tend to lessen the elevated character of the work of God will be charged as done to God Himself.¹¹*LtMs, Lt 179, 1896, par. 41*

In this case it will be seen that cause leads to effect. Results are brought about that man fails to see when he works so strenuously for his own will and way—treason against God's work, betrayal of sacred trusts. Brother Miller was not able to discern spiritual things because self interposed. This always blinds the reason. "Do they think me unqualified to be superintendent? I will show them that I am capable, that I will not occupy a secondary position. I will stand as head. They need not think that I am to be kept down under the power of those who cannot manage as well. I will show them that I

am perfectly competent to direct, and I will exercise my rights.” Thus the sentiment is acted out. The door is now open for treason against the Lord’s institution. He justifies his own course and becomes an accuser of his brethren. And these accusations will continue just as long as the rival institution exists. They demand favors which cannot be given them, and the result is reproach and enmity.*11LtMs, Lt 179, 1896, par. 42*

Whatever is to be established in the order of God demands harmonious action. But in this very effort to produce harmony, some discordant notes will be struck. But these false notes need prove no injury to the cause of right. They only serve to bring out, in all their perfection, the true, the pure, the good. In every understanding, lights and shadows will exist, and if the shade does not become light by blending with the light, then the more clear the light, the darker will be the shadow.*11LtMs, Lt 179, 1896, par. 43*

The providence of God is not discerned in the establishment of centers in His great moral vineyard. Pride, ambition, hatred, deceit, selfishness, are in their own nature self-consuming, as fire they burn up the good. The sense of blame for wrong action will set all the perverse elements of human nature in rebellion. They know not that it is God against whom they are arrayed; they suppose it to be man whom they are despising, man who is seeking to hedge up their way. There will be underhand work, fraud and deception will be practiced, in order to gain that which they desire. They require favors which, if they were themselves faithful guardians, they would never give.*11LtMs, Lt 179, 1896, par. 44*

Thus are brought out and developed attributes which Satan delights to strengthen. Whatever may be withheld by men who are expected to guard the interests of the institution, they are not doing a wrong to those who would become rivals. And because these unfaithful ones are not granted the favors they ask, they withdraw to work in their own personal favor. This is sufficient reason why strictest vigilance should be maintained. Were they themselves loyal to the Lord’s appointed agencies, they would be firm and true to the interests which they handle.*11LtMs, Lt 179, 1896, par. 45*

Those who have separated from the working forces in the Echo

office, notwithstanding their ability which God required them to use to His name's glory, notwithstanding the objections made to their separation and the earnest pleas made for them to remain, have created a condition of things which require a boundary to be placed which those who have drawn off cannot pass. Those who stand in a right position can correctly estimate these things, and they will prove loyal, resisting the sweep of disloyal feeling created against those who stand loyal and true to their post of duty. They will not be drawn away from God and His providential workings.¹¹*LtMs, Lt 179, 1896, par. 46*

Now, what position should those managing the interests of the Echo office occupy. They can but show just indignation at the course pursued by those who have withdrawn their interests from the Echo office, considering all the circumstances. There is such a thing as righteous indignation, and they can but experience it as they see men divorce themselves from the institution when every effort has been made to better fit them for a place there. But if they are Christians they will manifest no malevolence. The law of God will hold them to its divine principles: "Love your enemies: ... do good to them that hate you and pray for them that despitefully use you and persecute you." [*Matthew 5:44.*]¹¹*LtMs, Lt 179, 1896, par. 47*

Let every one now at work in the Echo office, in every branch of the work bear in mind that it is not common but sacred things you are handling. Treat this work as the work of God. Require unselfish, perfect service. This work must not bear a vestige of selfishness. Every power is to be exercised to prescribe order and unity in the church.¹¹*LtMs, Lt 179, 1896, par. 48*

All should feel that self must be hid with Christ in God. Look away from the battle, the warfare, to the victory. Drink new and living streams from the wells of salvation. Consider, every soul who acts a part in the work of God, that you are highly exalted. Look unto Jesus, pray in simplicity and faith. Gaze upon Jesus until the spirit faints under the excess of light. We do not half pray. We do not half believe. But ask, and ye shall receive. Pray to be strengthened with all might, that you may endure the seeing of Him who is invisible. Pray, believe, strengthen one another. Be strong. Pray as you never prayed before that the Lord will lay His hand upon you, that

you may be able to comprehend the length and depth and breadth and height, and to know the love of Christ which passeth knowledge, being filled with all the fulness of God.¹¹*LtMs, Lt 179, 1896, par. 49*

Let every soul depart from all selfishness and self-serving. Show yourselves loyal to the truth, acting your part with all fidelity. There are souls to be saved. Exercise your God-given talents.¹¹*LtMs, Lt 179, 1896, par. 50*

“And let not corrupt communication proceed out of your mouth.” [*Ephesians 4:29.*] “Thus saith the Lord, Pride, arrogancy, ... and a froward mouth do I hate.” [*Proverbs 8:13.*] The end is near. Work unselfishly while the [day] lasts, for the night cometh in which no man can work. To those who are honored in acting a part in the Echo office, in any branch, I would say, You may feel that you are honored. Christ is looking upon the work in its various branches. In a special manner this is the place for you to practice unselfishness, revealing the character of God. Seek to be more and more like Jesus, growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.¹¹*LtMs, Lt 179, 1896, par. 51*

Manuscripts

Ms 1, 1896

Concerning the Auditing Committee

Avondale, Cooranbong, New South Wales, Australia

January 12, 1896

Previously unpublished.

“Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believe not? So we see that they could not enter in because of unbelief.” [*Hebrews 3:12-19.*]¹¹*LtMs, Ms 1, 1896, par. 1*

Many of the Auditing Committee have not been men wise concerning the things which they were handling. Wrong decisions have been made. Those who were counted worthy to hold forth the Word of life and minister to souls ready to perish, deserve different treatment to that which they have received. The Auditing Committee has not always tried, with most humble prayer for guidance, to act in every case toward the servants of Jesus Christ as they would to the person of Christ, or as they themselves would wish to be treated. But said Christ, “inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” [*Matthew 25:40.*]¹¹*LtMs, Ms 1, 1896, par. 2*

It is a very serious matter that men, by the word of their own mouth, and some in a hardened, sangfroid manner, have decided what

means shall go to the workers in the field. If a worker has been unfortunate enough to make a mistake or to incur the displeasure of the men sitting in judgment upon these matters, words are spoken in disparagement that do not give the one accused a fair chance to explain himself. Hasty decisions are made, and the discouragement brought to the mind by these things, is not small.*11LtMs, Ms 1, 1896, par. 3*

But as the workers are scattered, and no one goes to their homes to inquire in regard to these matters, the brethren are entirely ignorant as to the result of their decisions. Some few, who have had the courage to protest, have been treated in a discourteous and an arbitrary, overbearing manner. It cannot be said of the men who have acted thus, as the unholy scribe said of Jesus, "Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth." [*Mark 12:14.*]*11LtMs, Ms 1, 1896, par. 4*

I will give you a chapter in my experience. We have found it necessary to build a home, and have hired carpenters, painters, and others to do the several portions of the work. The master workman [receives] two dollars per day, working eight hours only. As soon as the eight hours are over, the tools are laid aside, and work ceases. These men do not receive according to the amount of work done, but according to the hours worked. If a man is not an apt, quick workman, but loiters over his work, that is the loss of the one who pays him. Another may be a much quicker workman, showing that he has intellect and can use it; his aptitude and correct judgment may be a treasure to him and a satisfaction to his employer, but he may receive only the same wage. After the week's work is done, and payment made, the amount of work done has nothing to do with the sum received. A slow, unprofitable man never thinks it his duty to make up for his want of sharp thought, but receives his pay as his right.*11LtMs, Ms 1, 1896, par. 5*

These men have not the burden of dealing with human minds. Senseless timber and building materials are all they are dealing with. They can hammer just as hard and loud and energetically as they please, and it hurts not the soulless material. But God's shepherds, who are to watch as well as labor for souls, as they that

must give account, cannot work in this way. The chosen missionary must go forth under all circumstances, moving his family from place to place, from country to country. This moving is expensive; for this one move has cost us above \$125. In order to exert a good influence, this wife of a missionary must set a proper example in neat and tidy dress. Her children must be educated and trained with much painstaking effort; for everything must be made to tell in missionary lines. The laborer who represents Christ must dress plainly and yet properly, as becoming a minister of Christ. *11LtMs, Ms 1, 1896, par. 6*

The ministers of our conferences cannot say that they have a home, for they are sometimes in this country, and sometimes in that. The people for whom they labor are poor; but Christ came to preach the gospel to the poor, for He says, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort them that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that he might be glorified." [*Isaiah 61:1-3.*] This is the work the Lord's shepherds are required to do. Money is consumed in travelling from place to place, in settling and unsettling every few months, in buying household goods and selling them or venturing transportation. The entire family have no release from their efforts, for they must always appear cheerful and fresh, that they may bring sunshine into the minds of those who need help. *11LtMs, Ms 1, 1896, par. 7*

The question has been asked me, "Are you employed by the Conference?" I am. "How many hours do you give?" Hours? God's servants keep no records of hours. We think not of counting our labor by hours. We must be ready in season and out of season to speak to this young man and that young woman, to write letters to those in peril, and to hold interviews requiring the most earnest, anxious labor, praying for and with the erring and the tempted. *11LtMs, Ms 1, 1896, par. 8*

My practice is to rise at three o'clock a.m. and write twelve or fifteen pages for the papers before my breakfast. Those who write, as well as talk the truth, have double labor. The eight hour system finds no place in the program of the minister of God. He must watch his chance to minister; he must be ready to entertain visitors <and feed them.> He must keep up life and energy of character; for he cannot exert a pleasing, saving influence if he is languid. If he occupies responsible positions, he must be prepared to attend board and council meetings, spending hours of wearisome brain and nerve taxing labor, while others are asleep, in devising and planning with his co-laborers. Who among God's workers counts his hours of labor as do mechanics. Yet, this kind of labor taxes the mind and draws upon every fibre of the being in such a way as the common laborer cannot appreciate. "When do you find opportunity to throw off care and responsibility?" I am asked, and I answer, "At no period of time can I lay down the burden."*11LtMs, Ms 1, 1896, par. 9*

I wish my brethren to take this as a representation of the truth, and no fiction. Those who have a due appreciation of service are God's minutemen, and must say with Isaiah, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." [*isaiah 6:8.*] Those who are laborers together with God must ever consider the duties devolving upon a gospel minister.*11LtMs, Ms 1, 1896, par. 10*

He cannot say, I am my own; I will do what I please with my time. No one who has given His life to God to work as His minister, lives unto himself. His work is to follow Christ, to yoke up with Christ, and to be a willing agent and co-worker with the Master, receiving His Spirit day by day, and working as Christ worked, neither failing nor being discouraged. He is chosen of God as a faithful instrument to promote missionary work in all lands, and must ponder well the path he travels.*11LtMs, Ms 1, 1896, par. 11*

Will my brethren consider these things which the Lord has brought before my mind in a most impressive manner? Will those who have never carried the burden of such work, and who suppose that the chosen and faithful ministers of God have an easy time, bear in mind that the sentinels of God are on duty constantly? Their labor is not measured by hours. When their accounts are audited, if selfish

men shall, with voice or stroke of pen, limit the worker in his wages, <which they have no right to do in justice,> they discourage and depress him.¹¹*LtMs, Ms 1, 1896, par. 12*

Every minister must have a margin to work upon, that he may have something with which to lead out in good enterprises, building churches and advancing the cause of God in every line, pushing the work with zeal, and laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. "For I the Lord love judgment, I hate robbery for burnt offerings." [*Isaiah 61:8.*] And He tells us, "Thou shalt not muzzle the ox that treadeth out the corn." [*1 Timothy 5:18.*] This is a figure of those who work under the eye of God to advance His cause in lifting the minds of men from the contemplation of earthly things to heaven. These God loves, and He would have men respect their rights.¹¹*LtMs, Ms 1, 1896, par. 13*

Organization is a good thing, but I have the word of the Lord plain and decisive that all who see the necessity of organization must themselves become an example by being organized, and carrying out to the letter the principles of organization in their life practice. It means a great deal to be missionaries in heart and voice and action. Organization, carried out in the life as God means it shall be, brings to every soul who is engaged in the work of God a submission to the divine will of God. It leads them to give themselves to God, to be worked by His Holy Spirit. Any who suppose that it does not mean this are no longer to stand in responsible positions, having voice to control in the great closing work for these last days.¹¹*LtMs, Ms 1, 1896, par. 14*

A zeal, not at all after the likeness of Christ, not at all after His Word, has been manifested by men who are not in subjection to God, to bring their fellow men into subjection to their plans and ideas. But the meek and lowly Jesus is our Pattern. He had all self-denial, all subjection to God, and yet all the ambition of a conqueror. He longs to extend His sway over every human mind; but O, how unlike the meekness of His Spirit is the spirit of men placed in positions of power by their fellow men. Christ longs to manifest His grace and stamp His character and image, upon the whole world. He was offered the kingdoms of this world, by the one

who revolted in heaven, to buy His homage to the principles of evil, but He would not be bought. Satan knew that if he could not overthrow Christ with his masterly temptations, he would lose all he had tried to gain in heaven—to be first and have absolute authority.¹¹*LtMs, Ms 1, 1896, par. 15*

The world's Redeemer hungered and thirsted for sympathy and co-operation, that His kingdom might extend and embrace the whole world. He bought the whole earthly territory; it is His purchased inheritance, and He would have men free and pure and holy as the character of God. For the joy that was set before Him He endured the cross and despised the shame. His earthly pilgrimage of toil and self-sacrifice was cheered by the prospect that He would not have all this travail for nought, but would win back the world to its loyalty to God by giving His life for the life of the world. And there are triumphs yet to be accomplished through the blood shed for the world that will bring everlasting glory to God and to the Lamb. The heathen will be given Him for His inheritance, and the uttermost parts of the earth for His possession. Christ will not be satisfied till His victory is complete. He will see the travail of His soul and be satisfied.¹¹*LtMs, Ms 1, 1896, par. 16*

But those who care for the glory of Jesus Christ will not swell themselves into large proportions, as some have done in connection with the cause and work of God. Their course has been one which hurts and wounds the forces. They work after the line in which the great deceiver has worked since he fell. They would not submit to be ruled and controlled by the Holy Spirit, but have had the spirit of forcing everything to their own ideas, when their brethren in the faith were conscientiously seeking to share the sympathy of Christ and rejoicing in the success of Christ's work. These men must be converted or their hands will slip off the work, and they, who so eagerly and selfishly sought to work others, will be last.¹¹*LtMs, Ms 1, 1896, par. 17*

Ms 1a, 1896

Education

Refiled as *Lt 67, 1895*.

Ms 2, 1896

The Value of Studying God's Word

NP

February 9, 1896

Portions of this manuscript are published in *UL 54*.

The less that children shall become acquainted with the customs and habits of worldly society, the better it will be for the formation of a pure and all-sided character, for the heart and mind will be open to heavenly impressions. Nature was John the Baptist's school; the Old Testament was his lesson book. The most learned of the rabbis had brought in such a mass of human tradition in their interpretation of the Old Testament Scriptures that the traditions and maxims of men were exalted above the Word of God. So few understood the true requirements of God and practiced pure Christian principles, that all who connected with the religious teachers, expected to receive the proper education in accordance with the Word, became confused. *11LtMs, Ms 2, 1896, par. 1*

God has marked out the sphere within which Christian principles must be received and acted out in the life. A decided distinction must be made between the associations that the Lord in His providence has prepared for us and the connections made by ourselves. The Lord requires from parents and guardians and teachers that they guard their children from close intimacies and so-called friendships. Parents should choose for their children the society of those who are not light and trivial in character, and undutiful and disrespectful in the home. Real friendship is a blessing in the home. *11LtMs, Ms 2, 1896, par. 2*

An education in the science of the Scriptures never creates infidelity. The variety of sacred history, brought out in clear lines, makes both the Old and New Testament instructive in truth. The Word is a treasured lesson book to all who regard it as it ever should be regarded—the Word of God to humanity. The scholar may search it and find that which reaches the loftiest height of his attainments. By a thorough search over the same ground,

represented as digging for hidden treasures, he discovers so rich a variety of gems, so marked a unity, pervaded by the one-inspiring Spirit, that he will never go away unless enriched in understanding, and with the words on his lips, “The entrance of thy word giveth light; it giveth understanding unto the simple.” [*Psalm 119:130.*] The value of this Book is in itself. Its plain, simple language, fitted for every age, is understood by the child student, and is instructive for all classes of people, learned or ignorant, high or low, rich or poor. It is a fountain of life, at which all may drink and be refreshed. *11LtMs, Ms 2, 1896, par. 3*

The oftener the New Testament is read, the more instructive it becomes. No one ever wearies of its beautiful words, for they are like precious gems. The deeper the research made into them, the newer and more splendid the light reflected by them. The more we study the Word with a simple, trustful heart, the more we understand the path we must travel in order to reach the Paradise of God. *11LtMs, Ms 2, 1896, par. 4*

Our life is something we receive from Christ by a study of His Word. “In him was life,” original, unborrowed. [*John 1:4.*] He was the Fountain of life. We receive life from the Saviour which He takes back again. That life which God has given us should be put to the very best account, for as human agents we are forming our own destiny. We need to wisely choose those associates who will best fit us—body, soul, and spirit—for the future country, even the heavenly. In our choices of companions we should not place ourselves under influences which are in any way unfavorable to the formation of pure and correct principles, for we need all the assistance we can possibly obtain, that in our associations we may develop characters after Christ’s likeness. *11LtMs, Ms 2, 1896, par. 5*

Christ says, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father on his throne.” [*Revelation 3:21.*] There are temptations that we must meet. If we yield to them we are on the losing side, and by meeting with defeat again and again, it becomes a habit to do wrong in the place of doing right. We thus reveal that we choose to work out the principles and attributes of Satan, rather than the principles and attributes of Jesus Christ. Such an advance is made

in wrong doing by this course that the Word describes it as “wise to do evil.” [*Jeremiah 4:22.*]*11LtMs, Ms 2, 1896, par. 6*

Life in spiritual things is associated with light. If we choose to stand in the army and ranks of Satan, we will know this by the association and connections we form. If we love the atmosphere that surrounds the souls of those who are under Satan’s jurisdiction, we soon become as bad [as], if not worse than, our associates just in that degree to which we partake of that which is objectionable in their spirit, and according to the hereditary traits of our character. If these are positive, weakness, lack of integrity, and general defection will reveal that we are on the side of the enemy.*11LtMs, Ms 2, 1896, par. 7*

A Christian will not choose as the object of his affection one who by his course of action neglects Jesus Christ, who daily crucifies the Son of God afresh and puts Him to an open shame. Such reveal by their actions and conversation that they have no respect for the One who gave His life for the life of humanity, enduring for them poverty, temptation, self-denial, and self-sacrifice. Through all His life here He was unappreciated and misunderstood, even by the members of His own family.*11LtMs, Ms 2, 1896, par. 8*

Satan was constantly suggesting to His brethren, the sons of Joseph, criticisms of the One who seemed so unlike themselves. Every solicitation to evil was refused by Him, because He would not be persuaded to accept wrongdoing, or to deviate in the slightest from “It is written.” He seemed to have Scripture treasured in heart and mind. He seldom rebuked their course of action, but always had a word from God to speak to them—“It is written.” But His brethren did not want Him to always pursue an undeviating course of right doing, and were constantly seeking to make Him like themselves, saying, There would be no harm in gratifying us in this or that action.*11LtMs, Ms 2, 1896, par. 9*

But His life shamed the whited sepulchres, whose outward appearance of sanctity said, We are the most righteous people on the face of the earth. The contrast was unmistakably marked between [“whited sepulchres” and] the rich loveliness of a Godlike disposition and character, in which God’s glory marked each trait of

character, and which could hate only one thing in our world—sin. [See *Matthew 23:27*.] This Christ could not see without sorrow and pain which He could not disguise. *11LtMs, Ms 2, 1896, par. 10*

Had Christ conceded even once to the wishes and desires of His brethren with regard to wrong doing, He would have failed as a perfect Pattern, failed to carry out the plan made in the councils of heaven. The world would have been irrevocably lost. Had He allowed any license or excuse for sin or for the evil passions of human nature, Satan's controversy would have terminated. He would not have worked so determinedly, through the brethren of Christ and through the priests and rulers of Israel, to make the life of Christ as unpleasant as it could be made. But He would not yield, and His undeviating justice and integrity were commented upon with a sneer. Provoked and exasperated as His patience, forbearance, and kindness, they termed it cowardice, saying, You are afraid to do this; you dare not do this or that wrong action. But He answered in words not His own, "It is written, 'When sinners entice thee, consent thou not.'" [*Proverbs 1:10*.] *11LtMs, Ms 2, 1896, par. 11*

Ms 3, 1896

Parents and Children

NP

February 11, 1896

Previously unpublished.

“And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.” “And he took them up in his arms, put his hands upon them, and blessed them.” [*Mark 10:13, 14, 16.*]*11LtMs, Ms 3, 1896, par. 1*

All parents should study the lesson given in these words. Many are surprised and disappointed because their children are not religiously inclined; but it is because the children do not have parents who love Christ and His truth. What reason have such parents for being disappointed. As soon as their children were born, did they solemnly dedicate them to God? As they grew up, did they conscientiously surround them with the best possible influences? Our faith must be different to what it is now, if we [will] be so highly favored as to see the salvation of our children.*11LtMs, Ms 3, 1896, par. 2*

A great and solemn responsibility rests upon all parents to instruct their children so that they shall form characters which God will approve. The Lord Himself has prepared the way for parents, giving them special light by which they may understand the claims of His law. This light must be appreciated by parents as coming from the Lord for the saving of both themselves and their children. God has given us His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. But our faith in Him must be more than a casual faith; it must be definite, not founded on feeling, nor depending on sight, but established upon the Word of God. Although we cannot always see, we may always believe that Jesus Christ is our personal Saviour, that He saves us from sin

and transgression, but not in sin. “For the promise,” Peter testifies, “is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.” [*Acts 2:39, 40.*]*11LtMs, Ms 3, 1896, par. 3*

The work which parents should do is to show their children the remedy for sin and transgression, to exalt the law, and to show it's binding claims upon every child and youth. Teach them that the cross of Christ did not abolish the law, for Paul declares, “I had not known sin but by the law.” [*Romans 7:7.*] The law and the gospel unite to save the souls of the perishing. The law is the instrument which convicts of sin, but has no saving qualities with which to save the transgressor of law. The condemnation of law is death to the sinner. “The soul that sinneth it shall die.” [*Ezekiel 18:4.*] But help has been laid upon One that is mighty. God sent His own Son into the world in the likeness of sinful flesh to condemn sin in the flesh.*11LtMs, Ms 3, 1896, par. 4*

Christ came not to abolish the law, for it is the expression to all mankind of the character they must seek to form, but to condemn sin in the flesh. With a voice that will reach to the end of time, and by the marks of the crucifixion which He will ever bear upon His divine person, Christ proclaimed His abhorrence of all transgression of God's law. The moral defection of the human family because of transgression is deep and broad, but the angels in heaven are commissioned to proclaim that there is a remedy; “for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*]*11LtMs, Ms 3, 1896, par. 5*

Parents must have a faith that works by love and purifies the soul. A faith that is not accompanied by works is a dead faith. That faith that comes from God is a working faith; it will commence its work in individual hearts, bringing everything into subjection to Jesus Christ. Self must die, and Christ must live in the heart, an abiding principle and power. “For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.” [*Colossians 3:3, 4.*]*11LtMs, Ms 3, 1896, par. 6*

By earnest, interested effort, these instructions should be given in the home circle. No excuse is prepared in heaven for professed Christians who neglect this work which is so much more important than any other thing. The very first and highest work committed to mortals is to educate and train their children from babyhood to love, reverence, and obey every word that proceeds from the mouth of God.¹¹*LtMs, Ms 3, 1896, par. 7*

If children are allowed to take the lines of control in their own hands by being indulged and seldom crossed in their wishes, they become selfish. In babyhood and childhood they control father, mother, and all associated with them. They must be taught that they are under control. If children are not under wise and God-fearing parents, they are under [the control] of evil angels. That which starts in babyhood and develops in childhood becomes a fixed habit. One wrong act after another is repeated until a defective character is formed. By selfish gratification the character is tainted and morally deformed. The tree, which at the beginning might have been easily straightened by right methods, is deformed in growth by neglect.¹¹*LtMs, Ms 3, 1896, par. 8*

Parents are responsible for the characters which their children form. They cannot shun this work; they cannot do it by proxy; they must take it up considerably, conscientiously, and firmly, never releasing their efforts. Everything must be made subordinate to this grand and holy work. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." "And let the peace of God rule in your hearts, to the which also ye are called in your body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [*Verses 12, 15-17.*]¹¹*LtMs, Ms 3, 1896, par. 9*

To children the Lord says, "Children, obey your parents in the Lord; for this is right." [*Ephesians 6:1.*] This responsibility then rests upon the children; but they cannot fulfill it unless they are carefully and thoroughly educated to practice obedience because it is right, and

be cause God requires it for the present and future happiness of the children, and for the peace and happiness of the parents. God will not excuse any neglect in this line.¹¹*LtMs, Ms 3, 1896, par. 10*

Ms 4, 1896

Rightly Dividing the Word

NP

February 4, 1896

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+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” [2 *Peter 1:19-21*.]*11LtMs, Ms 4, 1896, par. 1*

Be careful how you interpret Scripture. Read it with a heart opened to the entrance of God’s Word, and it will express heaven’s light, giving understanding unto the simple. This does not mean the weak-minded, but those who do not stretch themselves beyond their measure and ability in trying to be original and independent in reaching after knowledge above that which constitutes true knowledge.*11LtMs, Ms 4, 1896, par. 2*

All who handle the Word of God are engaged in a most solemn and sacred work, for in their research they are to receive light and a correct knowledge, that they may give to those who are ignorant. Education is the inculcation of ideas which are light and truth. Everyone who diligently and patiently searches the Scriptures that he may educate others, entering upon the work correctly and with an honest heart, laying his preconceived ideas, whatever they may have been, and his hereditary prejudices at the door of investigation, will gain true knowledge. But it is very easy to put a false interpretation on Scripture, placing stress on passages, and assigning to them a meaning, which, at the first investigation, may

appear true, but which by further search, will be seen to be false. If the seeker after truth will compare Scripture with Scripture, he will find the key that unlocks the treasure house and gives him a true understanding of the Word of God. Then he will see that his first impressions would not bear investigation, and that continuing to believe them would be mixing falsehood with truth.^{11LtMs, Ms 4, 1896, par. 3}

The Psalmist David in his experience had many changes of mind. At times, as he obtained views of God's will and ways, he was highly exalted. Then as he caught sight of the reverse of God's mercy and changeless love, everything seemed to be shrouded in a cloud of darkness. But through the darkness he obtained a view of the attributes of God, which gave him confidence and strengthened his faith. But when he meditated upon the difficulties and danger of life, they looked so forbidding that he thought himself abandoned by God because of his sins. He viewed his sin in such a strong light that he exclaimed, "Will the Lord cast off for ever? will he be favorable no more?" [*Psalm 77:7.*]^{11LtMs, Ms 4, 1896, par. 4}

But as he wept and prayed, he obtained a clearer view of the character and attributes of God, being educated by heavenly agencies, and he decided that his ideas of God's justice and severity were exaggerated. He rejected his impressions as being the result of his weakness, ignorance, and physical infirmities, and as dishonoring to God, and with renewed faith he exclaimed, "This is my infirmity; but I will remember the years of the right hand of the Most High." [*Verse 10.*] Most earnestly he studied the ways of God, expressed by Christ when enshrouded in the pillar of cloud, and given to Moses to be faithfully repeated to all Israel. He called to mind what God had wrought to secure for Himself a people to whom He could entrust sacred and vital truth for future ages.^{11LtMs, Ms 4, 1896, par. 5}

God wrought most wondrously to free more than a million people; and as David considered His pledges and promises to them, knowing they were for all who need them as much as for Israel, he appropriated them to himself, saying, "I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings." [*Verses 11, 12.*] His faith

laid hold of God, and he was strengthened and encouraged; although he recognized God's ways as mysterious, yet he knew they were merciful and good, for this was His character as revealed to Moses: "The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." [*Exodus 34:5, 6.*]*11LtMs, Ms 4, 1896, par. 6*

As David appropriated these promises and privileges to himself, he decided that he would no longer be hasty in judgment, becoming discouraged, and casting himself down in helpless despair. His soul took courage as he contemplated the general character of God as displayed in His teaching, His forbearance, His surpassing greatness and mercy, and he saw that the works and wonders of God are to have no confined application.*11LtMs, Ms 4, 1896, par. 7*

But again David's experience changed. As he saw that transgressors and sinners were allowed to receive blessings and favors, while those who really loved God were compassed with difficulties and perplexities that the open sinner did not have, he thought that God's ways were not equal. "As for me," he said, "my feet were almost gone: my steps had well-nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble like other men." "Behold these are the ungodly who prosper in the world; they increase in riches." [*Psalm 73:2-5, 12.*]*11LtMs, Ms 4, 1896, par. 8*

David could not understand this till he went into the sanctuary of God, and then, he says, "understood I their end." "Surely thou didst set them in slippery places; thou castest them down to destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image. Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant; I was as a beast before thee. Nevertheless, I am continually with thee: thou hast holden me by thy right hand." "It is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works." [*Verses 17-23, 28.*]*11LtMs,*

Ms 4, 1896, par. 9

Ms 5, 1896

Counsels to Parents

NP

February 10, 1896

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“O how I love thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, because I keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way.” “I have done judgment and justice; leave me not to mine oppressors.” [*Psalm 119:97-104, 121.*]*11LtMs, Ms 5, 1896, par. 1*

The treatment Christ received in His youth from His brethren was a temptation to arouse resentment, and again and again He was asked, “Why do you submit to such spiteful usage?” “It is written,” He answered, “The fear of the Lord that is wisdom; and to depart from evil is understanding.” [*Job 28:28.*] “My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. ... So shalt thou find favor and good understanding in the sight of God and man.” [*Proverbs 3:1, 2, 4.*] Thus the world’s Redeemer was armed against His enemies; He had a treasure house filled with the most precious words.*11LtMs, Ms 5, 1896, par. 2*

Often he was asked, “Why are you so set in being singular from us?” “It is written,” was His reply, “Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his

testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently.” [*Psalm 119:1-4.*]*11LtMs, Ms 5, 1896, par. 3*

When young companions pressed Him to do as they did, and not be odd and singular, for they wanted His bright, cheerful suggestions, but not His particular, and as they called it, narrow and straightlaced ways, He answered, “It is written,” “Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes.” [*Verses 9-12.*] “Why do you not enjoy games and sports, as other youth do?” they questioned. “It is written,” He answered, “I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.” [*Verses 14-16.*]*11LtMs, Ms 5, 1896, par. 4*

This is a lesson for all children and youth, and a lesson also for all parent as to the class of education their children should receive. “It is written” was the only weapon used by our Saviour in any contest. Through the Holy Spirit the Lord Jesus has given instruction to Paul for all who receive the gospel as the power of God. Paul was as one born out of due time; he was a son of God, and his zeal was evidenced in his burning desire to make known the gospel to others. Again and again he was told, “You carry things to extremes; you are altogether too much of an enthusiast;” but he answered, “Whether we be beside ourselves, it is God: or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth ye know no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” [*2 Corinthians 5:13-17.*]*11LtMs, Ms 5, 1896, par. 5*

The Christian life is a life after Christ’s likeness. Human sympathy,

and human affection and ties are not to predominate, but ever are to be held tributary to Christ. He is the true light which lighteth every man that cometh into the world. The world was made by Him, but when He came to His own, they received Him not. The Creator of the world came to His own home, and the tenants He had graciously permitted to live in it, as a deed of love, repelled Him. One of the world's wise men has said, "If perfect truth and holiness were to come to our world, the whole world would be so charmed with his beauty, that it would fall down and worship him." But in saying this, he showed that he was not really wise, for Christ did come to His own, and His own received Him not. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." [John 1:12-14.]¹¹*LtMs, Ms 5, 1896, par. 6*

Every child may receive the knowledge of God if parents will remember the solemn words which have been left on record for them, "Train up a child in the way he should go." [*Proverbs 22:6.*] Do not leave the child to train himself, to form habits that are altogether contrary to the mind and will of Christ. Do not allow him to form habits of his own choosing, habits of selfishness, of passion, of idleness. If a child is allowed to have its own way, to choose its own employment, to love pleasure and games above everything else, the whole frame work of the mind is perverted.¹¹*LtMs, Ms 5, 1896, par. 7*

The work of the parent is seldom done as it should be. Of Abraham God said, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [*Genesis 18:19.*] This is the work that parents neglect, the great responsibility which so few parents understand. They see that their children are sent to school to learn of the things of this life, but they fail to remember that the most precious lessons are those learnt in the home. Children are the property of God; the life of Christ should be their example, and painstaking effort should be made to show them that the requirements of God are not arbitrary exactions, but are for their present and future happiness. Parents, <have you studied parental government that you may wisely> train the will and impulse of your

children; teach the young tendrils to entwine about God for support. It is not enough that you say, Do this, or, Do that, <and then become> utterly regardless and forgetful of what you have required, <and the children are not careful to do your commands.> Prepare the way for you child to obey your commands <cheerfully;> teach the tendrils to cling to Jesus. Train them to do missionary work, teaching them to commence by practicing self-denial, by saving their pennies to help the needy or to give to the Lord's work. Teach them to ask the Lord to help them in the little things of life; to be wide awake in to see the small duties which need to be done, to be helpful in the home. <If you do not educate them, there is one who will, for Satan is watching his opportunity to sow the seeds of tares in the heart.>*11LtMs, Ms 5, 1896, par. 8*

The Bible must be taught in the home. "It is written" was the only weapon that Christ used when the tempter came with his deceptions. The teaching of Bible truth is the great and grand work which every parent should undertake. In a pleasant, happy frame of mind place the truth as spoken by God before the children. As fathers and mothers, you can be the object lessons to the children in the daily life by practicing patience, kindness, and love, by attaching them to yourself. Do not let them do as they please, but show them that your work is to practice the Word of God, and to bring them up in the nurture and admonition of the Lord. Make the Word of God your text book, and you will be able to train as well as educate your children.*11LtMs, Ms 5, 1896, par. 9*

Do not teach your children that <conversion> depends upon a wonderful impression made upon the mind because of sin. From childhood to youth teach them to look to Christ as their Saviour, lead their thoughts to contemplate Christ; teach them that Jesus is the pattern for all childhood. But you cannot educate your children to keep the way of the Lord unless you are under discipline yourself. Give them a reason for your course of Christian obedience; show them by your practice that the Word of God is everything to you, that it teaches everything essential in regard to your duty.*11LtMs, Ms 5, 1896, par. 10*

You can do nothing in your training if you lead your children to think that the Guidebook is not to be studied by them with your help. Do

not depend upon the teachers of the Sabbath school to do your work of training your children in the way they should go. The Sabbath School is a great blessing, it may help you in your work; but it can never take your place. God has given to all fathers and mothers the responsibility of bringing their children to Jesus, teaching them how to pray and believe in the Word of God.¹¹*LtMs, Ms 5, 1896, par. 11*

In the education of your children lay not the grand truths of the Bible on one side, supposing that the Sabbath School and the minister will do your neglected work. The Bible is not too sacred and sublime to be opened daily and studied diligently. The truths of the Word of God are to be brought into contact with the supposed little things of life. If rightly regarded they will brighten the common life, supplying motives for obedience, and principles for the formation of a right character.¹¹*LtMs, Ms 5, 1896, par. 12*

Never do your children the great wrong of placing your God-given duties upon the teachers in the Sabbath school or upon the ministers. It is your <work,> parents; take it up, for you can never do a greater or more important work. You have a church in your home to minister unto; feed your little flock with the bread and water of life. This they need first of all things; it is more essential than their physical food, for by it they learn the way to life and happiness.¹¹*LtMs, Ms 5, 1896, par. 13*

Dress your children plainly, setting them an example in your own simple, tasteful dress. It is your work, as parents, to form their characters, that they may be accepted by God. Teach them that Jesus will receive and bless them in their earliest years. It is not essential that all shall be able to specify to a certainty when their sins were forgiven. The lesson to be taught the children is that their errors and mistakes are to be brought to Jesus in the very childhood of life. Teach them to ask His forgiveness <daily> for any wrong <that they have> done, and that Jesus does hear <the simple prayers of the penitent heart,> and <will> pardon, and receive them, just as He received the children brought to Him when He was upon earth. The disciples objected to these children being brought, but Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." [*Matthew*

19:14.] Never allow your children to suppose that they are not children of God until they are old enough to be baptized. Baptism does not make children Christians, neither does it convert them; it is but an outward sign, showing that they are sensible that they should be children of God by acknowledging that they believe in Jesus Christ as their Saviour <and will henceforth live for Christ.>¹¹*LtMs, Ms 5, 1896, par. 14*

Your children are the property of God; they should be trained and educated and disciplined for the service of God in their earliest years, because they are His by creation and by redemption. The lessons of instruction from God's Word are to be given them as the all-essential principles in the formation of a character for the future immortal life. "The fear of the Lord is the beginning of wisdom" [*Proverbs 9:10*], and as the children look to Jesus, receiving instruction from His Word, He receives them, and they become children of God.¹¹*LtMs, Ms 5, 1896, par. 15*

In this world there can be families that are a symbol of the family in heaven. The Word of God is a pleasant and profitable study for the young. It is the book from which, during their whole lifetime, they may obtain help and comfort and instruction, and by which they may be furnished for all good works. The words of Christ run through the Scriptures as threads of gold, binding the whole together as a complete system of truth, of which Christ is the living center.¹¹*LtMs, Ms 5, 1896, par. 16*

Ms 6, 1896

Sermon/Keep the Commandments

Duplicate of *Ms 10, 1894*.

Ms 7, 1896

The Treatment of the Colored Race

NP

February 3, 1896

Formerly Undated Ms 7. This manuscript is published in entirety in *4MR 8-9* with *2SM 343*.

How little of the spirit of Christ has been manifested in the treatment given to the colored race in this so-called Christian country. The Negro's color, the features that tell of his African descent, are a badge of humiliation to the whole race, because of the prejudice of the white people against them. They are often treated as if it were a disgrace to sit by their side, or even to worship in the same congregation. There is a large class with white blood in their veins, and bearing in their faces only the slightest trace of African descent, whose lives are embittered by the prejudice against them, being stigmatized as unworthy to associate with the whites, even in the worship of God. *11LtMs, Ms 7, 1896, par. 1*

It is a shame for Christians who profess to be themselves redeemed by the blood of the Lamb to take a position to make these men feel that the mark of a humiliated race is upon them—men standing in God's broad sunlight with mind and soul like other men, with as goodly a frame as has the best developed white man. There are keenly sensitive minds that brood long and intensely over the oppressions suffered, and the slights they are made to feel. Many become jealous, soured, embittered, because of these prejudices, which make them feel every day that they are not like other men, not entitled even to worship God except in a prescribed manner. Even commiseration is humiliating, because it calls the sensitive mind to the misfortune that excites pity. *11LtMs, Ms 7, 1896, par. 2*

Many who are not subdued and elevated and made strong in the love of the one Saviour, curse their fate, and curse the white man, and almost blaspheme God who made them. <This need not be. They cannot help their color.> Cannot the children of God see that

in conceding to the prejudice against the color of race, they are giving their influence to sanction a long course of neglect, of insult, of oppression? Will not the Lord call those to account who have had a part in this work?*11LtMs, Ms 7, 1896, par. 3*

Is not it time for us to live so fully in the light of God's countenance, we who receive so many favors from Him, that we may know how to treat those less favored, not working from the world's standpoint, but from the Bible standpoint? Is it not right in this line that Christian effort is most needed? Is it not here that our influence should be brought to bear against the prevailing customs and practices of the world? Should not it be the work of the white people to elevate the standard of character among the colored race, to teach them how Christians should live, by exemplifying the spirit of Christ, showing that we are one brotherhood.*11LtMs, Ms 7, 1896, par. 4*

No matter what the gain or the loss, we must act nobly and courageously in the sight of God and our Saviour. Let us as Christians who accept the principle that all men, white and black, are free and equal, adhere to this principle, and not be cowards in the face of the world, and in the face of the heavenly intelligences. We should treat the colored man just as respectfully as we would treat the white man. And we can now, by precept and example, win others to this course.*11LtMs, Ms 7, 1896, par. 5*

But there is an objection to the marriage to the white race with the black. All should consider that they have no right to entail upon their offspring that which will place them at a disadvantage; they have no right to give them as a birthright a condition which would subject them to a life of humiliation. The children of these mixed marriages have a feeling of bitterness toward the parents who have given them this lifelong inheritance. For this reason, if there were no other, there should be no intermarriage between the white and the colored race.*11LtMs, Ms 7, 1896, par. 6*

Ms 7a, 1896

“Whatsoever a Man Soweth, That Shall He Reap.”

NP

February 27, 1896

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“Whatsoever a man soweth, that shall he reap.” [*Galatians 6:7*.] I want to sow for time and eternity. My heart hungers and thirsts after righteousness. I want my life hid in Christ Jesus, that my sowing shall bring me the right kind of a harvest. I feel deeply in regard to my own self, for every day, in words or in actions, I am sowing either tares or wheat. I want to sow for time [and] eternity. I have lived nearly the period of my allotted time, and what shall the harvest be?¹¹*LtMs, Ms 7a, 1896, par. 1*

I want a quiet and unwavering trust in the Most High. I have experienced His protecting care in a remarkable manner when following in the path of duty. I want to go down in the grave as a shock of corn fully ripe. I want no complaining in my heart; only gratitude should abide there. God’s mercy and His lovingkindness are to be kept, not as a thing out of mind, but as some thing so precious as never to be forgotten. As eye witnesses of His majesty, we may exalt and praise His Holy name. We are with Him in the holy mount.¹¹*LtMs, Ms 7a, 1896, par. 2*

Every moment of time is precious and weighty with eternal consequences. We are in a world of appearances which mock and deceive like the apples of Sodom. O, how the Lord looks upon the double-dealing and the duplicity which is in our world. If we could not get a glimpse above and beyond the clouds to the bright beams of the Sun of Righteousness, we might well be downcast. But Jesus lives; the bow of promise encircles the throne as a constant assurance that Jesus lives; and because He lives, “We shall live

also.” [John 14:19.] *11LtMs, Ms 7a, 1896, par. 3*

Whatever may be the needed discipline of the church militant amid the dragon’s wrath against those who keep the commandments of God and have the faith of Jesus, the benediction is pronounced upon all who love and obey God. The words are positive, but mark their significance. The Alpha and Omega does not utter words that will lead any soul to suppose that a profession of faith without willing, genuine love and obedience will secure to him the entrance into the Holy City and a right to the tree of life. The Lord declares, “This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.” [Matthew 15:8.] This is mockery to God, speaking with a mouth of guile. *11LtMs, Ms 7a, 1896, par. 4*

The discipline in the school of Christ will cause the church to lean upon the arm of her Beloved. The redeemed of the Lord shall at last come to Zion with songs and everlasting joy upon their heads, in victorious triumph. All the angelic hosts will rejoice over them with singing. But what are the qualifications of our citizens? “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [Revelation 22:14.] *11LtMs, Ms 7a, 1896, par. 5*

John in the Revelation writes of the unity of those living on the earth to make void the law of God. “These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.” “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the false prophet.” [Revelation 17:13, 14; 16:13.] All who will exalt and worship the idol sabbath, a day that God has not blessed, help the devil and his angels with all the power of their God-given ability, which they have perverted to a wrong use. Inspired by another spirit which blinds their discernment, they cannot see that the exaltation of Sunday observance is entirely the institution of the Catholic church. *11LtMs, Ms 7a, 1896, par. 6*

A corrupt union has been formed to tear down God’s memorial of

creation, the seventh day which He hallowed and blessed, and gave to man to be a sign between God and His people, to be observed throughout their generation forever. A period is coming when every one will take sides between the Sabbath of the fourth commandment, which the Lord has sanctified and blessed, and the spurious sabbath instituted by the man of sin. An idol sabbath has been set up as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued a decree that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled under foot.¹¹*LtMs, Ms 7a, 1896, par. 7*

But the Lord has declared, "Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed." [*Isaiah 10:1.*] "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung."¹¹*LtMs, Ms 7a, 1896, par. 8*

"Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fires of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land. Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger." [*Zephaniah 1:14-2:3.*]¹¹*LtMs, Ms 7a, 1896, par. 9*

The Lord of heaven permits the world to choose whom they will

have as ruler. Let all read carefully the *thirteenth chapter of Revelation*, for it concerns every human agent, great and small. Every human being must take sides, either for the true and living God, who has given to the world the memorial of creation in the seventh-day Sabbath, or for a false sabbath, instituted by men who have exalted themselves above all that is called God or that is worshipped, who have taken upon themselves the attributes of Satan, in oppressing the loyal and true who keep the commandments of God. This persecuting power will compel the worship of the beast by insisting on the observance of the Sabbath he has instituted. Thus he blasphemes God, "sitting in the temple of God, and showing himself that he is God." [2 *Thessalonians* 2:4.] *11LtMs, Ms 7a, 1896, par. 10*

This worship of a false sabbath is a wedge that split the Protestant churches from God, and left them naked. They had not a text of Scripture to sustain their false god, but yet a deception, hoary with age, but still a deception, was commended to reverence, and exalted, while the Sabbath of the fourth commandment was trampled upon and God dishonored. The Bible was before them with a plain "Thus saith the Lord" and the penalty that is the part of the transgressor; but as Adam and Eve in Eden listened to the falsehoods of Satan, so the righteous world are following their example. *11LtMs, Ms 7a, 1896, par. 11*

Satan, who was expelled from heaven, is leading the world, blindfolded by his sophistry, in the same way that he led the angels who accepted his theology before a "Thus saith the Lord!" Already the churches are naked, and without a covering. Like the archdeceiver they are without excuse, for they have the Word of God, plain and clear and pointed. While they would rein up the faithful and loyal subjects of the kingdom of God, depriving them of their liberty of conscience, bringing them before magistrates and judges, and pronouncing sentence upon them, delivering them into prison, putting them into the chain gang, and even condemning them to death, they themselves before the universe are showing determined and obstinate contempt of the laws of the eternal Jehovah. *11LtMs, Ms 7a, 1896, par. 12*

"And I looked, and, lo, a Lamb stood on mount Zion, and with him a

hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and I heard the voice of harpers harping, with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." [Revelation 14:1-4.] *11LtMs, Ms 7a, 1896, par. 13*

One of the marked features in the representation of the one hundred and forty four thousand is that in their mouth there was found no guile. The Lord has said, "Blessed is the man ... in whose spirit there is no guile." [Psalm 32:2.] They profess to be children of God, and are represented following the Lamb whithersoever He goeth. They are prefigured before us as standing on Mount Zion, girt for holy service, clothed in white linen, which is the righteousness of the saints. But all who follow the Lamb in heaven, will first have followed Him on earth, in trustful, loving, willing obedience; followed Him not fretfully and capriciously, but confidently, truthfully, as the flock follows the shepherd. *11LtMs, Ms 7a, 1896, par. 14*

Are these the ones who are bruising and imprisoning their fellow men, humiliating them to the depraved association of those who compose the chain gang? Is this the sign of those who follow the Lamb. No, no. All who do this work evidence that they have chosen the side of one who was expelled from Eden, who was a falsifier of God, and who by oppression tries to compel God's chosen ones to worship an idol sabbath, which is without one text of Scripture for its authority. *11LtMs, Ms 7a, 1896, par. 15*

Did Christ give His followers any such lesson or example? No: He came, not to break down [the] moral power of men, but to restore it. He came to break the power of oppression. His work was to release those who were in bondage to Satan. Those who say, I am a child of God, and yet do work which will grieve and oppress, executing

cruel actions against their fellow men, are not following the Lamb whithersoever He goeth, but are followers of another leader. They develop the attributes of Satan, and make it manifest that they are participators and co-workers with him to bind, imprison, and condemn, to cause all the suffering possible to body and mind, because they cannot compel men to be untrue to God and dishonor His work and transgress His holy law.¹¹*LtMs, Ms 7a, 1896, par. 16*

These are the ones who have guile in their mouths. These are the ones that profess to be followers of Christ while they are following a leader who was expelled from the courts of heaven. These men, who are working unrighteousness with such zealous zeal, show before the whole world and universe that if Christ was upon the earth, as at His first advent, they would do as did the unbelieving Jews—follow Him as spies, seeking to get Him to say something which they could use against Him to condemn Him to death. If they had opportunity and power, they would do as did Nebuchadnezzar when he set up his golden image in the plains of Dura.¹¹*LtMs, Ms 7a, 1896, par. 17*

It is the spirit that dwells in the children of disobedience that decides their future eternal destiny. Men who conceal their convictions of duty because they are afraid of suffering persecution are not following the true, but the false, shepherd. To maintain principle at all hazard is the highest path one can travel, because by doing this we follow Jesus. That which has a “Thus saith the Lord” is right and expedient. God has said, “He that walketh uprightly walketh surely.” [*Proverbs 10:9.*] If you suffer for the truth’s sake, you are partakers with Christ in His suffering, and will be partakers with Him in His glory.¹¹*LtMs, Ms 7a, 1896, par. 18*

God is weary of professional falseness and hollow hypocrisy. “And in their mouth was found no guile: for they are without fault before the throne of God.” [*Revelation 14:5.*] What grand words, how cheering and uplifting. “Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully,” “he that walketh uprightly and worketh righteousness, and keepeth the truth in his heart,” “he shall receive the blessing from the Lord, and righteousness from the God of his salvation.”

[*Psalm 24:3-5; 15:2.*]11LtMs, Ms 7a, 1896, par. 19

The third angel's message, following the first and second which have proclaimed the hour of God's judgment and the fall of mystic Babylon, is proclaimed in louder and more explicit tones, giving a warning to all co-workers in the great anti-Christian apostasy, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying Babylon the great is fallen ... and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.11LtMs, Ms 7a, 1896, par. 20

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins and receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double." *Revelation 18:1-5.*11LtMs, Ms 7a, 1896, par. 21

The whole chapter is full of importance and is of consequence to every human agent. Consider this matter it will bear close searching. The men who are denying the Sabbath instituted by God himself, who are trampling upon the commandments of God, are the devil's spies who seek to find accusation against those who will not reverence a man-made institution and worship an idol sabbath. The observance of the seventh day according to the commandment, reveals to them a neglect of duties which they owe to God. If there was not a people voicing the third angel's message, they would have no conscientious scruples for Sunday observance, but it is the truth that they do not wish to receive. The Jews did not want their customs and practices to be disturbed; neither do the professed Christian world of today wish to be disturbed. They reject the message of truth which God in mercy hath sent to them to arouse their moral sensibilities. The Jews treated Christ just as professed Christians of today would treat Him should he come as

He did at His first advent. *11LtMs, Ms 7a, 1896, par. 22*

The world is in co-partnership with the professed Christian churches in making void the law of Jehovah. God's law is set aside; it is trampled under foot; and from all the loyal people of God the prayer will ascend to heaven, "It is time, O Lord, for thee to work: for they have made void thy law." [*Psalms 119:126.*] Satan is making his last and most powerful effort for the mastery, his last conflict against the principles of God's law. A defiant infidelity abounds. *11LtMs, Ms 7a, 1896, par. 23*

After John's description in (*Revelation 16*), of that miracle working power which was to gather the world to the last great conflict, the symbols were dropped, and the trumpet voice once more gives a certain sound. "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." [*Verse 15.*] After the transgression of Adam and Eve, they were naked, for the garment of light and security had departed from them. The world will have forgotten the admonition and warnings of God, as did the inhabitants of the Noatic world; as did also, the dwellers in Sodom. They awoke with all their plans and inventions of iniquity, but suddenly the shower of fire came from heaven and consumed the godless inhabitants. "Thus shall it be in the day when the Son of man is revealed." [*Luke 17:30.*] *11LtMs, Ms 7a, 1896, par. 24*

The world full of rioting, full of godless pleasure, is asleep, asleep in carnal security, putting afar off the coming of the Lord, laughing at warnings, calling those who try to arouse their attention, almost fanatics, enthusiasts, not levelheaded. The lovers of pleasure more than lovers of God are taken unawares. This is the proud boast that is made, "All things remain as they were from the beginning. Tomorrow shall be as this day, only much more abundant." [*2 Peter 3:4.*] We will go deeper into pleasure loving. But said Christ, "Behold, I come as a thief." [*Revelation 16:15.*] *11LtMs, Ms 7a, 1896, par. 25*

When the scorner, the rejector of truth, has become presumptuous, then the routine of work in the various money making lines is being carried on without regard to principle, when the student is fully

engaged in ambitious aims to obtain knowledge of everything but the Bible. Christ comes as thief. The warning has been given, "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broke up." [*Matthew 24:42, 43.*] Every hour that passes is one hour less for you to make preparation of character for this great event.¹¹*LtMs, Ms 7a, 1896, par. 26*

Ms 8, 1896

True Education

NP

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“The entrance of thy words giveth light; it giveth understanding unto the simple”—to those who are not self-sufficient, but who are willing to learn. [*Psalm 119:130*.] What was the work of the God-given messenger to our world? The only begotten Son of God clothed His divinity with humanity and came to our world as a teacher, an instructor, to reveal truth in contrast with error. Truth, saving truth, never languished on His tongue, never suffered in His hands, but was made to stand out plainly and clearly defined amid the moral darkness prevailing in our world. For this work He left the heavenly courts.¹¹*LtMs, Ms 8, 1896, par. 1*

He said of Himself, “For this cause came I into the world, that I should bear witness unto the truth.” [*John 18:37*.] The truth came from His lips with freshness and power, as a new revelation. He was the Way, the Truth, and the Life. His life, given for this sinful world, was full of earnestness and momentous results; for His work was to save perishing souls. He came forth to be the True Light, shining amid the moral darkness of superstition and error, and was announced by a voice from heaven, proclaiming, “This is my beloved Son, in whom I am well pleased.” [*Matthew 3:17*.] And at His transfiguration this voice from heaven was again heard, “This is my beloved Son, in whom I am well pleased; hear ye him.” [*Matthew 17:5*.]¹¹*LtMs, Ms 8, 1896, par. 2*

“Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul, which will not hear that Prophet, shall be destroyed from among the people.” [*Acts 3:22, 23*.] Christ brought to our world a certain knowledge of God, and to all who received His Word and obeyed, gave He power to become the sons

of God. He who came forth from God to our world gave instruction on every subject about which it is essential that man should know in order to find the pathway to heaven. To Him, truth was an ever present, self-evident reality; He uttered no suggestions, advanced no sentiments, notions, or opinions, but presented only solid, saving truth. *11LtMs, Ms 8, 1896, par. 3*

Everything not comprehended in truth is the guess work of man. Professedly high and learned men may be fools in the sight of God, and if so, the high and learned statements of their doctrines, however they may please and humor the senses, and though they may have been handed down from age to age [and] rocked in the cradle of popular faith, are a delusion and a falsehood if not found in the inspired lessons of Christ. He is the source of all wisdom, for He placed Himself directly on a level with the eternal God. In His humanity the glory of heavenly illumination fell directly upon Him, and from Him to the world, to be reflected back by all who receive and believe on Him, mingled with His perfection of character and the luster of His own character. While Christ stood forth distinctly in His human personality and appealed in striking but simple language to humanity, He was in such perfect oneness with God that His voice came with authority, as the voice of God from the center of glory. *11LtMs, Ms 8, 1896, par. 4*

In the record He was charged by the Holy Spirit to present, John says of Christ, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." [*John 1:1-3.*] This is the most precious unfolding of definite truth, flashing its divine light and glory upon all who will receive it. What more important knowledge can be received than that given in the Book which teaches of the fall of man and the consequences of that sin, which opened the floodgates of woe upon our world; which teaches also of the first advent of Christ, a helpless babe, born in a stable and cradled in a manger. *11LtMs, Ms 8, 1896, par. 5*

The history of Christ is to be searched, comparing Scripture with Scripture, that we may learn the all-important lesson: What are the terms of salvation? As intelligent agents, invested with personal

attributes and responsibilities, we can know in regard to our future, eternal destiny; for the Scripture record given by John, at the dictation of the Holy Spirit, contains no terms that cannot be easily comprehended and that will not bear the most searching and critical investigation.*11LtMs, Ms 8, 1896, par. 6*

Christ was a teacher sent from God, and His words did not contain a particle of chaff or a semblance of that which is non-essential. But the force of much human instruction is comprised in assertion, not in truth. The teachers of the present day can only use the educated ability of previous teachers; and yet with all the weighty importance which may be attached to the words of the greatest authors, there is a conscious inability to trace them back to the first great principles, the source of unerring wisdom, from which teachers derive their authority. There is a painful uncertainty, a constant searching and reaching for assurances that can only be found in God. The trumpet of human greatness may be sounded, but it is with an uncertain sound; it is not reliable, and the salvation of human souls cannot be ventured upon it.*11LtMs, Ms 8, 1896, par. 7*

A mass of tradition, with merely a semblance of truth, is being brought into education, which will never fit the learner to live in this life so that he may obtain the higher, immortal life. The literature placed in our schools, written by infidels and so-called wise men, does not contain the education that students should have. It is not essential that they shall be educated in these lines in order to graduate from these schools to the school which is in heaven. The mass of tradition taught will bear no comparison with the teachings of Him who came to show the way to heaven.*11LtMs, Ms 8, 1896, par. 8*

Christ taught with authority. The sermon on the mount is a wonderful production, yet so simple that a child can study it without being misled. The mount of beatitudes is an emblem of the high elevation on which Christ ever stood. He spoke with an authority which was exclusively His own. Every sentence He uttered came from God. He was the word and the wisdom of God, and He ever presented truth with the authority of God. "The words that I speak unto you," He said, "they are spirit, and they are life." [*John 6:63.*]*11LtMs, Ms 8, 1896, par. 9*

That which in the councils of heaven the Father and the Son deemed essential for the salvation of man was defined from eternity by infinite truths which finite beings cannot fail to comprehend. Revelations have been made for their instruction in righteousness, that the man of God may glorify his own life and the lives of his fellow men, not only by the possession of truth, but by communicating it. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. I charge you therefore before the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season and out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears." [2 *Timothy* 3:16-4:3.] *11LtMs, Ms 8, 1896, par. 10*

Jesus brought into His teaching none of the science of men. His teaching is full of grand, ennobling, saving truth, to which man's highest ambitions and proudest inventions can bear no comparison; and yet things of minor consequence engross the minds of men. The great plan of redemption of a fallen race was wrought out in the life of Christ in human flesh. This scheme of restoring the moral image of God in debased humanity entered into every purpose of the life and character of Christ. His majesty could not mingle with human science, which will disconnect from the great source of all wisdom in a day. The topic of human science never escaped His hallowed lips. By believing in and doing the words of God, He was severing the human family from Satan's chariot car. He was alive to the terrible ruin hanging over the human race, and He came to save souls by His own righteousness, bringing to the world definite assurance of hope and complete relief. *11LtMs, Ms 8, 1896, par. 11*

The knowledge current in the world may be acquired, for all men are God's property, and are worked by God to fulfil His will in certain lines, even when they refuse the man Christ Jesus as their Saviour. The way in which God uses men is not always discerned, but He does use them. God entrusts men with talents and inventive genius, in order that His great work in our world may be

accomplished. The inventions of human minds are supposed to spring from humanity, but God is behind all. He has caused that the means of rapid travelling shall have been invented, for the great day of His preparation. *11LtMs, Ms 8, 1896, par. 12*

The use which men have made of their capabilities, by misusing and abusing their God-given talents has brought confusion into the world. They have left the guardianship of Christ for the guardianship of the great rebel, the prince of darkness. Man alone is accountable for the strange fire which has been mingled with the sacred. The accumulation of many things which minister [to] lust and ambition has brought upon the world the judgment of God. When in difficulty, philosophers and the great men of earth desire to satisfy their minds without appealing to God. They ventilate their philosophy in regard to the heavens and the earth, accounting for plagues, pestilences, epidemics, earthquakes, [and] famines by their supposed science. Hundreds of questions relating to creation and providence, they will attempt to solve by saying, This is a law of nature. *11LtMs, Ms 8, 1896, par. 13*

There are laws of nature, but they are harmonious, and conform with all God's working; but when the lords many and gods many set themselves to explain God's own principles and providences, presenting to the world strange fire in the place of divine, there is confusion. The machinery of earth and heaven needs many faces to every wheel in order to see the hand beneath the wheels, bringing perfect order from confusion. The living and true God is a necessity everywhere. *11LtMs, Ms 8, 1896, par. 14*

A most interesting and important history is given in *Daniel 2*. Nebuchadnezzar, king of Babylon, dreamed a dream which he could not bring to his remembrance when he awoke. "Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans," those whom he had exalted and upon whom he depended, and relating the circumstances, demanded that they should tell him the dream. The wise men stood before the king in terror, for they had no ray of light in regard to his dream. They could only say, "O king, live forever; tell thy servants the dream, and we will shew the interpretation." [*Verses 2-4.*] *11LtMs, Ms 8, 1896, par. 15*

“The king answered and said to the Chaldeans, The thing is gone from me; if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses made a dunghill. But if ye will show the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore shew me the dream, and the interpretation thereof. Still the wise men returned the same answer, Let the king tell his servants the dream, and we will show the interpretation of it.” [Verses 5-7.]¹¹*LtMs, Ms 8, 1896, par. 16*

Nebuchadnezzar began to see that the men whom he trusted to reveal mysteries through their boasted wisdom, failed him in his great perplexity, and he said, “I know of a certainly that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed; therefore tell me the dream, and I shall know that ye can shew the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king’s matter. ... It is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.” Then was the king “angry and very furious, and commanded to destroy all the wise men of Babylon.” [Verses 8-12.]¹¹*LtMs, Ms 8, 1896, par. 17*

Hearing of this decree, “Daniel went in, and desired of the king that he would give him time, and that he would shew the thing the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; that they would desire mercies of the God of heaven concerning this secret.” [Verses 16-18.] The Spirit of the Lord rested upon Daniel and his fellows, and the secret was revealed to Daniel in a night vision. As he related the facts, the dream came fresh to the king’s mind, and the interpretation was given, showing the remarkable events that were to transpire in prophetic history.¹¹*LtMs, Ms 8, 1896, par. 18*

The Lord was working in the Babylonian kingdom, communicating light to the four Hebrew captives, that He might represent His work before the people. He would reveal that He had power over the

kingdoms of the world, to set up kings and to throw down kings. The King over all kings was communicating great truth to the king of Babylon, awakening in his mind a sense of his responsibility to God. He saw the contrast between the wisdom of God and the wisdom of the most learned men in his kingdom. *11LtMs, Ms 8, 1896, par. 19*

The Lord gave His faithful representatives lessons from heaven, and Daniel declared before the great men of the king of Babylon, “Blessed be the name of God forever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings and setteth up kings: he giveth wisdom to the wise, and knowledge to them that know understanding. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.” [*Verses 20-22.*] “There is a God in heaven that revealeth secrets, and maketh known to king Nebuchadnezzar what shall be in the latter days.” [*Verse 28.*] Glory was not given to the men who stood as oracles in the kingdom, but the men who put their entire trust in God, seeking for grace and strength and divine enlightenment, were chosen as representatives of the kingdom of God in wicked, idolatrous Babylon. *11LtMs, Ms 8, 1896, par. 20*

The historic events relating in the king’s dream were of consequence to him; but the dream was taken from him that the wise men by their claimed understanding of mysteries should not place upon it a false interpretation. The lessons taught in it were given by God for those who live in our day. The inability of the wise men to tell the dream is a representation of the wise men of the present day, who have not discernment and learning and knowledge from the Most High, and therefore are unable to understand the prophecies. The most learned in the world’s lore who are not watching to hear what God says in His Word and opening their hearts to receive that Word and give it to others, are not representatives of His. It is not the great and learned men of the earth, kings and nobles, who will receive the truth unto eternal life, though it will be brought to them. *11LtMs, Ms 8, 1896, par. 21*

Daniel’s exposition of the dream given by God to the king resulted in his receiving honor and dignity. “The king Nebuchadnezzar fell on his face, and worshipped Daniel, and commanded that they should

offer an oblation and sweet odors unto him. And the king answered unto Daniel, and said, Of a truth ... your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. *11LtMs, Ms 8, 1896, par. 22*

“Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.” [*Verses 46-49.*] “Daniel sat in the gate of the king”—a place where judgment was dispersed, and his three companions were made counselors, judges, and rulers in the midst of the land. These men were not puffed up with vanity, but they saw and rejoiced that God was recognized, above all earthly potentates, and that His kingdom was extolled above all earthly kingdoms. *11LtMs, Ms 8, 1896, par. 23*

So we see that the highest line of earthly education may be obtained, and yet the men possessing it may be ignorant of the first principles which would make them subjects of the kingdom of God. Human learning cannot qualify for that kingdom. The subjects of Christ’s kingdom are not made thus by forms and ceremonies, by a large study of books. “This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” [*John 17:3.*] The members of Christ’s kingdom are members of His body, of which He Himself is the head. They are the elect sons of God, “a royal priesthood, a holy nation, a peculiar people” that they should show forth the praises of Him who has called them out of darkness into His marvelous light. [*1 Peter 2:9.*] *11LtMs, Ms 8, 1896, par. 24*

“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for ye were the fewest of all people. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. *11LtMs, Ms 8, 1896, par. 25*

“Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments and the statutes and the judgments, which I command thee this day, to do them.” [*Deuteronomy 7:6-11.*]11LtMs, Ms 8, 1896, par. 26

If God’s commandments are to be binding for a thousand generations, it will take them into the kingdom of God, into the presence of God and His holy angels. This is an argument that cannot be controverted. The commandments of God will endure through all time and eternity. Are they, then, given us as a burden? No. “And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day.” [*Deuteronomy 6:24.*] The Lord gave His people commandments in order that by obeying them they might preserve their physical, mental, and moral health. They were to live by obedience, but death is the sure result of the disobedience of the law of God.11LtMs, Ms 8, 1896, par. 27

The Old and New Testament Scriptures need to be studied daily. The knowledge of God and the wisdom of God come to the student who is a constant learner of His ways and works. The Bible is to be our light, our educator. When we will acknowledge God in all our ways, when the youth are educated to believe that God sends the rain and the sunshine from heaven, causing vegetation to flourish, when they are taught that all blessings come from Him, and that thanksgiving and praise [are] due to Him, when with fidelity they acknowledge God and discharge their duties day by day, and God will be in all their thoughts; they can trust Him for tomorrow, and that anxious care that brings unhappiness to so many lives will be avoided. “Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.” [*Matthew 6:33.*]11LtMs, Ms 8, 1896, par. 28

The first great lesson in all education is to know and understand the will of God. Take the knowledge of God with you through every day of life. Let it absorb the mind and the whole being. God gave

Solomon wisdom, but this God-given wisdom was perverted when he turned from God to obtain wisdom from other sources. We need the wisdom of Solomon after we have learned the wisdom of One greater than Solomon. We are not to go through human wisdom, which is termed foolishness, to seek true wisdom.*11LtMs, Ms 8, 1896, par. 29*

For men to learn science through men's interpretation is to obtain a false education, but to learn of God and Jesus Christ is to learn the science of the Bible. The confusion in education has come because the wisdom and knowledge of God has not been honored and exalted by the religious world. The pure in heart see God in every providence, in every phase of true education. They vibrate to the first approach of light which radiates from the throne of God. Communications from heaven are made to those who will catch the first gleams of spiritual knowledge.*11LtMs, Ms 8, 1896, par. 30*

The students in our schools are to consider the knowledge of God as above everything else. Searching the Scriptures alone will bring the knowledge of the true God and Jesus Christ whom He hath sent. "The preaching of the cross is to them that perish foolishness: but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." [*1 Corinthians 1:18, 19, 25, 30, 31.*]*11LtMs, Ms 8, 1896, par. 31*

Ms 9, 1896

The Divine Teacher

NP

March 23, 1896

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Those who are daily learning of Jesus Christ are fitted to take their position as laborers together with God, and whatever their trade or business may be, they may exert their God-given powers after the similitude of Christ's character, while He tabernacled in the flesh. The young will carry with them just the influence they received in their school education. God holds teachers responsible for their work as educators. They must learn daily in the school of Christ, in order to uplift the youth who have had a lax training at home, who have not formed studious habits, who have little knowledge of the future immortal life, for which the highest price was paid by the God of heaven in giving His only begotten Son to live a life of humiliation and die a most shameful death, "that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*]*11LtMs, Ms 9, 1896, par. 1*

God has given us a probation in which we may prepare for the higher school. For this school the youth are to be educated, disciplined, and trained by forming such characters, moral and intellectual, as God will approve. They are to receive a training, not in the customs and amusements and games of this worldly, polluted society, but in Christ's lines, a training which will fit them to be co-laborers with the heavenly intelligences. But what a farce is that education obtained in literary lines, if it must be stripped from the learner if he is counted worthy to enter upon that life which measures with the life of God, he himself saved as by fire.*11LtMs, Ms 9, 1896, par. 2*

In the past, education has consisted in laboriously loading the minds of the students with material which cannot be of the least value to them, and which will not be recognized in the higher school. The teachers of the Jewish nation professed to educate the youth to understand the purity and excellence of the laws of that kingdom which is to stand for ever and ever, but they perverted truth and purity. Though they said of themselves, "The temple of the Lord, The temple of the Lord are we" [*Jeremiah 7:4*], yet they crucified the Originator of all the Jewish economy, Him to whom all their ordinances pointed. They failed to discern the veiled mystery of godliness; Christ Jesus remained veiled to them.¹¹*LtMs, Ms 9, 1896, par. 3*

The truth, the life, the heart of all their service was discarded. They held, and still hold, the mere husks, the shadows, the figures symbolizing the true. A figure for the time appointed, that they might discern the true, became so perverted by their own inventions that their eyes were blinded. They did not realize that type met antitype in the death of Jesus Christ. The greater their perversion of figures and symbols, the more confused their minds became, so that they could not see the perfect fulfillment of the Jewish economy, instituted and established by Christ, and pointing to Him as the substance. Meats and drinks and divers ordinance were multiplied until ceremonial religion constituted their only worship.¹¹*LtMs, Ms 9, 1896, par. 4*

In His teaching Christ sought to educate and train the Jews to see the object of that which was to be abolished by the true offering of Himself, the living sacrifice. "Go," said He, "and learn what that meaneth, I will have mercy and not sacrifice." [*Matthew 9:13*.] He presented a pure character as of supreme importance. He dispensed with all pomp, demanding that faith that works by love and purifies the soul as the only qualification required for the kingdom of heaven. He taught that true religion does not consist in forms or ceremonies, outward attractions or outward display. Christ would have taken these to Himself if they had been essential in the formation of a character after the divine similitude. But His citizenship, His divine authority rested upon His own intrinsic merits. He, the Majesty of heaven, walked the earth shrouded in the robe of humanity. All His attractions and triumphs were to be revealed in

behalf of man, and were to testify to His living connection with God.*11LtMs, Ms 9, 1896, par. 5*

Christ's prediction regarding the destruction of the temple was a lesson on the purification of religion, by making of none effect forms and ceremonies. He announced Himself greater than the temple, and stood forth proclaiming, "I am the Way, the Truth, and the Life." [*John 14:6.*] He was the One in whom all the Jewish ceremony and typical service was to find its fulfillment. He stood forth in the place of the temple; all the offices of the church centered in Himself alone.*11LtMs, Ms 9, 1896, par. 6*

In the past, Christ had been approached through forms and ceremonies, but now He was upon the earth, calling attention directly to Himself, presenting a spiritual priesthood, and placing the sinful human agent at the footstool of mercy. "Ask, and it shall be given you," He promised; "seek, and ye shall find; knock, and it shall be opened unto you." [*Matthew 7:7.*] "If ye ask anything in my name, I will do it. If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me ... and I will love him, and will manifest myself to him." [*John 14:14, 15, 21.*] "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." [*John 15:9, 10.*]*11LtMs, Ms 9, 1896, par. 7*

These lessons Christ gave in His teaching, showing that the ritual service was passing away, and possessed no virtue. "The hour cometh," He said, "and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." [*John 4:23, 24.*] True circumcision is the worship of Christ in spirit and truth, not in forms and ceremonies, with hypocritical pretense.*11LtMs, Ms 9, 1896, par. 8*

The deep necessity of man for a divine teacher was known in heaven. The pity and sympathy of God was exercised in behalf of man, fallen and bound to Satan's chariot car; and when the fulness of time was come, He sent forth His Son. The One appointed in the councils of heaven came to the earth as an instructor. He was no

less a being than the Creator of the world, the Son of the Infinite God. The rich benevolence of God gave Him to our world, and to meet the necessities of humanity, He took on Him human nature. To the astonishment of the heavenly host, He walked this earth as the Eternal Word. Fully prepared, He left the royal courts to come to a world marred and polluted with sin. Mysteriously He allied Himself to human nature. "The Word was made flesh and dwelt among us." [*John 1:14.*] God's excess of goodness, benevolence, and love was a surprise to the world of grace which could be realized, but not told.*11LtMs, Ms 9, 1896, par. 9*

That Christ, during His childhood, should grow in wisdom and in favor with God and man, was not a matter of astonishment, for it was according to the laws of His divine appointment that His talents should develop and His faculties strengthen by exercise. He sought neither the schools of the prophets nor the learning received from the rabbinical teachers; He needed not the education gained in these schools, for God was His instructor. When in the presence of the teachers and rulers, His questions were instructive lessons, and He astonished the great men with His wisdom and deep penetration. His answers to their queries opened up fields of thought on subjects in reference to the mission of Christ, which had never before entered their minds.*11LtMs, Ms 9, 1896, par. 10*

The stores of wisdom and the scientific knowledge Christ displayed in the presence of the wise men were a subject of surprise to His parents and brothers, for they knew He had never received from the great teachers instruction in human science. His brothers were annoyed at His questions and answers, for they could discern that He was as an instructor to the learned teachers. They could not comprehend Him, for they knew not that He had access to the tree of life, a source of knowledge of which they knew nothing. He ever possessed a peculiar dignity and individuality distinct from earthly pride or assumption, for He did not strive after greatness.*11LtMs, Ms 9, 1896, par. 11*

After Christ had condescended to leave His high command, step down from an infinite height and assume humanity, He could have taken upon Him any condition of humanity He might choose. But greatness and rank were nothing to Him, and He selected the

lowest and most humble walk of life. The place of His birth was Bethlehem, and on one side His parentage was poor, but God, the Owner of the world, was His Father. No trace of luxury, ease, selfish gratification, or indulgence was brought into His life, which was a continual round of self-denial and self-sacrifice. In accordance with His humble birth, He had apparently no greatness or riches, in order that the humblest believer need not say Christ never knew the stress of pinching poverty. Had He possessed the semblance of outward show, of riches, of grandeur, the poorest class of humanity would have shunned His society; therefore He chose the lowly condition of the far greater number of the people. The truth of heavenly origin was to be His theme: He was to sow the earth with truth; and He came in such a way as to be accessible to all, that the truth alone might make an impression upon human hearts.¹¹*LtMs, Ms 9, 1896, par. 12*

Christ's contentment in any position provoked His brethren. They could not explain the reason of His peace and serenity; and no persuasion of theirs could lead Him to enter into any plans or arrangements which bore the impression of commonness or of guilt. On every occasion He would turn from them, plainly stating that they would mislead others, and were unworthy of sons of Abraham. He must set such an example that little children, the younger members of the Lord's family, would see nothing in His life or character to justify any evil deed. You are altogether too particular and peculiar, said the members of His own family. Why not be as other children? But this could not be, for Christ was to be a sign and a wonder from His youth, as far as strict obedience and integrity were concerned.¹¹*LtMs, Ms 9, 1896, par. 13*

Always kind, courteous, ever taking the part, of the oppressed, whether Jew or Gentile, Christ was beloved by all. By His perfect life and character He answered the question asked in the *15th Psalm*: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." [*Verses 1, 2.*] In childhood and youth His course was such that when engaged in work as a teacher, He could say to His disciples, "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." [*John*

15:10.] *11LtMs, Ms 9, 1896, par. 14*

As Christ grew older, and work commenced in His childhood went on, and He continued to increase in wisdom, and [in] favor with God and man. He did not take the part of His own family merely because they were related to Him by natural ties; He would not vindicate their case in a single instance where they had been guilty or injustice or wrong, but He ever vindicated that which He knew to be truth. *11LtMs, Ms 9, 1896, par. 15*

Christ applied Himself diligently to a study of the Scriptures, for He knew them to be full of precious instruction to all who make it the man of their counsel. He was faithful in the discharge of His home duties, and the early morning hours, instead of being wasted in bed, often found Him in a retired place, meditating and searching the Scriptures and in prayer. Every prophecy concerning His work and mediation was familiar to Him, especially those having reference to His humiliation, atonement, and intercession. In childhood and youth the object of His life was ever before Him, an inducement for His undertaking the work of mediating in behalf of fallen man. He would see seed which should prolong their days, and the gracious purpose of the Lord should prosper in His hands. *11LtMs, Ms 9, 1896, par. 16*

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at [the right hand of] the throne of God.” [*Hebrews 12:1, 2.*] These subjects Christ studied in His youth, and the universe of heaven looked with interest upon the One who for the joy that was set before Him endured the cross despising the shame. *11LtMs, Ms 9, 1896, par. 17*

By offering Himself to make intercession for the transgression of the human race, Christ executed the office of priest. As a reward, He was to see of the travail of His soul, and be satisfied. His seed should prolong their days on the earth for ever. “Honor thy father and mother, that thy days may be long in the land which the Lord

thy God giveth thee.” [*Exodus 20:12.*] By His obedience to His father and mother, Christ was an example to all children and youth, but today children are not following the example He has given, and the sure result will be a shortening of their days.¹¹*LtMs, Ms 9, 1896, par. 18*

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will.” [*Ephesians 1:3-5.*] Before the foundations of the earth were laid, the covenant was made that all who were obedient, all who should through the abundant grace provided become holy in character, and without blame before God, by appropriating that grace, should be children of God. This covenant, made from eternity, was given to Abraham nineteen hundred years before Christ came. With what interest and what intensity did Christ in humanity study the human race to see if they would avail themselves of the provision offered.¹¹*LtMs, Ms 9, 1896, par. 19*

“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” [*John 17:3.*] These words are an eye-opener to all who will see. The knowledge of God is a knowledge which will not need to be left behind when our probation closes, a knowledge which is of the most lasting benefit to the world and to us individually. Why, then, should we put the Word of God in the background when it is wisdom unto salvation? “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation.” [*Hebrews 2:1-3.*]¹¹*LtMs, Ms 9, 1896, par. 20*

We are neglecting our salvation if we give authors who have but a confused idea of what religion means the most conspicuous place

and devoted respect, and make the Bible secondary. Those who have been enlightened in reference to the truth for these last days will not find instruction in the books generally studied today in regard to the things which are coming upon our world. But the Bible is full of the knowledge of God, and is competent to educate the student for usefulness in this life and for the eternal life. *11LtMs, Ms 9, 1896, par. 21*

Study carefully the *first chapter of Hebrews*. Become interested in the Scriptures. Read and study them diligently. "In them ye think ye have eternal life," Christ said, "and they are they which testify of me." [*John 5:39.*] It means everything to us to have an experimental and individual knowledge of God and of Jesus Christ, "whom he hath sent." [*Verse 38.*] "For this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [*John 17:3.*] *11LtMs, Ms 9, 1896, par. 22*

Ms 11, 1896

Sermon/Address Given by Mrs. E. G. White at Avondale

NP

March 4, 1896

Previously unpublished.

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads.”

[Revelation 22:1-4.]11LtMs, Ms 11, 1896, par. 1

“They shall see his face.” *[Verse 4.]* Moses pled with God, saying, “I beseech thee, shew me thy glory.” But God said, “Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.” *[Exodus 33:18, 20-23.]* Moses could not behold the revelation of the glory of the face of God and live; but here is a promise given to us, “They shall see his face.” *11LtMs, Ms 11, 1896, par. 2*

When Moses came down from the mount where he had been given a sight of the glory of God, his face was so lighted up that Aaron and all the children of Israel “were afraid to come nigh him.” “And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him, and Moses talked with them.” “And till Moses had done speaking with them, he put a vail upon his face.” *[Exodus 34:30, 31, 33.]11LtMs, Ms 11, 1896, par. 3*

Many today have veils upon their faces, but it is a veil of sympathy

with the customs and practices of the world, and it hides from them the glory of the Lord. God would have us keep our eyes fixed on Him, that we may lose sight of the things of this world. We have but a little time in which to work; there is no time for slothfulness, no time for any one of us to delay that preparation which will enable us to see the face of God. In order to see His face by and by, we must become Christlike here, knowing Him as a present and personal Saviour. All things earthly, which would interpose themselves between our souls and God, must be severed from us, even though it be like cutting off the right hand or plucking out the right eye. And as we draw nigh to God, He will draw nigh to us, encouraging and strengthening us for our conflict. *11LtMs, Ms 11, 1896, par. 4*

We have no time now to consult our own inconvenience. Christ did not consult His convenience when He left the royal throne of God, and came to this earth, to be crucified by the people whom He came to save. Wonder, O heaven, and be astonished, O earth, that He, who came to win a crown of immortality for humanity, was discarded, and a murderer chosen in His place. At His trial Christ was placed side by side with Barabbas—Christ with His countenance expressive of the Father's image, and Barabbas, a thief and a murderer. Whom will ye that release unto you? Barabbas, or Jesus? Asked Pilate, and like the bellowing of wild beasts the answer came, "Away with this man, and release unto us Barabbas." [*Luke 23:18.*] "What shall I do with Christ?" "Crucify him, crucify him," echoed and re-echoed through the company, "let him be crucified." [*Luke 23:21; Matthew 27:22.*]*11LtMs, Ms 11, 1896, par. 5*

Today, by our associates, by our life, by our character, we are choosing whom we will have as our king. Heavenly intelligences are seeking to draw us to Christ. Will we respond to their drawing, saying, I will follow on to know the Lord, that I may know that "his going forth is prepared as the morning" [*Hosea 6:3*], or will we let all responsibility drop from our shoulders, forgetful that our own souls are hanging in the balance. God would have us fight manfully the battles of the Lord, wrestling for the victory day by day, that we may keep the faith once delivered to the saints. The Holy Spirit works with those who will be worked, molds those who will be molded, fashions those who will be fashioned. Day by day we are shaping

our destiny for eternal life or for perdition. *11LtMs, Ms 11, 1896, par. 6*

Christ has made every provision for the encouragement of His followers. To all who believe in Him He says, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go to my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” [*John 14:12, 13.*] Why need the followers of Christ mourn and be discouraged, when God has said that He is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children? *11LtMs, Ms 11, 1896, par. 7*

By the power of the Holy Spirit, we may do the works of Christ. “If any man lack wisdom,” He says again, “Let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith.” [*James 1:5, 6.*] That is the only condition. “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” [*Matthew 7:7.*] Though we are transgressors of the law of God, yet if we repent in faith, God can work through us the works of Christ. *11LtMs, Ms 11, 1896, par. 8*

Christ came to our world to bring life and immortality to light, and He would have us rejoice in this. In the place of wasting our lives over the pleasures of this world, He would have us understand His work and character; by the sanctifying influence of the Holy Spirit, He would have us one with Him, as He is one with the Father. To the promise, “If ye ask anything in my name, I will do it,” He adds, “If ye love me, keep my commandments.” [*John 14:14, 15.*] There are many who profess to keep God’s commandments, and yet break them. “Examine yourselves, whether ye be in the faith; prove your own selves.” [*2 Corinthians 13:5.*] Do not stumble into perdition through self-sufficiency. *11LtMs, Ms 11, 1896, par. 9*

“Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [*Isaiah 57:15.*] The

presence of God in the heart is worth more than all else in the world. Only by receiving Him here, will we be able to see Him face to face.*11LtMs, Ms 11, 1896, par. 10*

When Christ ascended on high He sent His representative as a Comforter. This representative is by our side wherever we may be, a watcher and a witness to all that is said or done, standing ready to protect us from the assaults of the enemy if we will but place ourselves under His protection. But we must act our part, and then God will act His part.*11LtMs, Ms 11, 1896, par. 11*

When we are brought into trial and affliction for His sake, the Comforter will stand by our side, bringing to our remembrance the words and teaching of Christ. “Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you.” [*John 14:17, 18.*] With this promise before us, what excuse is there for sin, what excuse for continuing in opposition to God. If we continue in sin, what excuse will there be for us to be present in the day when we stand before God to answer for the deeds done in the body?*11LtMs, Ms 11, 1896, par. 12*

Are you ready for the judgment? Is your name written in the book of life? Only by looking to Jesus, the Lamb of God, and following in His steps, can you prepare to meet God. Follow Him, and you will one day walk the golden streets of the city of God; and see Him who laid aside His royal garments and His kingly crown, and disguising Himself with humanity, came to our world and bore your sins, that He might lift you up and give you a revelation of His glory and majesty. We shall see Him face to face if we now give ourselves up to be molded and fashioned by Him, prepared for a place in the kingdom of God.*11LtMs, Ms 11, 1896, par. 13*

Those who consecrate their lives to the service of God will live with Him through the ceaseless ages of eternity. “God himself will be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neighbor sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” “And there shall be no night there; and

they need no candle, neither light of the sun; for the Lord God giveth them light." "And they shall see his face; and his name shall be in their foreheads." "And they shall reign for ever and ever." [Revelation 21:3, 4; 22:4, 5.]11LtMs, Ms 11, 1896, par. 14

"He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [John 14:21.] Christ knew that Satan would continue the work begun in the Paradise of God, striving to persuade men to transfer their allegiance from God by transgressing His law. He knew that His followers would be tempted on all sides, and for their encouragement and hope, He promised, I will manifest myself to them.11LtMs, Ms 11, 1896, par. 15

I have realized this manifestation again and again. I have realized when surrounded by a mob who were determined to break up our meeting. The Spirit of the Lord came to our help, and those who had assembled, intent on doing us harm, went away declaring that we had spoken the words of the Lord.11LtMs, Ms 11, 1896, par. 16

When the Lord brought me from the depths of despair, and acknowledged me as His child, His peace filled my soul. I have had sorrows and bereavements since then. My eldest child, the highest branch of the family tree, was broken off; my babe was taken from my arms; and I have folded my husband's arms over his breast and laid him away to rest till the last trump shall sound, and the dead in Christ shall rise. Did I go to his grave to weep? No; the Lord gave me strength to say, He has done his work; let him rest till the morning of the resurrection, and then I shall see him again. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." [Revelation 14:13.]11LtMs, Ms 11, 1896, par. 17

The presence and comfort of the Holy Spirit has been with me. The Lord has manifested himself to me. I have not time to mourn over the dead. Time is short, and I must entreat the living to seek the Lord while He may be found. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto

the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” [*Isaiah 55:6, 7.*] I desire to do the work God has given me to do; “for yet a little while, and he that shall come will come, and will not tarry.” [*Hebrews 10:37.*] *11LtMs, Ms 11, 1896, par. 18*

“And they shall see his face, and his name shall be in their foreheads.” [*Revelation 22:4.*] Their minds were given to God in this world, they served Him with their intellect and with their heart, and now He can put His name in their foreheads. “And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.” [*Verse 5.*] They do not go in as those that beg a place there. Christ says to them, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the earth.” [*Matthew 25:34.*] He takes them in as His children, saying, Enter ye into the joy of your Lord. The crown of immortality is placed on the brow of the overcomers. They take their crowns and cast them at the feet of Jesus, and touching their golden harps, they fill all heaven with rich music in songs of praise to the Lamb. Then they “shall see his face,” “and his name shall be in their foreheads.” *11LtMs, Ms 11, 1896, par. 19*

Ms 12, 1896

The Work of the Publishing Office

NP

March 11, 1896

Previously unpublished.

Before me is the light, the very light given on March 11, 1870, twenty-six years ago, in Adam's Center—the writing which I read in the council room at the Tabernacle. I will copy it from the original.*11LtMs, Ms 12, 1896, par. 1*

The Lord revealed to me that the Office of publication in Battle Creek should not be managed in the same way that other business establishments are conducted. The men connected with the Office in Battle Creek should be men of piety, men of wisdom, men who seek counsel of the Lord, and obey His Word.*11LtMs, Ms 12, 1896, par. 2*

After the sickness of my husband, a new order of things was established. There was far less seeking counsel of God. Customs and practices of the world were brought in. There was a decided change in wages, which was not after God's order. Selfishness was exhibited in one direction and another. The Office of publication had been under the Lord's wise rule. He had specified that it should not be conducted after the world's policy and on worldly plans, for if this should be, He could not favor His people. The Lord would have the Office conducted after the same order and principles that were specified, and that brought it into existence, for we are nearer the end than at that time. Self-denial should characterize all the responsible men, and all who are favored with a part to act in the management of the Office, just as decidedly as the self-denial and self-sacrifice which should ever be maintained by those who engage in the ministry.*11LtMs, Ms 12, 1896, par. 3*

The workers in the Office have no more taxing work, no more expense, no weightier responsibilities, than rests upon and are required of the men who establish the work in other fields. The work

in the Office is no more wearing than that which rests upon the messengers bearing the responsibility of the Gospel in holding forth the Word of life to the people. The ministers of Jesus Christ have greater sacrifices to make than those working in the Office, who can live in Battle Creek and be near their families to counsel with them in the management and outlay of means. The husband can indeed be the house band of the family. But ministers must go just where they are sent, they must be ready to supply any emergency. All these things are worthy of consideration. *11LtMs, Ms 12, 1896, par. 4*

We see the necessity of all who are and shall be connected with the publishing establishment having a living connection with God by a deep and genuine experience, else there will gradually be [a] trusting alone in human wisdom and judgment, which is not marked with piety and a growing experience in spiritual things. Defective characters will develop a defective work. Unsanctified judgment will sway things in a wrong direction. *11LtMs, Ms 12, 1896, par. 5*

Unless those associated in the work, especially those who bear responsibilities, shall feel and work with an eye single to the glory of God, with a full sense of the eternal interests involved in the cross of Calvary, continually having a sense of their own weakness, and depending upon God as their divine helper, they will have their own ideas, and their own supposed wise plans. They will become lifted up in selfishness and pride, and the less they have of the Spirit of God, the greater will be their desire to hold the lines of control over everything. They will not consider who created the funds entrusted them by the Lord, or the self-denial and self-sacrifice required to lay the foundation of the publishing house, or who has done the real sacrificing for its up-building. *11LtMs, Ms 12, 1896, par. 6*

Very few who are now connected with it know the real facts in the case, or how much it cost some in self-denial and self-sacrifice. When those whom the Lord moved upon to do this work shall fall at their post of duty, who then will hold firmly the principles of the Lord has repeatedly placed before them, and which must be preserved in order to control the management of this important institution in all lines of its work. *11LtMs, Ms 12, 1896, par. 7*

God designs that the periodicals, pamphlets, and books issued from the office shall bless the whole world with rays of light, which like the beams of the sun will penetrate the dense darkness which covers the earth like a funeral pall; but unless men shall advance in spiritual wisdom, in grace, in the knowledge of God and His only begotten Son Jesus Christ, a demoralized state of things will be brought in. There will be a binding up with unconsecrated elements, and a worldly spirit will prevail. Piety will be feeble.¹¹*LtMs, Ms 12, 1896, par. 8*

Ms 12a, 1896

“Friday, March 20, I arose early...”

Refiled as *Ms 12c, 1896*.

Ms 12b, 1896

Higher Education

NP

1896

Portions of this manuscript are published in *AH 183*; *CG 224*; *6MR 15-16*; *10MR 301*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things, to whom be glory forever.” [*Romans 11:33-36*.] *11LtMs, Ms 12b, 1896, par. 1*

The minds of all students would receive an important discipline if they would search, not merely read, but search the Scriptures. There is great wisdom for every person in an understanding of the word of God. It presents no mysteries; it is the light shining in darkness, but the sad part of this is that the darkness “comprehendeth it not.” [*John 1:5*.] If men earnestly desire light and a better knowledge of God, they will turn their faces toward the light. *11LtMs, Ms 12b, 1896, par. 2*

The Pharisees were continually asking for a sign to be given them of the mission of Christ; but if they had turned their faces toward the Light of the world, they would have discerned the true light. The leaders of the Jewish economy failed to represent the light of that economy, of which Christ was the foundation. Their ceremonial services do not appear to have given them any real conception of the Light of the world. *11LtMs, Ms 12b, 1896, par. 3*

When Jesus came to the world as the expositor of divine truth, they could not read in His life anything answering to their expectations, although they had always performed the ceremonies which typified

Him. He came just as predicted, but they knew Him not. His mission, His work, the words He spoke of Himself, were as new revelation to them. He was not received as a long expected guest, the substance of all the representation. Notwithstanding that He had been prefigured before them in the types and shadows of their religious services, He did not find a place prepared for Him, but had to create a place for Himself. He appeared as a stranger to the Jewish nation. "Show us a sign," came from the unreceptive hearts and unbelieving lips of the people. *11LtMs, Ms 12b, 1896, par. 4*

Occasionally, divinity flashed through the humanity of Christ, but even then the Priests and rabbis would not be convinced, though their unrenewed hearts felt the disturbing power of the Spirit of God at work with an almost irresistible force. On one occasion Christ came to Nazareth and taught in the synagogue. "And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [Luke 4:17-19.] *11LtMs, Ms 12b, 1896, par. 5*

"And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." [Verses 20-22.] The conviction and assurance that He was the Promised One so strongly impressed their minds, and filled their souls with peace and grace and hope, that every barrier was broken down, and for a moment they endured the seeing of the Invisible in Christ Jesus. The power of God touched their hearts, and they questioned, Why have we been so carried away? They were enthused with the Spirit that sent home the conviction that this was the Messiah. *11LtMs, Ms 12b, 1896, par. 6*

But Satan, who had worked with all his devices to captivate their minds to his service, was determined that the blind eyes should not

be opened that day, and that souls bound in slavery to his will should not be set at liberty. He and his angels are always on the ground with Christ, striving to counteract His words and His deeds of goodness and love as He works to restore the moral image of God in man. Unbelief came into the minds of Christ's hearers, and they questioned, Who is this that asserts His power? "Is not this Joseph's son?" [*Verse 22.*] This unbelief instilled into their minds worked fast, bringing them under the jurisdiction of Satan's blinding insinuations; and this rejection of the Holy Spirit's power and influence was the beginning of an end which meant Calvary.*11LtMs, Ms 12b, 1896, par. 7*

Today some are treating the manifestations of the Holy Spirit in the same way. God has come near to bless and revive His children, and empower them to do a special work if they will allow the Holy Spirit to work them, but some have refused the Spirit's power.*11LtMs, Ms 12b, 1896, par. 8*

Duty of Teachers.

The teachers in our schools need to learn in the school of Christ what the rejection of Christ by the people of Nazareth comprehends. There are lessons in the Word of God which apply to their own practice. If they had been more studious in reading and comprehending this Word, which is Light and Truth, it would have been for their eternal wellbeing, and also of the greatest advantage to the students whom they are educating. They would have felt that they had neglected to bring lessons of eternal consequence into their own education, and that therefore they were not capable of teaching others.*11LtMs, Ms 12b, 1896, par. 9*

We are to resist the first presentation of the devil's insinuations to question the movings of the Spirit of God upon the heart, for he would have us reason away with our supposed faculty of discernment and with satanic philosophy, the deep movings of the Holy Spirit, which, if received, would have had a sanctifying influence upon the judgment. All who have not established themselves in thus working under the banner of the prince of darkness will consider where they have not made straight paths for their feet, lest the lame be turned out of the way.*11LtMs, Ms 12b,*

From the light He has given me, God has shown that the teachers in our schools are occupying a most solemn position of sacred trust. The words they speak, the positions they assume, will have a decided influence upon many souls. But no one should have a particle of weight or influence with others, who would instill unbelief into the mind in regard to the power of the Holy Spirit's action, teaching that it is undue excitement and fanaticism. This impression is the leaven of Satan, and if introduced and accepted, will work until the whole mind is brought into captivity to Satan. He then molds the thoughts in his line, and where such a beginning is made, many minds are so constituted that it is next to impossible to accept with any assurance the instruction from heaven. The souls for whom Christ has died place themselves where His rejecters did at His first Advent, closing their eyes and their ears, that they may neither see nor hear the manifestations of the Holy Spirit or discern His power in their experience. *11LtMs, Ms 12b, 1896, par. 11*

God's Spirit works to cleanse the soul-temple, but if unbelief is expressed, it fastens itself upon minds, and Satan whispers undue excitement, fanaticism. Thus the current flowing from heaven to enlighten the mind and purify the soul is cut off. Satan's ingenious devices, working upon human minds to cut off the communication from heaven, fastens souls in such a position of resistance to light and the Spirit of God that many will never again see the light clearly. Thus did the men of Nazareth, and ever after the whole bent of their efforts was to cavil and question and doubt, and ascribe the work of Christ to Satanic agencies. *11LtMs, Ms 12b, 1896, par. 12*

Why are men not afraid of their own wisdom? Why do they think they can pronounce upon and interpret the working of God upon His own purchased possession? When this spirit enters a school, it is like a spiritual malaria, poisoning the atmosphere which surrounds the souls of the youth who come to attend school. From homes where they have been under a safe and religious influence, many youth go to school where their educators sow their minds with the seeds of doubt and infidelity. *11LtMs, Ms 12b, 1896, par. 13*

The teachers in our schools need to attend diligently and learn in the school of Christ, in order that they may understand from the heart that they must either be doers of the Word of God, or give up their positions as educators. Before success can be subscribed to their efforts as teachers, they need just that fashioning which the Holy Spirit can give them to qualify them, by filling their hearts with a deeper and more consistent piety, to preside over the youth in their charge. *11LtMs, Ms 12b, 1896, par. 14*

All heaven has been waiting to communicate with teachers and with students, but some of the teachers have occupied a position similar to that of the Pharisees in the days of Christ. Continued rejection of the light sent from heaven will finally place them as the house of Eli, where their sins shall not be purged with sacrifices or offerings forever. The destiny of souls is now being decided, and much positive teaching is needed in the education of the youth. *11LtMs, Ms 12b, 1896, par. 15*

Duty of Parents.

If parents had educated their children according to all the words spoken by the Lord God of Hosts, the Everlasting Father, their children would have been trained at home to know God and His requirements. Although still claimed by the enemy as his property, children should receive the higher class of education from their parents and from their teachers in the Sabbath school. The words spoken by Moses in the mount should be voiced by ministers and instructors all through the land. Higher education is found in the words spoken by the greatest Teacher the world ever knew. *11LtMs, Ms 12b, 1896, par. 16*

He who is the fountain of all knowledge has stated the condition of our fitness to enter the heaven of bliss, in the words, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:14.*] Obedience to God's commandments is the price of heaven; and obedience to their parents in the Lord is the all-important lesson for children to learn. Parents are responsible to God as was Eli the priest and the judge of Israel, if they neglect to educate their children to obey, and permit them to disobey. In this

they are educating them to disobey their Heavenly Father.^{11LtMs, Ms 12b, 1896, par. 17}

The ruin of thousands upon thousands of souls will be the result of the neglect of parents to teach their children to obey the commandments of God, thus letting Satan educate them to do his will. Thousands of thousands of parents must give an account of their stewardship to God, for they have neglected to train their children, the heritage of the Lord, to become members of the royal family and children of the Heavenly King. They have indulged their children and permitted them to form habits which make them and their parents unhappy.^{11LtMs, Ms 12b, 1896, par. 18}

The voice of God, plainly heard by Moses, has been given to His people from age to age. Fathers and mothers, you who take upon yourselves the responsibility of bringing children into the world, keep in your minds and hearts the words spoken by God to His people of all generations. The training of children is the grandest work ever committed to mortals, a work that cannot be ignored or in any wise neglected. If you are unfaithful in your work, the children which are the purchase of the blood of the Son of God, will grow up deformed and ungodly in character. By their influence they will taint and corrupt other youth making them as wicked as themselves. It would have been better if such parents had been childless. Parents will one day see their work in the light God views it, when he looks upon the sons and daughters of men, and sees them full of selfishness, pride, and moral pollution, having no fragrance of piety in them. God abhors this course of action.^{11LtMs, Ms 12b, 1896, par. 19}

Every child brought into the world is the property of Jesus Christ, and should be educated by precept and example to love and obey God; but by far the largest number of parents have neglected their God-given work by failing to educate and train their children, from the first dawning of reason, to know and love Christ. By painstaking effort parents are to watch the opening, receptive mind, and make everything in the home life secondary to the positive duty enjoined upon them by God—to train their children in the nurture and admonition of the Lord. God commended Abraham, saying, “I know him that he will command his children and his household after him,

and they shall keep the way of the Lord, to do justice and judgment.” [*Genesis 18:19.*] When parents do the work of the Lord as did Abraham, the Lord will guide them in His way.¹¹*LtMs, Ms 12b, 1896, par. 20*

Parents are in no way excused by leaving their God-given work to the teachers in day school and Sabbath school. These may help the parents in their solemn, sacred work, but by precept and example parents are required to be teachers in their homes. The words spoken by the Lord are ever to be kept before the children. Speaking face to face with Moses in the mount the Lord said, “Hear, O Israel: The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.” [*Deuteronomy 6:4-9.*]¹¹*LtMs, Ms 12b, 1896, par. 21*

Will parents compare their work, by precept and example, with this teaching? What has been the nature and character of the principles presented in the home life? What account will they have to meet in the judgment when God shall ask, What have you done with my flock, my beautiful flock? The world today would be sown with truth and righteousness if people would keep the words of the Lord. “The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.” [*Verses 24, 25.*] But in the world today the teaching given by parents to their children is in direct opposition to the word of God. Children are taught that God has no law, and in doing this parents work in the lines of the great deceiver, who compassed the fall of our first parents. As they believed the words of the fallen apostate in the place of the words of God, so the churches of today believe the words of Satan and reject the words of God, and sad indeed will be the result. God has not changed one

jot or tittle of His law. *11LtMs, Ms 12b, 1896, par. 22*

“Know therefore that the Lord thy God he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments to a thousand generations. And repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth them, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers.” *[Deuteronomy 7:9-12.]11LtMs, Ms 12b, 1896, par. 23*

The instruction given to children has been exactly opposite to the instruction given by the Lord to Moses for the children of Israel and for the world. The professed Christian world is conceding to Satan all that he asked in heaven, when they argue against the law of God. Had God purposed to change His laws of government, He would have done it and retained the covering cherub and his sympathizers in the heavenly courts, but they were expelled. *11LtMs, Ms 12b, 1896, par. 24*

“Think not that I am come to destroy the law, or the prophets,” said Christ, “I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” *[Matthew 5:17-19.]* The world is taking sides. The nations have drunk of the wine of Babylon, and the lawless in her borders are on Satan’s side, in disobedience and rebellion against God’s laws, exulting in their own traditions as did the Jews, and “teaching for doctrine the commandments of men.” *[Matthew 15:9.]11LtMs, Ms 12b, 1896, par. 25*

The Higher Education of the Bible.

Through Moses, the Lord gave to the children of Israel that

instruction he deemed most essential. Read and study his words; for this is higher education. "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore, and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath the Lord nigh unto them, as the Lord our God in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" [*Deuteronomy 4:5-8.*]11LtMs, Ms 12b, 1896, par. 26

"For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?" "O that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever!" [*Deuteronomy 5:26, 29.*] "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.11LtMs, Ms 12b, 1896, par. 27

"The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments ... and the judgments, which I command thee this day to do them." [*Deuteronomy 7:6-11.*]11LtMs, Ms 12b, 1896, par. 28

Where did Moses receive his education that he might educate the children of Israel? He was taken up in the mount to receive his education direct from God. There can be no higher education than

this; none so pure, so precious, or so valuable for all mankind. “And the Lord said unto Moses, Write thou these words; for after the tenor of these words have I made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; and he did neither eat bread nor drink water. And He wrote upon the tables the words of the covenant, the ten commandments.” [*Exodus 34:27, 28.*] This instruction was considered so essential that the Lord called Moses into the mount and talked with him face to face, as a man speaketh with his friend.*11LtMs, Ms 12b, 1896, par. 29*

“And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with them. And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone; and they were afraid to come nigh him.” [*Verses 29, 30.*] The glory of the Lord was so revealed through the human agent, his face shone with such excellent glory and heavenly brilliancy, that Aaron and the rulers were afraid to come nigh him. “And Moses called unto them: and Aaron and all the rulers of the congregation returned unto him, and Moses talked with them. And afterward all the children of Israel came nigh; and he gave them in commandment all the Lord had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a veil on his face.” [*Verses 31-33.*]*11LtMs, Ms 12b, 1896, par. 30*

For forty days and forty nights he had been in the presence of God and His angels, receiving the lessons to give to the people, but when he met them, he was obliged to cover his face; for the glory was too much for them to look upon. In giving this remarkable instruction to Moses, God taught that his chosen people should be a repository of truth for the whole world. Why then do the people of God today show so little interest in these wonderful revealings?*11LtMs, Ms 12b, 1896, par. 31*

“And now, Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord thy God, and his statutes, which I

command thee this day for thy good? Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day." [*Deuteronomy 10:12-15.*]11LtMs, Ms 12b, 1896, par. 32

"For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward. He doth execute the judgment of the fatherless and widow, and loving the stranger in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen." [*Verses 17-21.*]11LtMs, Ms 12b, 1896, par. 33

The Word of God is to be the Guidebook, the counsellor, the teacher in the highest class of education. The Bible teaches the whole will of God concerning the plan of salvation, and if men are ignorant, it is because they do not choose to be wise. God says of the supposed great men of our world: They must become fools in order to be wise. The sentiments of infidel authors are not needed to perfect an education. In the past, our schools have mingled with that [which is] essential for education, the writing of men who advance error, the sophistries of men who trample underfoot God's memorial. The Book that reveals the plan of salvation has been made secondary. But how is the honest inquirer after truth to find the way to heaven? Only by the Word of God, from which, even in his ignorance, he will learn the truth and be saved from destructive errors.11LtMs, Ms 12b, 1896, par. 34

In the Bible every duty of man is made plain. Destructive blunderings in falsehood and error are of Satan's devising. The study of history, an acquaintance with the countries, nations, and customs referred to in the Word, a study of the men whom the Lord has enlightened, are important helps in an understanding of the Word of God, but are not absolutely essential to enable the inquiring mind to find the path to heaven. The Bible makes plain the pathway of life, and "the wayfaring men, though fools, shall not err

therein.” [*Isaiah 35:8.*] The gift of eternal life through Jesus Christ is made apparent in the Bible.¹¹*LtMs, Ms 12b, 1896, par. 35*

The Word of God is adapted to meet the conditions of every mind, and is the science of salvation, and our only safe text book. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” “That the man of God may be perfect, thoroughly furnished unto all good works.” [*2 Timothy 3:16, 17.*] In the study of the Word we converse with God; and the heavenly angels are close to the side of every human being, ready to enlighten his mind if he will lay at the door of investigation every prejudice and preconceived opinion. The Bible is our counsellor, unerringly telling us what we must do to regain the Paradise of God.¹¹*LtMs, Ms 12b, 1896, par. 36*

Ms 12c, 1896

Concerning Fannie Bolton

North Shore, Sydney, New South Wales, Australia

March 20, 1896

This manuscript is published in entirety in *FBS 65-67*.

Friday, March 20, I arose early, about half past three o'clock in the morning. While writing upon the *fifteenth chapter of John*, suddenly a wonderful peace came upon me. The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred Presence seemed to be in my room. I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice, but a heavenly Watcher seemed close beside me. I felt that I was in the presence of Jesus. The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there were presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me as if the unseen presence was speaking with me. The matter I had been writing upon seemed to be lost to my mind and another matter distinctly opened before me. A great awe seemed to be upon me as matters were imprinted upon my mind.¹¹*LtMs, Ms 12c, 1896, par. 1*

The question was, What have you done with the request of Fannie Bolton? You have not erred in disconnecting with her, this was the right thing for you to do, and this would bring to her mind conviction and remorse which she must have. She has been tempted, deceived, and almost destroyed. Notwithstanding her perversity of spirit, I have thoughts of mercy and compassion for her. If she will heed My counsel, she shall have deliverance from the snare of Satan. He has desired her soul that he might sift her as wheat.¹¹*LtMs, Ms 12c, 1896, par. 2*

Your own soul has been wounded and bruised, but your Saviour has bought her with a great price. He has been wounded; He has been pierced afresh, and put to open shame by this deceived,

deluded child. She has been enamored, and [has] listened to the voice of one who is himself far from me. He is not walking in the light, but in a false show, following another leader. He is a man that speaketh proud things of himself. The safe bond of all acquaintance, for those who desire to grow up in Christ [is] perfection of character, is in confiding love and faith in Christ above all others. This are the strong and safe bonds of friendship and union and will never become a snare. The relationship of fleshly acquaintances will need to be strictly guarded.*11LtMs, Ms 12c, 1896, par. 3*

The one whom she has thought would bring to her rest, peace, [and] happiness, would bring unrest, sorrow, [and] anguish. The influence of the man whom she thought she loved would cause her to lose interest in the work, and has separated her from God. She has not adorned the doctrine of Christ our Saviour by her actions and experience. He will not accept as His representative the character of influence of him who has led her into a train of experiences that should be avoided by every one. My Spirit does not rest upon him. He is not an acceptable man to handle sacred things. He does not know the only true God and Jesus Christ whom He has sent.*11LtMs, Ms 12c, 1896, par. 4*

He has had opportunities and privileges to understand the truth. Had he appropriated it to his individual case, he would have possessed that faith that works by love, and it would have purified his soul. He is working under a deception. He has a work to do in connection with his wife and with his children for which he is accountable, and God holds him responsible. No woman has a right to connect her life with him as a child of God, for in thus doing she will be guilty of the sin of adultery.*11LtMs, Ms 12c, 1896, par. 5*

Take heed lest Satan should take possession of mind and will and character. "Seest thou a man wise in his own conceit, there is more hope of a fool than of him." I have a warning for all such, "Enter not into the path of the wicked." [*Proverbs 26:12; 4:14.*] Nets are laid by Satan for the feet of all who turn aside from the straight and narrow way. A blessing is upon the way of the man who has not stood in the way of sinners. "Be ye not envious of evil men, neither desire to be with them." "The path of the just is as a shining light." [*Proverbs*

24:1; 4:18.] The Lord hates all manner of pretence and deception and fraud. Men may appear outwardly moral, while the fear of God is not before their eyes. Those who leave the path of uprightness to walk in the deceived imagination of their own human unsanctified judgment are under the control of satanic agencies. If the weak and erring ones would only receive counsel, they would be helped. *11LtMs, Ms 12c, 1896, par. 6*

The feelings which lead men, women, or youth to reject advice is directly opposed to the instruction of God. If the advice had been heeded by these deceived souls, the condition of spiritual deception that has blinded the senses of both would have been avoided. There has been an entering into temptation. There has not been a consideration in harmony with the advice and warnings which God has given. Pride and willing ignorance have [them] led you on and on away, from the Word—a “thus saith the Lord”—away from the principles of God’s holy law to selfish, earthly, sensual desires, walking contrary to the commandments of God. Self has risen up provoked against words wise and safe to follow. The Spirit of God has been grieved from their hearts and understanding. Headstrong obstinacy was convicted by unyielding, because the human agent is unsanctified and unwilling to walk in the way of the Lord. *11LtMs, Ms 12c, 1896, par. 7*

Her life has been spoiled for the work for nearly a year by her strong imaginations. Take this poor deluded soul by the hand, surround her with a favorable influence if possible. If she separates now from you, Satan’s net is prepared for her feet. She is not in a condition to be left to herself, now, to be consumed of herself. She feels regret and remorse. I am her Redeemer, I will restore her if she will not exalt and honor and glorify herself. If she goes from you now, there is a chain of circumstances which will bring her into difficulties which will be for her ruin. *11LtMs, Ms 12c, 1896, par. 8*

There are those who have not the love of God abiding in their hearts. They are craving ever for a sentimental, earthly love which cannot possibly flourish in a heart consecrated to God’s service. This class will ever give sympathy where it is not called for, where it will mislead, and pervert the experience of others in temptation. Their sentimental, unsanctified ideas of love are not refined,

elevated or satisfying. It is a production of self and wholly human.¹¹*LtMs, Ms 12c, 1896, par. 9*

You are not to wait for evidence of transformation of character. The Holy Spirit alone can do this work, and mold and fashion this child's experience after the divine similitude. She has not power, if left to herself, to control a temperament that is always a snare to her unless she keeps in the love of God, unless she humbles herself under the hand of God, and learns daily the meekness and lowliness of Christ. Leave her not to the dangerous sympathies of those who are not wise in Christian experience, who do not understand and estimate the value of the human soul, under test and trial, that needs to be purified from the dross and tried as in a furnace, that they may come forth free from dross as fine gold. It is not the glitter and the tinsel that is estimated of God, but it is a refined and holy life, possessing a sanctified life [spirit] that will make men and women of true moral worth.¹¹*LtMs, Ms 12c, 1896, par. 10*

Her only hope is to lose her self-consciousness in the contemplation of the character of Jesus Christ. The true discerning hearts led by the Spirit of God, will die to self and will live their lives in Christ Jesus. They will keep the way of the Lord. They will not stubbornly refuse to give up their way and their will when God shall send them counsels and warnings. The Lord can bless only the obedient. Take heed all who reach up their hands to you, turn not away. You are to help those who need help the most. I came not to call the righteous but sinners to repentance. Satan is trying to overcome these souls, but they cost my life blood. The mind has become infatuated by a sentiment thought to be love, but it is altogether to base a sentiment to bear the name of love. It flourishes in the atmosphere of deception and falsehood. These are sins that have been committed against Me. I will give her another trial.¹¹*LtMs, Ms 12c, 1896, par. 11*

This light has come to me after earnestly praying that the Holy Spirit would instruct, reprove, and comfort me. I place myself in the hands of God, and while writing, these matters have been opened before me. I shall at once act upon this light given. It is just like our tender, loving, compassionate Saviour to hold out encouragement.¹¹*LtMs,*

Ms 12c, 1896, par. 12

I obeyed the warning to separate from Fannie. She was my adversary, she was a hindrance to me. And now the word comes to me to cooperate with Jesus Christ in the effort in the saving of a soul. I have had nothing to do in asking the advice of any one. I can no longer delay the writing of this, for last night, March 31, matters were opened before me more impressively, which I write. I understand the matter better and shall work accordingly. I have taken Fannie to my home here at Sunnyside, Avondale, Cooranbong. I shall do all I can to help her heavenward.¹¹*LtMs, Ms 12c, 1896, par. 13*

Ms 12d, 1896

Concerning Fannie Bolton

North Shore, Sydney, New South Wales, Australia

March 20, 1896

This manuscript is published in entirety in *FBS 63-64*.

I awakened this morning at half past three. I dressed and as usual asked that the blessing of the Lord would rest upon me, committing my soul to God as unto a faithful creator. I asked that the Holy Spirit would be with me through the day, to mold and fashion my character after the divine similitude. I placed myself in the hands of God as the only thing I can do. Then I commenced writing in my diary some things in regard to (*John 15*), the true vine and the branches.¹¹*LtMs, Ms 12d, 1896, par. 1*

While writing, I had not only a wonderful experience, but was led to decide that the only course I can take conscientiously, and be a co-worker with Jesus Christ, is to take Fannie back again to connect with my work, and do all on my part that I can to save her soul. This will be practicing the lessons that Christ has given us. I have a great fear of offending Jesus Christ by not obeying His words.¹¹*LtMs, Ms 12d, 1896, par. 2*

Warnings have been given me. I separated from Fannie because the Lord revealed that she was my adversary, and the enemy was working through her to injure me. She has not been driven off, but she stands like a sheep bleating about the fold. I know not my future, nor her future, but I will (accept) her confessions. I will not longer disregard her pleadings for another trial. I shall not in this go to any one for advice. I believe the Holy Spirit has told me that this is what I should do. I have a work to do for the Master.¹¹*LtMs, Ms 12d, 1896, par. 3*

What would Christ do were He in my place? He would open the door and welcome her to the fold. I firmly believe my mind has been worked this morning by the Holy Spirit, and it seems the very thing I must do. Not that I have any evidence to think that there is any

marked change in Fannie's character, but notwithstanding this, in view of her confessions to me, and her pleadings, I will act as I believe Christ would act under the circumstances. He, the precious Saviour, is very precious to me, full of grace and truth. What right have I to close the door of hope to her?^{11LtMs, Ms 12d, 1896, par. 4}

Fannie has treated me badly; she has hurt my soul. But if she should fall into Satan's snare, what bitter reflections might come to me if she had lifted her hand to me, and I would not take it. I shall now, without delay, say, "Fannie, I am, in Christ's stead to heed your requests, and connect you again with His work. I do not ask for promises. All I ask is that you die to self, and live unto Jesus Christ. I have no farther exhortation to give. He alone is your efficiency. Behold not me or any human being. Fix your eye upon Jesus. Behold the Lamb of God who taketh away the sin of the world."^{11LtMs, Ms 12d, 1896, par. 5}

If Fannie will walk with God, putting herself out of the question, but accepting and lifting up Jesus, yoking up with Him, she can be an overcomer. I shall take the whole responsibility, for I dare not do otherwise. I shall see that she attends the meeting to be held in Cooranbong, and make some way for her. I cannot tell just what or how, but the Lord will teach. [Text ends here.]^{11LtMs, Ms 12d, 1896, par. 6}

Ms 13, 1896

Faithfulness in Confessing Christ

NP

1896

This manuscript is published in entirety in *12MR 227-231*.

“Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven.” [*Matthew 10:32*.] Do you confess Christ in your expenditure of His entrusted means? Is He confessed when most of your income is spent on self, when the Lord’s tenth is withheld, and when gifts and offerings are used for your own pleasure and benefit? It would not be out of place for you to head a column in your domestic account book “Charity.” Had you done this, and had you put down all that you have spent for self, and all that you have used for charity, the list of that spent for self would make a large amount, but how would your column set apart for charity come out? Again I urge you to ask yourself, Do I confess Christ in my expenditure? Heading a column of your account book “Charity,” would make a revelation to you. No other human eye may see that book but yourself, but the Lord Jesus Christ sees it, and your reward in the day of reckoning will be in accordance with your works.*11LtMs, Ms 13, 1896, par. 1*

When the question is asked those who have professed to be Christians, “How much owest thou unto my Lord?” [*Luke 16:5*] many will stand silent and convicted, unprepared to answer, because they have not considered the Lord’s dues and have set apart nothing for charity. Have you been forward with gifts and offerings? Would not an examination of your account book reveal that you have neglected your duty in this respect?*11LtMs, Ms 13, 1896, par. 2*

If Christ had that which is His own in tithes and offerings, so much would not be left for selfish outlay on nicknacks and display. Less would be spent for dress, for pleasure excursions, for entertainments, or for display in table fare. We may confess Christ by making no elaborate preparations for visitors; we may deny Him

by making more than ordinary preparations, which takes time that rightly belongs to the Lord. Not only do you rob your family of the attention they need in order to prepare an elaborate entertainment, but the practice is followed by others whom you have influenced by your example. The Lord does not judge us according to the highness and elevation of our various spheres, but according to the faithfulness with which we fill them. Before you enter into amusement for the gratification of self, ask yourself the question, Is not this God's time and money that I am expending needlessly? Open your account book and see how your account stands with God, with your household, and with the world.¹¹*LtMs, Ms 13, 1896, par. 3*

Have you confessed Christ by faithfully tithing the mint, the anise, and the rue? When we give the Lord the tithe, we are only giving Him that which is His own, to withhold which is theft and robbery. When we withhold the tithe, we keep back that which God designs shall sustain His work on the earth. For this work of redemption God gave the richest gift of heaven; can we not give one tenth of what we have? Many have forgotten God, and have kept back the tithe. Does your account book reveal that you have faithfully paid the Lord? Are you poor? Then give your little. Have you been blessed with abundance? Then be sure to lay aside that which the Lord registers as His own.¹¹*LtMs, Ms 13, 1896, par. 4*

By dealing truly with God, we really deal much more benevolently with ourselves; for when the great day of reckoning comes, every man will be asked, What have you done with the goods which I lent you? As we consider this question many of us need to walk more humbly and with greater self-denial before God. All who feel it a cross not to keep up an appearance in the eyes of the world, I would point to the life and work of Christ, who for our sake became poor, that we through His poverty might be made rich. The fear of not keeping up an appearance need not exist, for an appropriate course of action will bring honor rather than discredit from all sensible minds. Confess Christ in this particular, for He has said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] The neglect to confess Christ in your account books cuts you off from the great privilege of having your name registered in the Lamb's book of life.¹¹*LtMs, Ms*

Do you confess Christ by visiting the sick, the needy, and the poor? "Pure religion and undefiled before the Father is this, To visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." [*James 1:27.*] Do your works testify, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." [*Galatians 2:20.*]*11LtMs, Ms 13, 1896, par. 6*

As Christ represented the Father to the world, so we are to represent Christ; and every inducement is presented to us that we may represent Christ by keeping the way of the Lord, and faithfully living out every requirement of His Word. This is the power of the Gospel. By doing this we will be as lights shining in a dark place, and will be of more value to the world than sermons or religious ceremonies. The world is watching us, and will criticize us severely. We are constantly making an impression, favorable or unfavorable, upon those with whom we associate. Through us others will look at Christ, but unless we practice the lessons of Christ, we are none of His, and cannot properly represent Him. Cheerfulness will be the fruit borne by the Christian tree, but levity and coarse, unruly conduct are as thorn berries.*11LtMs, Ms 13, 1896, par. 7*

The religion of Jesus Christ is a religion of practical godliness, and while the grace of God abides in the heart, the Christian will produce the fruit of industry, frugality, economy; he will not waste, but will gather up the fragments, that nothing be lost. In the lives of those who have Christ abiding in the heart will be seen no avarice, no dishonesty in trade, no over-reaching, for all covetousness is pronounced idolatry; but every species of dishonesty will be put away from the character. Unkindness of disposition will be overcome, for they are made new men in Christ Jesus, and sin no longer reigns in their mortal bodies. Everyone who has thus been renewed will manifest kindness, forbearance, and generosity; in this, confessing that Christ, the hope of glory, is formed within.*11LtMs, Ms 13, 1896, par. 8*

The cause of God should be kept in a healthful condition; the

treasury should be supplied with means for carrying forward the work of God. Institutions which are established to help orphans, those who are dependent and destitute, the infirm and the aged, should be aided. Those who have the blessing of health should co-operate with Christ by helping the weak. The blessing of God rests upon those who represent Christ by doing this work. Christmas and New Year celebrations can and should be held in behalf of those who are helpless. God is glorified when we give to help those who have large families to support. *11LtMs, Ms 13, 1896, par. 9*

But no man who can earn his own livelihood has a right to live on the produce of others. The proverb, "The world owes me a living," has in it the essence of falsehood, fraud, and robbery. The world owes no man a living who is able to work to gain a living for himself. *11LtMs, Ms 13, 1896, par. 10*

"Therefore as ye abound in everything, in faith and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace (liberality) also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. *11LtMs, Ms 13, 1896, par. 11*

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened. But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." "As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." [*2 Corinthians 8:7-15.*] "But this I say, He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” [2 Corinthians 9:6-8.] *11LtMs, Ms 13, 1896, par. 12*

Christ demands the entire service of the soldiers in His army. In His Word He has given the principles of action: “Not slothful in business; fervent in spirit; serving the Lord.” [*Romans 12:11.*] These principles should govern our conduct at all times. No allowance is made for lazy, negligent work, or for want of zeal. God has a righteous claim to constant service and supreme love. Your body, your soul, your life, all your God-given capabilities should be consecrated to God for the promotion of His glory. *11LtMs, Ms 13, 1896, par. 13*

No one can be a sincere Christian unless he is a laborer together with God, unless he belongs to the family of workers. We must ever bear in mind that we are in co-partnership with God. His work and His cause demand the first consideration. “Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.” [*Matthew 6:33.*] *11LtMs, Ms 13, 1896, par. 14*

Ms 14, 1896

Qualifications Essential for the Work of God.

NP

April 28, 1896

This manuscript is published in entirety in *PC 395-398*.

In His Word the Lord enumerates the gifts and graces that are indispensable for all who connect with His work. He does not teach us to ignore, learning or despise education, for when controlled by the love and fear of God, intellectual culture is a blessing; yet this is not presented as the most important qualification for the service of God. Jesus passed by the wise men of His time, the men of education and position, because they were so proud and self-sufficient in their boasted superiority that they could not sympathize with suffering humanity and become co-laborers with the Man of Nazareth. In their bigotry they scorned to be taught by Christ. The Lord Jesus would have men connected with His work who appreciate that work as sacred; then they can co-operate with God. They will be unobstructed channels through which His grace can flow. The attributes of the character of Christ can be imparted to those only who distrust themselves. The highest scientific education cannot in itself develop a Christlike character. The fruits of true wisdom come from Christ alone. *11LtMs, Ms 14, 1896, par. 1*

Every worker should test his own qualifications by the Word of God. Have the men who are handling sacred things a clear understanding, a right perception of things of eternal interest? Will they consent to yield to the working of the Holy Spirit, or do they permit themselves to be controlled by their own hereditary and cultivated tendencies? It becomes all to examine themselves, to see whether they be in the faith. *11LtMs, Ms 14, 1896, par. 2*

Those who occupy positions of trust in the work of God should ever bear in mind that these positions involve great responsibility. The right performance of the solemn work for this time, and the salvation of the souls connected with us in any way, depend in a great degree upon our own spiritual condition. All should cultivate a vivid

sense of their responsibility, for their own well being, and their eternal destiny will be decided by the spirit they cherish. If self is woven into the work, it is as the offering of strange fire in the place of the sacred. Such workers incur the displeasure of the Lord. Brethren, remove your hands from the work unless you can distinguish the sacred fire from the common.*11LtMs, Ms 14, 1896, par. 3*

Those who have stood as representative men are not all Christian gentlemen. There is prevalent a spirit that seeks the mastery over others. Men regard themselves as authority; they express their opinions, and pass resolutions about matters of which they have no experimental knowledge. Some who have connected with the publishing house at _____, pass through the Office, speaking with different ones, giving directions which they suppose it proper for them to give, when they do not understand what they are talking about.*11LtMs, Ms 14, 1896, par. 4*

Great injustice and even dishonesty has been committed in board meetings, in bringing matters before those who have not an experience that will enable them to be competent judges. Manuscripts have been placed in the hands of men for criticism when the eyes of their understanding were so blinded that they could not discern the spiritual import of the subject with which they were dealing. More than this, they had no real knowledge of bookmaking. They had had neither study nor practice in the line of literary productions.*11LtMs, Ms 14, 1896, par. 5*

Men have sat in judgment upon books and Mss [manuscripts], unwisely placed in their hands, when they should have declined to serve in any such capacity.*11LtMs, Ms 14, 1896, par. 6*

It would have been only honest for them to say, "I have had no experience in this line of work, and should certainly do injustice to myself and to others in giving opinion. Excuse me, brethren; instead of instructing others, I need that some one should teach me." But this was far from their thoughts. They expressed themselves freely in regard to subjects of which they knew nothing. Conclusions have been accepted as the opinions of wise men, when they were simply the opinions of novices.*11LtMs, Ms 14, 1896, par. 7*

The time has come when in the name and strength of God the church must act for the good of souls and for the honor of God. A lack of firm faith and of discernment in sacred things should be regarded as sufficient to debar any man from connection with the work of God. So also the indulgence of a quick temper, a harsh, overbearing spirit, reveals that its possessor should not be placed where he will be called to decide weighty questions that affect God's heritage. A passionate man should have no part to act in dealing with human minds. He cannot be trusted to shape matters which have a relation to those whom Christ has purchased at an infinite price. If he undertakes to manage men, he will hurt and bruise their souls, for he has not the fine touch, the delicate sensibility, which the grace of Christ imparts. His own heart needs to be softened, subdued by the Spirit of God; the heart of stone has not become a heart of flesh.¹¹*LtMs, Ms 14, 1896, par. 8*

Those who are thus misrepresenting Christ, are placing a wrong mold upon the work, for they encourage all who are connected with them to do as they do. For their soul's sake, for the sake of those who are in danger from their influence, they should resign their position, for the record will appear in heaven that the wrongdoer has the blood of many souls upon his garments. He has caused some to become exasperated, so that they have given up the faith; others have been imbued with his own satanic attributes; and the evil done, it is impossible to estimate. Those only, who make it manifest that their hearts are being sanctified through the truth, should be retained in positions of trust in the Lord's work.¹¹*LtMs, Ms 14, 1896, par. 9*

Let all consider that whatever their employment they are to represent Christ. With steadfast purpose, let every man seek to have the mind of Christ. Especially should those who have accepted the positions of counsellors or directors feel that they are required in every respect to be Christian gentlemen. While in dealing with others we are always to be faithful, we should not be rude. The souls with whom we have to do are the Lord's purchased possession, and we are to permit no hasty, overbearing expression to escape the lips. Brethren, treat men as men, not as servants to be ordered about at your pleasure.¹¹*LtMs, Ms 14, 1896, par. 10*

He who indulges a harsh, overbearing spirit might better become a tender of sheep, as did Moses, and thus learn what it means to be a true shepherd. Moses gained in Egypt an experience as a mighty statesman, and as a leader of armies, but he did not there learn the lessons essential for true greatness. He needed an experience in more humble duties, that he might become a caretaker, tender toward every living thing. In keeping the flocks of Jethro, his sympathies were called out to the sheep and lambs, and he learned to guard these creatures of God with the tenderest care. Although their voice could never complain of mistreatment, yet their attitude might show much. God cares for all the creatures He has made. In working for God in this lowly station, Moses learned to be a tender shepherd for Israel.*11LtMs, Ms 14, 1896, par. 11*

The Lord would have us learn a lesson also from the experience of Daniel. There are many who might become mighty men if, like this faithful Hebrew, they would depend upon God for grace to be overcomers, and for strength and efficiency in their labors. Daniel manifested the most perfect courtesy, both toward his elders and toward the youth. He stood as a witness for God, and sought to take such a course that he might not be ashamed for heaven to hear his word or to behold his works.*11LtMs, Ms 14, 1896, par. 12*

When Daniel was required to partake of the luxuries of the king's table, he did not fly into a passion, neither did he express a determination to eat and drink as he pleased. Without speaking one word of defiance, he took the matter to God. He and his companions sought wisdom from the Lord, and when they came forth from earnest prayer, their decision was made. With true courage, and Christian courtesy, Daniel presented the case to the officer who had them in charge, asking that they might be granted a simple diet. These youth felt that their religious principles were at stake, and they relied upon God, whom they loved and served. Their request was granted, for they had obtained favor with God and with men.*11LtMs, Ms 14, 1896, par. 13*

Men in every position of trust need to take their place in the school of Christ, and heed the injunction of the great Teacher: "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew*

11:29, 30.] We have no excuse for manifesting one wrong trait of character. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." [*Zechariah 4:6.*] In your dealings with others, whatever you see or hear that needs to be corrected, first seek the Lord for wisdom and grace, that in trying to be faithful, you may not be rude. Ask Him to give you the gentleness of Christ; then you will be true to your duty, true to your position of trust, and true to God, a faithful steward, overcoming natural and acquired tendencies to evil.*11LtMs, Ms 14, 1896, par. 14*

None but a whole hearted Christian can be a perfect gentleman, but if Christ is abiding in the soul, His Spirit will be revealed in the manner, the words, and the actions. Gentleness and love, cherished in the heart, will appear in self-denial, in true courtesy. Such workers will be the light of the world.*11LtMs, Ms 14, 1896, par. 15*

Ms 15, 1896

Revelation

NP

April 27, 1896

This manuscript is published in entirety in *13MR 59-73*.

The word revelation means all that the definition of the word would signify, and this is the title of the last book of the Bible. A thing revealed is not a thing eclipsed and placed in obscurity and mystery. When a matter is unfolded, the mystery is opened. This book is "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." [*Revelation 1:1-3*.] *11LtMs, Ms 15, 1896, par. 1*

In the book of Revelation we read of a special work that God would have His agents do in these last days. They have a special warning to give to the world. All the institutions that have been established in His providence are to lift up the standard of the third angel's message. God has blessed these institutions, and given them prosperity, as His chosen agents have acted as co-workers with Jesus Christ, and have communicated the wisdom which He imparted. God has given prosperity to the Sanitarium, and to Dr. Kellogg as God's instrumentality. Your prosperity, Dr. Kellogg, has been in proportion to the efforts you have made to make the truth stand forth in its purity. Your medical practice has been attended with success because of His blessing, and if you will acknowledge Him in all your ways, He will direct you into paths of complete victory. The earnest zeal which has been manifested by Seventh-day Adventists under the guidance of the Holy Spirit, has been acknowledged of God. *11LtMs, Ms 15, 1896, par. 2*

The Health Institution has not been brought into favor simply

because of the talent, skill, or wisdom of one man. It is because God has had faithful instrumentalities that have consented to be worked by the Holy Spirit, and many influences have been combined in bringing about the prosperity of the Sanitarium. The time that has been spent in communing with God, in seeking His help before undertaking to relieve those who were in a critical condition, has brought angels to the side of the doctor and his assistants. In transacting your business that has been so important, you have succeeded, according as you have trusted in God. He has been by your side just as verily as Christ was by the side of those who were suffering when He walked among them on earth.¹¹*LtMs, Ms 15, 1896, par. 3*

It is God who gives power to make men efficient in His service. He will impart power to His workers who have an eye single to His glory. But there is danger that you yourself or your associate physicians may set God aside, and trust in your own wisdom. If any of you entertain the thoughts and cherish the feelings that Nebuchadnezzar cherished, you will be in danger of passing through a trying experience. God had revealed Himself to Nebuchadnezzar in giving him the dream of the great image, and in sending His servant Daniel to explain its meaning. God had made known to the king what should be hereafter, and his kingdom was represented by the head of gold. The king and his counselors were flattered by the idea that the head of gold represented Babylon, and each successive kingdom was represented by a baser metal, signifying that as the nations should separate more and more from God, they would decrease in value. Heathen counselors flattered the king, and caused him to place himself before the people as an object of worship.¹¹*LtMs, Ms 15, 1896, par. 4*

God had greatly honored the king in communicating with him; but He allowed him to follow his own inventions. He set up a golden image in the plains of Dura, and commanded men to bow down before it. It was exceedingly costly and magnificent, representing the kingdom of Babylon and magnifying the king who ruled over that kingdom. But the three Hebrew captives who cherished the knowledge of the true God refused to worship the image that the king had set up, and for their loyalty to the God of heaven they were cast into the burning, fiery furnace. But the Lord Jesus was with

them, and preserved them from all harm. He manifested Himself unto them even as He has promised to manifest Himself unto us.*11LtMs, Ms 15, 1896, par. 5*

Jesus says, "He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." [*John 14:21.*] The king saw the form of the Fourth, and was convinced that the God of the three Hebrews was the living God. He acknowledged the wonderful miracle that had been wrought, but because he did not continue to walk in the light he lost the holy impression that had been made upon his mind. But God saw fit to give the king another dream that is recorded in the *fourth chapter of Daniel*.*11LtMs, Ms 15, 1896, par. 6*

Dr. Kellogg, please read this chapter prayerfully and carefully, and present it before all your associates. Under another symbol, His power and glory was presented before Nebuchadnezzar. Read this with a heart open to understand its significance. The interpretation was plainly given to the proud king and [was] followed by a message from God. The counsel was given to the king in these words, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." For a time Nebuchadnezzar was impressed by the warning and counsel that had been given him, but a heart that is not fully transformed by the grace of God soon loses the impression of the Holy Spirit.*11LtMs, Ms 15, 1896, par. 7*

For twelve months the king was placed on trial, but at the end of that time he manifested the spirit that had led him to set up the golden image. At the end of twelve months he was walking in the royal palace of Babylon. "The king spake and said, Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?" While the words of self-glorification were in the mouth of the king, "There fell a voice from heaven saying, O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. And thou shalt be driven from men, and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen, and seven times shall pass over thee; until thou knowest that the Most High ruleth in the

kingdom of men, and gives it to whomsoever he will.” [*Verses 30-32.*]*11LtMs, Ms 15, 1896, par. 8*

This message from God was fulfilled. The king of Babylon, because he neglected to heed the testimonies of warning that had been given him, suffered the most humiliating punishments. Warnings had been given him of God; Daniel had appealed to him to change his course of action, to break off his sins by righteousness, in order that this terrible sentence might not be fulfilled. But self-indulgence, inordinate ambition, was not eradicated from his heart, and after a time revealed itself in words of vanity.*11LtMs, Ms 15, 1896, par. 9*

Dr. Kellogg, it is essential that you read carefully and prayerfully this whole chapter. The Lord has placed you in an important position. He will honor you just as long as you honor Him. The dream given to the king of Babylon is a very striking one. Nebuchadnezzar was the greatest ruler, the most powerful king, of the time, and the prosperity of his kingdom, which had been given him of God for the glory of God, caused the Lord to designate that kingdom as the head of gold. But Nebuchadnezzar turned the warnings of God against himself. Instead of tracing out the end of all earthly things and the setting up of God’s everlasting kingdom, he turned aside to follow the imaginations of his proud heart, thinking that his kingdom should be a more extensive and powerful kingdom than it then was.*11LtMs, Ms 15, 1896, par. 10*

The dream given him was very explicit, but the magicians, the astrologers, the soothsayers, and the Chaldeans could not make known to the king his dream or tell the interpretation thereof. Those who do not love and fear God cannot understand the mysteries of the kingdom of heaven. They cannot approach unto the throne of Him who dwelleth in light unapproachable; and the things of God are to them mysteries of mysteries. But the king bears testimony to the fact that the servants of God understand the things of God. Daniel told the dream and the interpretation thereof before the king.*11LtMs, Ms 15, 1896, par. 11*

Daniel was esteemed by the king because of his unswerving integrity, for he was faithful in honoring God at all times and in all places. His wisdom was unexcelled, and neither he nor his fellows

would make any compromise to secure positions in the court, or even to preserve life itself, when the honor of God was involved. In the early part of his acquaintance with Daniel, the king had found that he was the only one who could give him relief in his perplexity, and now at a later period, when another perplexing vision is given him, he remembers Daniel. Calling him into his presence, he says, "O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretations thereof." [*Verse 9.*]*11LtMs, Ms 15, 1896, par. 12*

Then Nebuchadnezzar related his dream, saying, "I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: and the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the branches thereof, and all flesh was fed of it. I saw in the visions of my head, upon my bed, and, behold a watcher and an holy one came down from heaven. He cried aloud, and said thus, Hew down the tree, and cur off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches."*11LtMs, Ms 15, 1896, par. 13*

"Nevertheless leave the stump of his roots even with a band of iron and brass, in the tender grass of the field: and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from a man's, and let a beast's heart be given him, and let seven times pass over him." Now mark what is said by this heavenly messenger as to what is the purpose of the fulfillment of this vision. "The sentence is by the decree of the watchers, and the demand by the word of the Holy One: to the intent that the living may know that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men." [*Verses 10-17.*]*11LtMs, Ms 15, 1896, par. 14*

This was the dream that came to Nebuchadnezzar, and he appealed to Daniel to declare the interpretation. Daniel was much

troubled as he saw the significance of the dream was, but he told the king what would befall him, saying, “Thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass like oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will.” [*Verse 25.*] Then Daniel exhorted the king, as we have before presented, to break off his sins by righteousness, and his iniquities by showing mercy to the poor. But the light from heaven was not accepted, and did not exert a saving influence upon his character. Those who receive light will either change their course of action, or else the Word of the Lord will become less and less palatable, and will finally be set aside. The king did not heed the words of warning, and he greatly perverted his ways.*11LtMs, Ms 15, 1896, par. 15*

The statement, “Thou art this head of gold,” flattered his vanity, and his rule became oppressive. [*Daniel 2:38.*] He exalted himself, and determined that his kingdom should be like an image that was all gold. He cherished jealousy of other kingdoms, and after the light God gave him had been made clear to his mind, he still perverted his course of action, and exalted himself before God. His rule that had been to a great extent just and merciful, because God had imparted wisdom, now manifested the vanity and oppression of the human heart. The reason God had given him was misapplied and misused in glorifying himself, and was finally dethroned. He followed the instincts of the beasts; he ate the food they ate, and acted as they did. For seven years the king was an astonishment to all his subjects. He was an example of what it is to be humbled of God, because he did not honor God, but made himself as God.*11LtMs, Ms 15, 1896, par. 16*

The Lord gave him the truth, but he did not practice it. The universe of heaven said to the king of Babylon, “Thou savourest not the things that be of God, but those that be of men.” [*Matthew 16:23.*] The ways of men are opposed to the ways of God. The Lord Jesus gave lessons to His disciples to show to us all that it is through His grace alone that we shall be able to discern spiritual truths. “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for

ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” [John 14:15-17.] *11LtMs, Ms 15, 1896, par. 17*

To us who believe have been committed the oracles of God. The books of *Daniel* and *Revelation* are full of matter which concerns every one of us. We should study these books, and let the Lord God of Israel communicate truth to us, so that we may be able to communicate the truth to others who live in these last days. The Lord would have His people learn of Jesus. God forbid that those for whom He has wrought shall become highminded and be left to their own way as was the king of Babylon. *11LtMs, Ms 15, 1896, par. 18*

Those who are regarded as wise men, who are exalted to positions of trust, may be tempted to take a course like that of the king of Babylon, but rather let them be taught by the Lord’s dealings with this king and understand that all human glory will certainly be stained. God will leave men to their own exalted ideas, and prove that the wisdom of men is foolishness. God would have men learn through the experience of others that human imaginations are not current with God. The Lord sets His seal upon those who build their characters according to the Pattern shown them in the mount. We are safe only as we follow Jesus, and drink from the fountain of wisdom which is pure and undefiled. *11LtMs, Ms 15, 1896, par. 19*

The lesson that the Lord would have all humanity learn from the history of the king of Babylon is that all those who walk in pride and self-exaltation, He is able to abase. The chastening that came upon the king of Babylon wrought reformation in the heart of the king and transformed him in character. Before his humiliation he was tyrannical in his dealings with others, but now the overbearing, fierce monarch is changed into a wise and compassionate ruler. Before his humiliation he defied and blasphemed the God of heaven, but now he acknowledges His power and seeks earnestly to promote the happiness of his subjects. At last the king had received his lesson. “Come all ye that fear God, and I will make known to you what he hath done for my soul.” [*Psalm 66:16.*] *11LtMs, Ms 15, 1896, par. 20*

The Lord designed that the greatest kingdom in the world should show forth His praise. Nebuchadnezzar says, "At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever and ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" [*Daniel 4:34, 35.*]*11LtMs, Ms 15, 1896, par. 21*

In the experience of Nebuchadnezzar is contained a lesson to which we should give heed, lest we fall into temptation. The perils of the last days are upon us, and we should watch and pray, read and heed the lessons that are given us in the books of *Daniel* and *Revelation*. In mercy the Lord has wrought in behalf of the Sanitarium, the college and the Review and Herald office. Just as long as those in connection with these institutions walk humbly with God, heavenly intelligences will co-operate with them; but let all bear in mind the fact that God has said, "Them that honor me I will honor." [*1 Samuel 2:30.*] The Lord manifested Himself to the four Hebrew youth in the courts of Babylon. They were surrounded with temptations on every hand, yet God set a hedge about them in order that they should not be corrupted, because they preserved their simplicity of faith. There is a lesson in this for us.*11LtMs, Ms 15, 1896, par. 22*

When the Lord specified that there should be a health and temperance institution at Battle Creek, He also specified what should be its object. It was not to be fashioned after the character of any other institution in the world. It was to stand as a Seventh-day Adventist institution that would give character to His cause in the world. It was also to be an asylum for those who should accept the truth, to which they could resort when sick. It was to be a place where the truth should be made to shine out, not where it should be placed under a bushel. The truth should be the all important thing in the institution. The Lord designed that it should be a place where He would be honored in word and deed, where His law should be magnified, where the true faith of the Bible should ever be made

prominent before its patrons.*11LtMs, Ms 15, 1896, par. 23*

In these last days it is our duty to ascertain the full meaning of the first, second, and third angels' messages. All our transactions should be in accordance with the Word of God. The first, second, and third angels' messages are all united, and are revealed in the *14th chapter of Revelation from the sixth verse* to the close. The whole gospel is to be proclaimed throughout the world.*11LtMs, Ms 15, 1896, par. 24*

The advice given to students to the effect that it is essential for them to go to Ann Arbor in order to obtain a finished education is a mistake. They will obtain an erroneous education in which errors and infidel sentiments will be mingled with truth. Many thus advised become unsusceptible to the truth, and a season spent at Ann Arbor will serve to mold their characters after a false standard. Is the soon coming of Christ a reality to us? Let every student seek to reach the highest point of education and be fitted for an inheritance with the saints in light. If he is educated in such a way as to reach this, he will learn that which will continue through eternal ages.*11LtMs, Ms 15, 1896, par. 25*

The banner of the third angel has inscribed upon it, "The commandments of God and the faith of Jesus." [*Verse 12.*] Our institutions have taken a name which sets forth the character of our faith, and of this name we are never to be ashamed. I have been shown that this name means much, and in adopting it we have followed the light given us from heaven. Let us hear what the Lord saith, "And the Lord spoke unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: wherefore whosoever doeth any work therein, that soul shall be cut off from among his people. ... It is a sign between me and the children of Israel for ever. For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [*Exodus 31:12-14, 17.*]*11LtMs, Ms 15, 1896, par. 26*

The Sabbath is God's memorial to His creative work, and it is a sign that is to be kept before the world. There is to be no compromise with those who are worshiping an idol sabbath. We are not to spend our time in controversy with those who know the truth, and upon whom the light of truth has been shining, when they turn away their ear from the truth to turn to fables. I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy the whole world will be engaged, and the time is short. This is no time to haul down our colors.*11LtMs, Ms 15, 1896, par. 27*

A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinctive people should not be held out so strikingly, for they claimed it was not the best policy in securing success to our institutions. This distinctive banner is to be borne through the world to the close of probation. In describing the remnant people of God, John says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [*Revelation 14:12.*] This is the law and the gospel. The world and the churches are uniting in harmony in transgressing the law of God, in tearing away God's memorial, and in exalting a sabbath that bears the signature of the man of sin. But the Sabbath of the Lord thy God is to be a sign to show the difference between the obedient and [the] disobedient. I saw some reaching out their hands to remove the banner, and to obscure its significance.*11LtMs, Ms 15, 1896, par. 28*

The land that has been abundantly blessed of God is fast filling up the cup of its iniquity. The figures on the side of iniquity are rapidly reaching the sum of corruption which was reached by the Amorites, and by the Jewish nation, once the elect people of God. In the days of Christ they made void the law of God, teaching for doctrines the commandments of men, and this led them to reject the Son of God. When the people accept and exalt a spurious sabbath, and turn souls away from obedience and loyalty to God, they will reach the point that was reached by the people in the days of Christ.*11LtMs, Ms 15, 1896, par. 29*

Oh, if the world could only know this perilous fact, and turn away from the course which they are pursuing! How short-sighted is the policy that is being brought in by the rulers in the land to restore to the man of sin his lost ascendancy! They are manifesting wonderful zeal in taking this spurious sabbath under the care and protection of their legislatures, but they know not what they are doing. They are placing upon a false sabbath divine honors, and when this is fully done, persecution will break forth upon those who observe the Sabbath that God gave in Eden as a memorial of His creative power. Then the commandments of men will be clothed with sacred garments, and will be pronounced holy. *11LtMs, Ms 15, 1896, par. 30*

Shall anyone then choose to hide his banner, to relax his devotion? Shall the people whom God has honored and blessed and prospered refuse to bear testimony in behalf of God's memorial at the very time when such a testimony should be borne? Shall not the commandments of God be more highly esteemed when men pour contempt upon the law of God? *11LtMs, Ms 15, 1896, par. 31*

Medical missionaries must be sent into all parts of the world to carry relief to suffering humanity. The president of our General Conference asks, Shall we build or shall we not build? Shall we provide a building to accommodate our students who are being educated for medical missionary work? We answer, There will be no need of building in a short time. If our people will heed the light that God has given them, and will move out of Battle Creek, ample room will be provided for our students who are connected with the Sanitarium. Too many responsibilities now center in Battle Creek. A shaking will take place there, and people will not crowd so constantly and so persistently into Battle Creek as they have done in the past irrespective of the warnings of God. We have not the men to fill positions of trust who will carry forward the work successfully; but let those who remain in Battle Creek be faithful sentinels in carrying the light to other towns and cities. They could do a work for the Master by letting their light shine forth. *11LtMs, Ms 15, 1896, par. 32*

When the law of God is being made void, when His name is dishonored, when it is considered disloyal to the laws of the land to

keep the seventh day as the Sabbath, when wolves in sheep's clothing, through blindness of mind and hardness of heart, are seeking to compel the conscience, shall we give up our loyalty to God? No, no. The wrongdoer is filled with a satanic hatred against those who are loyal to the commandments of God, but the value of God's law as a rule of conduct must be made manifest. *11LtMs, Ms 15, 1896, par. 33*

The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. They will say with the Psalmist, "As for me I love thy commandments above gold, yea; above fine gold." [*Psalm 119:127.*] This is what will be sure to occur when the law of God is made void by a national act. When Sunday is exalted and sustained by law, then the principle that actuates the people of God will be made manifest, as the principle of the three Hebrews was made manifest when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood. *11LtMs, Ms 15, 1896, par. 34*

The law of God cannot be made void by the law of a nation. When the law is trampled in the dust, the sacredness of the commandments of God will be vindicated by those who are loyal to Him. We are to make no railing accusation against the nations, for this would close our way so that we could not set the light before the people. Every objection raised against the commandments of God will make a way for the advancement of truth, and enable its advocates to present its value before men. There is a beauty and force in the truth that nothing can make so apparent as opposition and persecution. When this is revealed, many will be converted to the truth. *11LtMs, Ms 15, 1896, par. 35*

Many who profess the truth do not know its preciousness, nor realize the richness of the assurances God has given. And they will not understand this until they are pressed into places of difficulty. But then they will understand what the Saviour means when He says, "I will manifest myself unto them." [*John 14:21.*] When surrounded by those who have not the love of God, the Christian will realize how precious it is to have communion with God, and to obtain views of eternal redemption. *11LtMs, Ms 15, 1896, par. 36*

Day by day we are to learn by searching the Scriptures that God does not exalt one man for the purpose of controlling the minds and the practices of another. Everything that is done to direct people to follow the sayings and observe the customs of men, in opposition to what the Lord has said, is wrong. Those who dare to take the guidance of men, should understand that these very men need to be guided by that voice which has said that there is to be no lording it over God's heritage. We have need of broadminded, deep-thinking men; but we do not need men who, because they are in positions of trust, will think that they should put the yoke upon their fellow men. Those who think that their position gives them this authority had better become Bible students.¹¹*LtMs, Ms 15, 1896, par. 37*

The end [purpose] of all government was beautifully set forth by the Lord in the symbol of a tree that gave shelter to the beasts of the field and to the birds of the air. Nebuchadnezzar was at one time a superior ruler, a man more compassionate toward his subjects than was the ruler of any other heathen nation, and his rule was symbolized by a lofty tree. But the man who thinks it is his prerogative to command his fellow men, and says, You shall, and, You shall not, is entirely out of his place. He takes upon him that which was never given him, and lords it over God's purchased possession. Every man is accountable to God for his actions. The man in a position of trust who is guided by the Spirit of God will always protect the weak, relieve the needy, and look after the widow and the fatherless.¹¹*LtMs, Ms 15, 1896, par. 38*

Ms 15a, 1896

Corliss, Burr

Duplicate of *Lt 15a, 1896*.

Ms 16, 1896

“Let Him That Thinketh He Standeth Take Heed Lest He Fall.”

NP

May 10, 1896

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“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness.” [*1 Corinthians 10:1-5*.] The experience of Israel, referred to in the above words by the apostle, and as recorded in the *105th* and *106th Psalms*, contains lessons of warning that the people of God in these last days especially need to study. I urge that these chapters be read at least once every week.*11LtMs, Ms 16, 1896, par. 1*

“Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them, as it is written, The people sat down to eat and drink, and rose up to play.” [*1 Corinthians 10:6, 7*.]*11LtMs, Ms 16, 1896, par. 2*

In the hearing of all Israel, God had spoken in awful majesty upon Mount Sinai, declaring the precepts of His law. The people, overwhelmed with the sense of guilt, and fearing to be consumed by the glory of the presence of the Lord, had entreated Moses, “Speak thou with us, and we will hear; but let not God speak with us, lest we die.” [*Exodus 20:19*.] God called Moses up into the mount that He might communicate to him the laws for Israel, but how quickly the solemn impression made upon that people by the manifestation of God’s presence passed away! Even the leaders of the host seemed to have lost their reason. The memory of their covenant with God, their terror when, falling upon their faces, they

had exceedingly feared and quaked, all had vanished like smoke. Although the glory of God was still like devouring fire upon the top of the mount, yet when the presence of Moses was withdrawn, the old habits of thought and feeling began to assert their power. The people wearied of waiting for the return of Moses, and began to clamor for some visible representation of God. *11LtMs, Ms 16, 1896, par. 3*

Aaron, who had been left in charge of the camp, yielded to their clamors. Instead of exercising faith in God, trusting to divine power to sustain him, he was tempted to believe that if he resisted the demands of the people they would take his life, and he did as they desired. He collected the golden ornaments, made the molten calf, and fashioned it with a graving tool. Then the leaders of the people declared, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." [*Exodus 32:4.*] *11LtMs, Ms 16, 1896, par. 4*

When Aaron saw the image he had graven, he pleased the people, and he was proud of his workmanship. He built an altar before the idol, "made proclamation, and said, Tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play." [*Verses 5, 6.*] They drank and feasted, and then gave themselves up to mirth and dancing, which ended in the shameful orgies that marked the heathen worship of false gods. *11LtMs, Ms 16, 1896, par. 5*

God in heaven beheld it all, and He warned Moses of what was taking place in the camp, saying, "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath and repent of this evil against thy people. Remember Abraham, Isaac, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of

will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which he thought to do unto his people.”
[*Verses 10-14.*]¹¹*LtMs, Ms 16, 1896, par. 6*

As Moses came down from the mountain with the two tables of the testimony in his hand, he heard the shouts of the people and, as he came near, beheld the idol and the reveling multitude. Overwhelmed with horror and indignation that God had been dishonored, and that the people had broken their solemn covenant with Him, he cast the two tables of stone upon the ground, and broke them beneath the mount. Though his love for Israel was so great that he was willing to lay down his own life for them, yet his zeal for the glory of God moved him to anger, which found expression in this act of such terrible significance. God did not rebuke him. The breaking of the tables of stone was but a representation of the fact that Israel had broken the covenant which they had so recently made with God. It is a righteous indignation against sin, which springs from zeal for the glory of God, not that anger prompted by self-love, or wounded ambition, which is referred to in the words of Scripture, “Be ye angry and sin not.” [*Ephesians 4:26.*] Such was the anger of Moses.¹¹*LtMs, Ms 16, 1896, par. 7*

“And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.” And Moses “saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies.)” [*Exodus 32:20-23, 25.*]¹¹*LtMs, Ms 16, 1896, par. 8*

To us the warning is given. “All these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come.” [*1 Corinthians 10:11.*] Mark the influence of their extremes and fanaticism in the service of the great master worker, Satan. As soon as the wicked one had the people

under his control, there were exhibitions of a satanic character. The people ate and drank without a thought of God and His mercy, without a thought of the necessity of resisting the devil who was leading them on to the most shameful deeds.*11LtMs, Ms 16, 1896, par. 9*

The same spirit was manifested as at the sacrilegious feast of Belshazzar. There was glee and dancing, hilarity, singing, carried to an infatuation that beguiled the senses. Then the indulgence in inordinate, lustful affections; all this mingled in that disgraceful scene. God had been dishonored; His people had become a shame in the sight of the heathen. Judgments were about to fall on that infatuated, besotted multitude. Yet God in His mercy gave them opportunity to forsake their sins.*11LtMs, Ms 16, 1896, par. 10*

“Then Moses stood in the gate of the camp, and said, Who is on the Lord’s side?” The trumpeters caught up the words, and sounded them through the trumpet, “Who is on the Lord’s side? let him come unto me. And all the sons of Levi gathered themselves together unto him.” [*Exodus 32:26.*] All who were repentant had the privilege of taking their stand beside Moses. “And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.*11LtMs, Ms 16, 1896, par. 11*

“And the children of Israel did according to the word of Moses: and there fell of the people that day about three thousand men.” [*Verses 27, 28.*] There was no partiality, no hypocrisy, no confederating to shield the guilty, for the terror of the Lord was upon the people. Those who had shown so little sense of the presence and the greatness of God, and who, after the exhibitions of His majesty, were ready to depart from the Lord, would be a continual snare to Israel. They were slain as a rebuke to sin, and to put a fear upon the people to dishonor God.*11LtMs, Ms 16, 1896, par. 12*

I cannot now consider this history further; but I ask you, in every city, in every town, in every household, I ask every individual to study the lesson of this Scripture, bearing in mind the words of inspiration, “Let him that thinketh he standeth take heed lest he fall.”

[1 *Corinthians* 10:12.] Here is presented the only election that is brought to view in the Word of God. It is those who take heed lest they fall that will be accepted at last. *11LtMs, Ms 16, 1896, par. 13*

There can be no presumption more fatal than that which leads men to venture upon a course of self-pleasing. In view of this solemn warning from God, should not fathers and mothers take heed? Should they not faithfully point out to the youth the dangers that are constantly arising to lead them away from God? Many allow the youth to attend parties of pleasure, thinking that amusement is essential for health and happiness; but what dangers are in that path! The more the desire for pleasure is gratified, the more it is cultivated, and the stronger it becomes. The life experience is largely made up of self-gratification in amusement. God bids us to beware. "Let him that thinketh he standeth take heed lest he fall." [Verse 12.] *11LtMs, Ms 16, 1896, par. 14*

I ask you who are living at the very heart of the work to review the experience of years, and see if the "well done" can truthfully be spoken to you. [*Matthew* 25:21.] I ask the teachers in the school to consider carefully, prayerfully, Have you individually watched for your own soul as one who is co-operating with God for its purification from all sin and for its entire sanctification unto God? Can you by precept and example teach the youth sanctification, not devotion to the arch deceiver, but sanctification through the truth unto holiness, obedience to God? *11LtMs, Ms 16, 1896, par. 15*

Have you not been afraid of the Holy Spirit? At times it has come with all-pervading influence into the school at Battle Creek, and into the schools in other localities. Did you recognize it? Did you accord it the honor due to a heavenly Messenger? When the Spirit seemed to be striving with the youth, did you say, Let us put aside all study, for it is evident that we have among us a heavenly Guest? Let us give praise and honor to God. Did you, with contrite hearts, bow in prayer with your students, pleading that you might receive the blessing which the Lord was presenting to you? The great Teacher Himself was among you. How did you honor Him? Was He a stranger to some of the educators? Was there need to send for someone of supposed authority to welcome or repel this Messenger from heaven? Though unseen, His presence was among you. But

was not the thought expressed that in school the time ought to be given to study, and that there was a time for everything, as if the hours devoted to common study were too precious to be given up for the working of the heavenly Messenger?¹¹*LtMs, Ms 16, 1896, par. 16*

If you have in this way restricted and repulsed the Holy Spirit of God, I entreat you to repent of it as quickly as possible. If any of the educators have not opened the door of their own hearts to the Spirit of God, but closed and padlocked it, I urge you to unlock the door, and pray with earnestness, “Abide with me.” When the Holy Spirit reveals His presence in your schoolroom, tell your students, The Lord signifies that He has for us today a lesson of heavenly import, of more value than our lessons in ordinary lines. Let us listen; let us bow before God, and seek Him with the whole heart.¹¹*LtMs, Ms 16, 1896, par. 17*

Let me tell you what I know of this heavenly Guest. The Holy Spirit was brooding over the youth during the school hours; but some hearts were so cold and dark that they had no desire for the Spirit’s presence, and the light of God was withdrawn. That heavenly Visitant would have opened the understanding, would have given wisdom and knowledge in all lines of study that would be employed to the glory of God. The Lord’s Messenger came to convince of sin, and to soften the heart hardened by long estrangement from God. He came to reveal the great love wherewith God has loved those youth. They are God’s heritage; and educators need the “higher education” before they are qualified to be instructors and guides of youth.¹¹*LtMs, Ms 16, 1896, par. 18*

The teacher may understand many things in regard to the physical universe; he may know all about the structures of living things, the inventions of mechanical art, the discoveries of natural science; but he cannot be called educated unless he has a knowledge of the only true God and Jesus Christ whom He has sent. A principle of divine origin must pervade our conduct and bind us to God. This will not be in any way a hindrance to the study of true science. The fear of the Lord is the beginning of wisdom, and the man who consents to be molded and fashioned after the divine similitude is the noblest specimen of the work of God. All who live in communion with our

Creator will have an understanding of His design in their creation, and they will have a sense of their own accountability to God to employ their faculties to the very best purpose. They will seek neither to glorify nor to depreciate themselves.*11LtMs, Ms 16, 1896, par. 19*

The knowledge of God is obtained from His Word. The experimental knowledge of true godliness, in daily consecration and service to God, insures the highest culture of mind, soul, and body; and this consecration of all our powers to God prevents self-exaltation. The impartation of divine power honors our sincere striving after wisdom for the conscientious use of our highest faculties to honor God and bless our fellow men. As these faculties are derived from God, and not self-created, they should be appreciated as talents from God to be employed in His service.*11LtMs, Ms 16, 1896, par. 20*

The heaven-entrusted faculties of the mind are to be treated as the higher powers, to rule the kingdom of the body. The natural appetites and passions are to be brought under control of the conscience and the spiritual affections.*11LtMs, Ms 16, 1896, par. 21*

The Word of God is to be the foundation of all study, and the words of revelation, carefully studied, appeal to and strengthen the intellect as well as the heart. The culture of the intellect is required, that we may understand the revelation of the will of God to us. It cannot be neglected by those who are obedient to His commandment. God has not given us the faculties of the mind to be devoted to cheap and frivolous pursuits.*11LtMs, Ms 16, 1896, par. 22*

The case of Daniel is an instructive one. Daniel was taught by God, and he co-operated with God. He exerted all his powers to work out his own salvation, and God worked in him to will and to do according to His good pleasure. Of Daniel and his companions it is written, "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." [*Daniel 1:17.*] These youth were sincere, faithful Christians. True education must be all-sided, not one-sided.

Such an education Daniel and his fellows were determined to have. They sought to acquire knowledge for a purpose, to honor and glorify God. They must perfect a Christian character and have a clear intellect in order to stand as the representatives of the true religion amid the false religions of heathenism.*11LtMs, Ms 16, 1896, par. 23*

To them the will of God was the supreme law of life. They practiced temperance in eating and drinking, that they might not enfeeble brain or muscle. In order to preserve health, they felt that they must avoid the luxuries of the king's table, and they would not partake of wine or any stimulating drink. Under God they were in perfect training, that all their faculties might do highest service for Him. God required these youth to keep themselves from idols.*11LtMs, Ms 16, 1896, par. 24*

The religion of Jesus Christ never degrades the receiver; it never makes him coarse or rough, discourteous or self-important, passionate or hard-hearted. On the contrary, it refines the taste, sanctifies the judgment, purifies and ennobles the thoughts by bringing them into captivity to Jesus Christ. God's ideal for His children is higher than the highest human thought can reach. The living God has given in His holy law a transcript of His character.*11LtMs, Ms 16, 1896, par. 25*

The greatest Teacher the world has ever known is Jesus Christ. And what is the standard He has given for all who believe in Him to reach? "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] As God is perfect in His high sphere of action, so man may be perfect in his human sphere. The ideal of Christian character is Christlikeness. There is opened before us a path of continual advancement. We have an object to reach, a standard to gain, which includes everything good and pure and noble and elevated. There should be continual striving and constant progress onward and upward toward perfection of character. See *2 Timothy 3:14-17; Romans 15:4; Colossians 2:8-10.**11LtMs, Ms 16, 1896, par. 26*

This is the will of God concerning every human being, even your sanctification. In urging our way upward, heavenward, every faculty

must be kept in the most healthy condition, to do the most faithful service. The powers with which God has endowed men are to be put to the stretch. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [*Luke 10:27.*] Man cannot possibly do this of himself; he must have divine power. What shall the human agent do in the great work? "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." [*Philippians 2:12, 13.*]*11LtMs, Ms 16, 1896, par. 27*

Without the divine working, man could do no good thing. God calls every man to repentance, yet man cannot even repent unless the Holy Spirit works upon his heart. But the Lord wants no man to wait until he thinks he has repented before he takes his steps toward Jesus. The Saviour is continually drawing men to repentance; they need only to submit to be drawn, and their hearts will be melted in penitence.*11LtMs, Ms 16, 1896, par. 28*

Man is allotted a part in this great struggle for everlasting life; he must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, and the Spirit works in him to accomplish this. But man is no passive being, to be saved in indolence. He is called upon to strain every muscle and exercise every faculty in the struggle for immortality; yet it is God that supplies the efficiency. No human being can be saved in indolence. The Lord bids us, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." [*Luke 13:24.*] "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." *Matthew 7:13, 14.**11LtMs, Ms 16, 1896, par. 29*

I entreat the students in our schools to be sober-minded. The frivolity of the young is not pleasing to God. Their sports and games open the door to a flood of temptations. You are in possession of God's heavenly endowment in your intellectual faculties, and you should not allow your thoughts to be cheap and low. A character formed in accordance with the precepts of God's Word will reveal

steadfast principles, [and] pure, noble aspirations. The Holy Spirit co-operates with the powers of the human mind, and high and holy impulses are the sure result. *11LtMs, Ms 16, 1896, par. 30*

Daniel and his companions had a conscience void of offense toward God. But this is not preserved without a struggle. What a test was brought on the three associates of Daniel when they were required to worship the great image set up by King Nebuchadnezzar in the plain of Dura! Their principles forbade them to pay homage to the idol, for it was a rival to the God of heaven. They knew that they owed to God every faculty they possessed, and while their hearts were full of generous sympathy toward all men, they had a lofty aspiration to prove themselves entirely loyal to their God. *11LtMs, Ms 16, 1896, par. 31*

To meet the appeals of the king and his counselors that they could comply with the royal edict, they had a store of arguments set forth most eloquently. The demand appeared contemptible to them. With Daniel as their companion, they had prayed and fasted that they might understand the dream which God gave the king. The Lord had heard their cries, and had given to Daniel wisdom to interpret the dream; thus their own lives and the lives of the astrologers and soothsayers had been saved. Now the very men who had escaped death through the mercy of God to His servants were led by envy and jealousy to secure the decree in regard to the worshiping of the golden image. *11LtMs, Ms 16, 1896, par. 32*

The king declared to the three Hebrew youth, if “ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace, and who is that God that shall deliver you out of my hand?” The youth said to the king, “O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to

be heated.” [Daniel 3:15-19.] *11LtMs, Ms 16, 1896, par. 33*

Those faithful youth were cast into the fire, but God manifested His power for the deliverance of His servants. One like unto the Son of God walked with them in the midst of the flame, and when they were brought forth, not even the smell of fire had passed on them. “Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel and delivered his servants that trusted in him, and have changed the king’s word, and yielded their bodies, that they might not serve nor worship any god, except their own God.” [Verse 28.] *11LtMs, Ms 16, 1896, par. 34*

Thus these youth, imbued with the Holy Spirit, declared to the whole nation their faith, that He whom they worshiped was the only true and living God. This demonstration of their own faith was the most eloquent presentation of their principles. In order to impress idolaters with the power and greatness of the living God, His servants must reveal their own reverence for God. They must make it manifest that He is the only object of their honor and worship, and that no consideration, not even the preservation of life itself, can induce them to make the least concession to idolatry. *11LtMs, Ms 16, 1896, par. 35*

These lessons have a direct and vital bearing upon our experience in these last days. My soul is deeply stirred at the things that have been represented before me. I feel an indignation of spirit that in our institutions so little honor has been given to the living God, and so much honor to what is supposed to be human talent, but with which the Holy Spirit has no connection. The Spirit of God is not acknowledged and respected; men have passed judgment upon it; its operations have been condemned as fanaticism, enthusiasm, undue excitement. *11LtMs, Ms 16, 1896, par. 36*

God sees that which the blind eyes of the educators cannot discern—that immorality of every kind and degree is striving for the mastery, working against the manifestations of the power of the Holy Spirit. The commonness of conversation and the low, perverted ideas are woven into the texture of character, and defile the soul. *11LtMs, Ms 16, 1896, par. 37*

The low, common pleasure parties, gatherings for eating and drinking, singing and playing on instruments of music, are inspired by a spirit that is from beneath. They are an oblation unto Satan. The exhibitions in the bicycle craze are an offense to God. His wrath is kindled against those that do such things. For in these gratifications the mind becomes besotted, even as in liquor drinking. The door is opened to vulgar associations. The thoughts allowed to run in a low channel soon pervert all the powers of the being. Like Israel of old, the pleasure lovers eat and drink and rise up to play. There is mirth and carousing, hilarity and glee. In all this the youth follow the example of the authors of books that are placed in their hands for study. The greatest evil of it all is the permanent effect these things have upon the character. *11LtMs, Ms 16, 1896, par. 38*

Those who take the lead in these things bring upon the cause a stain not easily effaced. They wound their own souls, and will carry the scars through their lifetime. The evildoer may see his sins and repent; God may pardon the transgressor; but the power of discernment which ought ever to be kept keen and sensitive to distinguish between the sacred and the common is in a great measure destroyed. Too often human devices and imaginations are accepted as divine. Some souls will remain in blindness and insensibility, ready to grasp cheap, common, even infidel sentiments, while they turn against the demonstrations of the Holy Spirit. *11LtMs, Ms 16, 1896, par. 39*

It is a fearful thing for any soul to place himself on Satan's side of the question, for as soon as he does this a change passes over him, as it is said of the king of Babylon, that his visage changed toward the three faithful Hebrews. Past history will be repeated. Men will reject the Holy Spirit's working and open the door of the mind to satanic attributes that separate them from God. They will turn against the very messengers through whom God sends the messages of warning. Even now I fear that the very things I am seeking to make plain will be misapplied, misinterpreted, and falsified. Some have felt it a virtue to educate themselves in this line, and by their misapplication they make of no effect the messages God sends. *11LtMs, Ms 16, 1896, par. 40*

I urge upon all to whom these words shall come, Review your own

course of action, and “take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell upon the face of the whole earth.” [*Luke 21:34, 35.*]¹¹*LtMs, Ms 16, 1896, par. 41*

Ms 17, 1896

Individual Responsibility

NP

May 13, 1896

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In the night season I was listening to one who spoke with authority. Words of counsel in regard to the responsibilities that are to be borne in the sacred work of God were spoken. The Teacher said, There should be no haphazard work. Much of this has been done. Men have assumed authority, but the people should not depend upon poor, finite, erring men. They should put their entire trust in the wisdom that finds its strength in the wisdom of God. The inconsistency of centering so many responsibilities in Battle Creek has been presented many times, but the counsels have not been acted upon. The reproofs and warnings from the Lord have been evaded and interpreted and made void by the devices of men. There has been counter-working against God, and the judgment of men has been received.¹¹*LtMs, Ms 17, 1896, par. 1*

In Battle Creek, and in other places, building has been added to building, for the sake of making an imposing display. Men have supposed that this would give character to the work. Their own characters needed the transforming grace of Christ, which would enable them to represent Christ. This alone is sufficient to give character to the work. Nothing can be done without his grace. The Lord suffers impediments to arise, that his wisdom and power may humbly and earnestly and perseveringly sought, and be distinctly manifest. Nothing will so quickly and decidedly separate the soul from God and bring defeat, as for man to lift up his soul unto vanity, and speak proudly and boastingly, and in a masterly manner to his fellow men, who are the property of God. "Ye are not your own; ... ye are bought with a price," even the precious blood of the Son of

God. [1 *Corinthians* 6:19, 20.] The Lord alone is to be exalted. Let every human agent keep in his place, and not seek to get into the place where God should be. There has been altogether too much trusting in men. *11LtMs, Ms 17, 1896, par. 2*

In Battle Creek you have evidence that men who have had the most to say are not walking with God. There is abundant activity, but not many are working in partnership with Christ, and those who walk apart, and work from Him, have been the most active in planning and inaugurating their methods. If they had that wisdom that cometh from the Source of all wisdom they would move considerably, and would study more earnestly the relation of cause to effect. They would discern that a few minds in Battle Creek are not to be the power to manage every thing in connection with our work. *11LtMs, Ms 17, 1896, par. 3*

The state conferences must have men at their head who love and fear God—capable men who will learn in the school of Christ to be laborers with Him, to wear His yoke and lift His burdens. They are to be partners with Christ in the sacred service of soulsaving. All the members of the church are to labor interestedly, zealously, not striving, as many have done, to see who shall be the greatest, and how to secure the highest wages, but striving to win souls for Christ, which means a part of the firm, in partnership with Christ. Let all try to do their best. *11LtMs, Ms 17, 1896, par. 4*

The matter was laid before me, which I was trying to present before the brethren. There is altogether too much responsibility imparted to a few men in Battle Creek, and these men need the transforming power of the Holy Spirit, else they will lead God's heritage in false paths. The conferences are watching every move made at the center of the work. The different conferences have been led to look to the leading men at Battle Creek, feeling that no important move can be made without their approval. This tendency has been growing stronger, until it is a serious hindrance to the advancement of the work. This arrangement should never have been. The Lord would have His people under His jurisdiction. They [should] look to God, inquiring of Him in faith, and follow on to know the working of His providence. *11LtMs, Ms 17, 1896, par. 5*

The arrangement that all monies must go through Battle Creek and under the [control] of the few men in Battle Creek is a wrong way of managing. There are altogether too many weighty responsibilities given to a few men, and some so not make God their Counsellor. What do these men know of the necessities of the work in foreign countries? How can they know how to decide questions which shall come to them asking for information? It would require three months for those in foreign countries to receive a response to their questions, even if there was no delay in writing. *11LtMs, Ms 17, 1896, par. 6*

In each country a man should be appointed to work in the general interests of the cause. He need not be a preacher, and he must not be a policy man. He should be unselfish, a man who loves, who honors and fear his God. His whole time should be devoted to the work. He should plan unselfishly and in the fear of God. Let him be general agent for that country, and let him be connected with a council composed of the very best men, that they may counsel together, and attend to the work within their borders. There should be businessmen appointed to do the same in the different states in America. *11LtMs, Ms 17, 1896, par. 7*

The men who act as presidents of state conferences should be carefully selected. Then let these men bear the responsibilities of the conference in a most thorough, earnest, God-fearing manner. If they are not qualified to do the work thoroughly and successfully, do not keep them in that position. *11LtMs, Ms 17, 1896, par. 8*

A mass of matter is laid before the General Conference; every burden is carried to Battle Creek. This makes the presidents of the state conferences very irresponsible. Many are not growing in aptitude and in judgment. They make mismoves, when they should have advanced experience sufficient to enable them to make right moves, because they seek counsel of God. As presidents of their several conferences, they should realize that they must be faithful in positions of trust. These conferences are to be to them a school, in which they are to reveal managing ability. They are to learn, learn, and educate, educate. They are to do firm, Christlike work, binding it of, so that it shall not ravel out. *11LtMs, Ms 17, 1896, par. 9*

He who is selected as the president of the General Conference should, in the fear of God, stand in his lot and place, without partiality, and with unselfish interests. He should be a faithful steward. He should be a priest and wise ruler over his own house. He should make manifest that he understands the work of governing his own family wisely and in the fear of God. If this is neglected, he will carry his defects with him into his work. If any man evidences that the love and fear of God is kept away from the center of his being lest the truth should control his life-practice, while worldly things are made all and in all, he is not the man, even for local elder.*11LtMs, Ms 17, 1896, par. 10*

Advice is asked of those in Battle Creek regarding matters which could just as well be settled by men on the ground, if they would seek the Lord, and which ought to have been done within their own borders. The Lord declares he is nigh all that call upon Him with a sincere heart. Said Christ, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [*Matthew 7:7.*] This promise is made doubly and trebly sure. There is no failure with God. Today men who are presidents of conferences are less efficient and strong and able than they should be, because they place man where God should be, and they receive only that which man can give them.*11LtMs, Ms 17, 1896, par. 11*

Presidents of conferences, you will be wise if you will decide to come to God. Believe in Him. He will hear your prayers, and come to your assistance, in much less time than the public conveyances could bring one, two, three, or four men, from a long distance at a great expense, to decide questions which the God of wisdom can decide far better for you. He has promised, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." [*James 1:5.*] If you will sincerely humble your hearts before Him, empty your soul of self-esteem, put away the natural defects of your character, overcome your love of supremacy, and come to God as a little child, He will bestow on you His Holy Spirit. When two or three shall agree as touching anything, and shall ask the Lord, in the name of Jesus, it shall be done for them.*11LtMs, Ms 17, 1896, par. 12*

When it is deemed expedient to invest means in school buildings, in

sanitariums, or in homes for the poor in any country, in order to establish the work there, the Lord would have those who are living in that locality walk humbly before him, and show that they realize their personal dependence upon Him, and that they believe in His willingness to help them to plan, to devise, to arrange intelligently for His work. He is as willing to give wisdom to those who feel the value of divine grace as to give wisdom to some other mind, who will then, at great expense, communicate the same to you. Where is your faith? Will men turn from the God of wisdom to seek wisdom from finite men, sending for men from a long distance to come and help you out of perplexity. How does the Lord look upon this?¹¹*LtMs, Ms 17, 1896, par. 13*

Each one may entertain the idea that he believes in God. You are working in one part of His great moral vineyard, and He has told you that if any man lack wisdom, He is to ask of God, who giveth to all men liberally, and upbraideth not. This world is but a little atom in the vast domain over which God presides, and yet this little fallen world is more precious in His sight than the ninety and nine which went not astray from the fold. If we will make Him our trust, He will not leave us to become the sport of Satan's temptations. God would have every soul for whom Christ has died become a part of the vine, connected with the parent stock, drawing nourishment from it. Our dependence on God is absolute, and should keep us very humble; and because of our dependence on Him, our knowledge of Him should be greatly increased. God would have us put away every species of selfishness, and come to Him, not as the owner of ourselves, but as the Lord's purchased possession.¹¹*LtMs, Ms 17, 1896, par. 14*

Daniel sought the Lord three times a day, in earnest prayer for wisdom and strength and courage to carry forward the enterprise of representing the only true God in wicked Babylon. You will often be perplexed to know what to do next; but do not get pen and paper and write your perplexities to Battle Creek. There may be disagreement upon some points, but your Counsellor is nigh. Bow before Him, and tell Him of everything you need. Can the men in Battle Creek give you light? They cannot understand your necessity. Because they are not on the ground, they may say No to some things, when, had you asked of God, He would have

answered, "Go forward, and I will be with you, and give you grace." *11LtMs, Ms 17, 1896, par. 15*

For many years an education has been given to the people which places God second, and man first. The people have been taught that everything must be brought before the council of a few men in Battle Creek. God has given you an opportunity to see the weakness of finite men. Are there not men in the different states of America who walk right in the sight of God. Are there not registered in the books of heaven the names of those who love and serve God. Cannot they plan. Have those in Battle Creek been given superior reason and wisdom that God will not give those in the churches and state conferences? "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." [*Verse 5.*] The churches would realize one hundredfold more of the workings of the Holy Spirit if ministers would educate all to bear in mind that they have a God nigh at hand, and not afar off, and that they can honor God by seeking Him for help and wisdom just where they are. Then will they have ability which will strengthen the General Conference. *11LtMs, Ms 17, 1896, par. 16*

There is talent in every place, but it is not always recognized. This talent should be discerned and set [to] work. Under the operations of the Spirit of God, talent will grow by being used. But God is greatly dishonored when men are placed in the position where God should be. He alone can give unerring counsel. The men in Battle Creek are only men, finite, erring men. Because they have acted as though they were gods of other men's consciences, they are not to be looked up to as gods. If they had less confidence in themselves, and more confidence in the great I AM, thereby showing that they were emptied of self and had only [an] eye single to the glory of God, they could represent the grace of Christ as counselors. *11LtMs, Ms 17, 1896, par. 17*

Men have been in counsel in Battle Creek who cannot appreciate the situation of matters in the different localities as those can who are right in the ground; and it is not wise for men to seek to men, and place such dependence in a few men at Battle Creek, some of whom have walked apart from God for years. To accept the

judgment of these men, and to send for them from a long distance to sit in council, has done great dishonor to God. By this you show that you place men, who are unsanctified in heart, where God should be.¹¹*LtMs, Ms 17, 1896, par. 18*

Supposing that some mistakes are made by those in different places. They may be of far less consequence than the errors made by those at the heart of the work. Cannot you go to the great Leader, who is mighty in counsel, and cannot He restore? Cannot He work in your behalf? Will He not do it if you go to Him as little children go to their parents? There is altogether too much lofty self-sufficiency in the human agent. God cannot work with such an element of pride. If it is not laid down, if self is not humbled, God cannot work. Those who send all their perplexities from the different parts of the world to Battle Creek show the wisdom of men, and not the wisdom of God. A few finite men in Battle Creek, who are not always under the molding of the Holy Spirit, are ready to devise and plan, but God does not plan with them. They have not sought God in humility of mind.¹¹*LtMs, Ms 17, 1896, par. 19*

August 2, 1896

My attention has been called to the instruction the Lord has been pleased to give in *Gospel Workers*. I have arisen at three o'clock, a.m., and have read the matter in this little book: *p. 232*, "Conference Presidents" [*p. 413* in 1915 edition]. The same things have been presented to me again and again. Will our brethren take heed to these things? Or will they turn aside from the light? The president of the General Conference should act upon the light given, not walk contrary to this light. If you in Battle Creek close your eyes to the testimonies God has been pleased to give you, and think it wisdom to walk in the fire of the sparks of your own kindling, it will spoil the church. Such men are not qualified to become either ministers or presidents of conferences, for they have not taken counsel from the Source of all wisdom.¹¹*LtMs, Ms 17, 1896, par. 20*

He who is placed as a president of [a] conference must learn that the human heart is wayward, and that it needs to be strictly sentineled by watchfulness and prayer. As he seeks the Lord

conscientiously and constantly, he is taught of God to grow into a representative man, and can be trusted as God trusted Abraham. He needs the whole armor of God, for he has to fight the good fight of faith, and having done all that the Spirit of God has taught him to do, to stand. His enemies may be those of his own household, his wife and children, or they may be his own hereditary and cultivated tendencies, which continually seek for the mastery. Man is human and defective in character, and must battle for the victory. Everyone who begins aright must begin at his own heart. Let the fervent prayer go forth from unfeigned lips, "Create in me a clean heart, O God," and it will bring the response, "A new heart will I give thee." [*Psalm 51:10; Ezekiel 36:26.*]*11LtMs, Ms 17, 1896, par. 21*

Lessons need to be learned by all who shall step into places where they are to be proved and tested by God, to see whether they shall be registered day by day as faithful and true stewards of God's entrusted talents. Have they shown that they have the fear of God before them, whether they are superiors, inferiors, or equals? They need to cherish the truth as an abiding principle, that it may sanctify the soul. The creating, transforming power of God's Holy Spirit will make them co-partners with Jesus Christ. Yoked up with Christ, they can be more than conquerors through Him.*11LtMs, Ms 17, 1896, par. 22*

The man who is fully sensible that he is in the service of Jesus Christ will aspire for the friendship of God. He will lie low before God, that he may be nothing, and God everything. Such a man is a co-partner with Christ, fitted to preside over a state conference. If he proves himself circumspect, he is prepared for any position, according to his experience and qualifications. Let the churches understand that such a man is to be trusted and sustained. They may go to Him, and talk with Him. Such a man will never feel sufficient to carry the work even of a state conference without the constant grace which God will give. He will not choose to do the work and bear the responsibility alone. Through wise management, he will have the tact to recognize talent in others. He will use those who have this talent, and help them, while they help to share his burdens.*11LtMs, Ms 17, 1896, par. 23*

It is a selfish thing for men who feel that they have some service to

do for the Master, to wish to be alone in their work, and to refuse to connect with those who would be a help to them, because they fear that they will not obtain all the credit for doing the good work which they flatter themselves they will do. This has greatly hindered the work of God. Let brother lay hold of brother. Link up a Peter and a John. Let each encourage his brother to stand by his side, doing zealous, interested service as partners in the great work. Two or three can pray together, sing the praises of God together, and grow up into the full stature of workers together with God. Perfect harmony must be cherished. All must serve the Lord as little children, feeling that they are branches in the same parent stock. *11LtMs, Ms 17, 1896, par. 24*

Let the presidents of state conferences walk humbly with God, and they will not have occasion to write to the president of the General Conference to leave his work to settle little matters for them. Even many large matters may be carried to God, and God will give counsel in every state conference. The Lord can be approached by all. He is much more accessible than the president of the General Conference. Let the president of the General Conference educate the presidents of state conferences to take care of their portion of the moral vineyard where they are situated wisely, without laying their burdens up on him. *11LtMs, Ms 17, 1896, par. 25*

Lead these men who have ability and talent to look to God that they may be taught by Him. Teach them to go to the Fountainhead for instruction in righteousness. Search the Scriptures. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.] What then is your excuse for turning for counsel from one who is infinite in wisdom to finite men who are as weak as yourselves? One has suffered for you, the Just for the unjust. *11LtMs, Ms 17, 1896, par. 26*

How many petty grievances the men traces upon paper, and pours into the soul of his fellow men. How unwise it is to perpetuate and communicate to others those things you had better have kept to yourself. Never trace a line of discouragement. If you do just as Jesus has told you to do, you will find help. "Come unto me, all ye

that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls.” [*Matthew 11:28, 29.*]11LtMs, Ms 17, 1896, par. 27

The Lord God has given abundant evidence of His willingness to carry our burdens. As we lift His burdens, He lifts you and the burdens also. He invites all, who labor and are heavy laden, “Come unto me.” You are not told that you just go ’round the world to Battle Creek to tell your troubles and unload your burdens to your fellow men. “Lo, I am with you alway,” Christ says, “even till the end of the world.” [*Matthew 28:20.*] “I am a God at hand, and not afar off.” [See *Jeremiah 23:23.*]11LtMs, Ms 17, 1896, par. 28

Ms 18, 1896

The Danger of Self-Sufficiency in God's Work.

NP

May 30, 1895 [typed May 6, 1898]

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God is continually exercising His love toward the beings formed in His own image. He regarded us of such value that He gave His beloved Son to a shameful death to save us from ruin. No earthly parent ever manifested for his children such tender, disinterested love as He, the holy God, has shown toward the transgressors of His law. He has affectionately studied the happiness of His own heritage, and He delights in the manifestation of harmony and love among His children.¹¹*LtMs, Ms 18, 1896, par. 1*

As sons and daughters of God, and members of the royal family, we are to learn of Him daily, that we may do His will and represent His character. The love of God received into the heart is an active power for good. It quickens the faculties of the mind and the powers of the soul; it enlarges the capacity for feeling, for loving. He who loves God supremely will love all the children of God. He will over approach them with a respectful demeanor. And whatever his position of trust, his own considerate courtesy will win for him confidence and respect. If this spirit pervaded our institutions, leading everyone to manifest toward his fellow-workers a love that is without dissimulation, these institutions would be a representation of heaven on earth. They would be a perpetual testimony to the world of what sanctifying truth can do when practiced by the receiver. Every man desires that this love may be exercised toward himself; and God calls upon him to reveal the same spirit toward others.¹¹*LtMs, Ms 18, 1896, par. 2*

The Lord will never sanction the exercise of arbitrary authority, nor will He serve with the least selfishness or dishonesty in the dealing of men with their fellow men. Yet these things have been manifest in the management of affairs in connection with the work in Battle Creek. Words cannot express too strongly the offensive character

of the disposition to rule or ruin which has for years been revealed, and which has been strengthening by exercise.*11LtMs, Ms 18, 1896, par. 3*

As the state of things existing in the Office of publication has been presented before me by the Holy Spirit, I have not withheld the message that God has given me for the men in responsible positions. Again and again I have been moved upon to reprove the selfishness that, as you know, has prevailed in many lines of the work. Men who know little of the working of the Spirit of God upon their own hearts have exalted themselves beyond measure in undertaking to force others to accept their terms and come under their control. There are those who regard no man's judgment as superior, or even equal to their own. They are narrowing the work by disregarding the suggestions of men of experience, because these ideas do not coincide with their own plans. At the same time, these very ones are not willing for others to exercise their independent judgment. Plans are set on foot for restricting the liberty of the workers. Through these oppressive plans, men who should stand free in God are trammelled by restrictions from those who are only their fellow laborers.*11LtMs, Ms 18, 1896, par. 4*

Men in the office at Battle Creek have acted as if they had jurisdiction of other men's intellect and conscience, and could manipulate them to serve any purpose which they might choose. They have had an opportunity to reveal how much they themselves really have the cause of God at heart. If it can be advanced through their plans for compelling others to sacrifice for it, they are glad to see its prosperity. While grasping all the benefit possible for themselves, they have, both in the matter of royalties and other lines felt it their prerogative to crowd down the very ones whom God was using to diffuse light. Of the work of these persons they have made very little, while they made much of their own, that bore the stamp of the unsanctified human agent. It would have been better for the cause today if these men had never put their hand to the work. They have tried to force their ideas upon those who have the cause much nearer their hearts than some of these who are so forward to dictate.*11LtMs, Ms 18, 1896, par. 5*

How does the spirit of self-exaltation and grasping for arbitrary

authority compare with the spirit and example of Christ? Our people, who talk of religious liberty, have lessons to learn as to what liberty in Christ really is. The Lord has marked the oppression that has been practiced. To the men that are working in lines that are not in accordance with Bible principles He declares that He will not accept the means gained in this way. *11LtMs, Ms 18, 1896, par. 6*

Brother Olson's eyes have not always been clear to discern; he himself has been misled, and has sanctioned wrong by sustaining men that were not walking in the light. His course has not been pleasing to God, in favoring many of the propositions that have been acted upon since the Minneapolis meeting. Since that meeting, he has not, at all times, borne a straightforward, unflinching testimony for the right. From his compromising position, the men who were trying to carry things according to their own will have thought that he sustained their plans. *11LtMs, Ms 18, 1896, par. 7*

Now it is represented to me that financial matters have become embarrassed. The employment of worldly plans and methods by some of our responsible men has entangled their feet in the snares of Satan, and has laid a net in which the Lord's work is becoming entangled, and from which there will be difficulty in extricating it. Now Brother Olsen shrinks from taking a decided course, for he fears the results. *11LtMs, Ms 18, 1896, par. 8*

If the Lord had not sent line upon line, and precept upon precept, the case would be entirely different. But light has been given, and yet many have chosen darkness rather than light. I tell you that which I know: God has been greatly dishonored by the conniving to bring money into the office by robbing brain workers of their rights. Brother Olsen needs to have, as co-laborers, different men to represent the cause of God—men who are surrounded by an entirely different atmosphere. *11LtMs, Ms 18, 1896, par. 9*

To those at the heart of the work, who have treated their fellow men as if they had hearts of steel, I testify that upon the record of the books of heaven they stand enrolled as those that are not doers of the words of Christ. Your ingenious devising and your confederating

to sustain one another will not avail to give you a more favorable showing before God. You must be brought to see what has been the foundation principles of your management. The selfishness, the oppression and robbery, must cease before God can look with favor upon your work.*11LtMs, Ms 18, 1896, par. 10*

And you, my Brother Olsen, are not clear before your God. While you allow yourself to be influenced and molded as you have been, you are virtually saying to those whom God reproves, It is well with you. For years the Lord has been setting their sins before them, yet the reproofs and warnings are unheeded. What does it mean? I am sore troubled in your behalf, because you do not regard the light given. Unless you shall make a decided change in your policy, and no longer permit yourself to be guided by the words of unwise counsellors, the light in you will become darkness, and you will not have a clean record in the books of heaven.*11LtMs, Ms 18, 1896, par. 11*

Biblical Institutes.

The holding of so many Biblical institutes among our own people is not wise. The object is good in itself, but there is a more urgent work to be done in carrying the light of truth into regions where it has not penetrated. The laborers held to work for those who already have a knowledge of the truth are kept away from the people who know it not. Souls in spiritual blindness, prejudiced by those who misrepresent the truth, have been left unhelped. O the neglect that will be charged against individuals, organizations, and churches in that day when every man shall be judged according to the deeds done in the body. Then it will be found how great was the measure of responsibility for failing to extend the work to the regions beyond.*11LtMs, Ms 18, 1896, par. 12*

The Lord has bidden us look to Jesus for spiritual knowledge, not that we may hide the light under a bushel, but that it may give light to all who are in the house. God has given His Son “for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” [*Isaiah 42:6, 7.*] Please read also *Isaiah 43:9-13; 44:3-8.**11LtMs, Ms 18, 1896, par. 13*

When institutes and similar meetings are held, let them be held at some other place than Battle Creek. Let them give character to the work and spread the knowledge of the truth in localities where it is not known. This may not be convenient, but, I ask, was it convenient for Christ to leave the royal courts? Was it convenient for Him to leave His honor, His glory, and His high command, and humble Himself to become one with us? Our Saviour came to this world that was all scared and marred with the curse. He did not go to worlds unfallen, but to those who needed Him most. His example we, to whom He has entrusted His work, are to copy. He calls us to feed the hungry sheep and lambs. Christ reached to the very depths of human woe that He might rescue us, but how do His methods of labor compare with those of many who profess to believe on Him?*11LtMs, Ms 18, 1896, par. 14*

Building in Battle Creek.

You ask in regard to the propriety of erecting more buildings for our work in Battle Creek. Has not the light been given in regard to this matter? No doubt many urge, "It will be more convenient to have additional buildings." What if it is? Shall the Lord's money be used in adding building to building, when there are so many places where there are none? Have you, my brother, read the testimonies on this point, and then put them aside, as others have done, and never looked at them again? In what kind of condition is Battle Creek, that you should seek to bring in more people to be leavened with the influences that prevail there? The cloud of God's wrath is already gathering over the cities where great light has been shining and has not been appreciated, and where those who profess the truth have misrepresented it in their characters, in their spirit, and in the atmosphere that surrounds their souls.*11LtMs, Ms 18, 1896, par. 15*

From the very last letter I sent to Battle Creek, but a few weeks ago, I read the testimony, "The money spent in enlarging the institutions in Battle Creek might far better be devoted to planting the truth in places where it had not yet taken hold." Money has been entrusted to human agents to be invested, to be put out to the exchanger and increased by use. Again and again the men in positions of truth have had laid before them the necessity that the Lord's vineyard be more equally worked. Places in the very shadow of Battle Creek are

overlooked. The field is the world. Every part of it is the Lord's, and should receive due attention. No one locality is to swallow up every resource that can be obtained to multiply its facilities, while the larger parts of the field are left destitute. This policy is not inspired of God. The gracious calls of mercy are to be given to all parts of the world. *11LtMs, Ms 18, 1896, par. 16*

Read the Word; read and consider; do not be so active that you cannot stop to hear the counsel of God. Our people must have the testimonies, many of which have reached only to Battle Creek, to be there argued away. Those whom the Lord has warned feel that the warning means something else; they explain it to signify exactly the opposite of that which the Lord has said. *11LtMs, Ms 18, 1896, par. 17*

With the example of Christ before you, can you plead convenience for the erection of more buildings and the centering of more interests in Battle Creek? Our people have deep, earnest lessons to learn in the experience presented in the words of Christ: "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] You are not to choose the most convenient task, and, because selfish practices have been followed, continue the same course. Look to Christ, and learn how He dealt with humanity. He loved His neighbor better than He loved Himself. He denied Himself that He might be a perfect example for us. *11LtMs, Ms 18, 1896, par. 18*

With unfeigned reliance upon the righteousness and efficiency of our Redeemer, we are to consider that as sons and daughters of God we are no longer our own. In receiving Christ we become dead unto the world. Our high vocation—the very highest that any human being can have in this life—is this, that we are called to be children of God. The whole future life is to be consecrated to the service of God. Sacred obligations rest upon every soul. All the faculties of mind and body are God's property; and every hour spent in selfish gratification or self-uplifting will bring it's returns in a harvest which none will care to garner. *11LtMs, Ms 18, 1896, par. 19*

Personal Appeal.

God calls upon you who are connected with His instrumentalities to do His work according to His plans, not your own. He calls for an entire consecration of yourselves to Him. If you heed the requirement, it will be a blessing to you in this life and the inheritance of life eternal. There is now a precious period, though short, allotted to you for repentance and improvement.*11LtMs, Ms 18, 1896, par. 20*

Brethren A. R. Henry and Harmon Lindsay, God is in earnest with you. Your duty is plain and imperative. Your minds need cultivation, that you may discern heavenly things, and choose them above the common and the earthly. Let not the present opportunity pass unimproved. Unless the warnings that God in His mercy is sending to you are heeded, before a long time shall elapse, you will make shipwreck of faith.*11LtMs, Ms 18, 1896, par. 21*

You have sown the seeds of unbelief all along the line. And you have so long refused the evidence of the operation of the Holy Spirit that it is questionable whether you will ever again recognize the light from heaven. It may even appear as darkness to you, until the time shall come when every knee shall bow, and every tongue shall confess to God.*11LtMs, Ms 18, 1896, par. 22*

Instead of regarding it as your imperative duty to cultivate personal piety, with a zeal proportionate to the preciousness of the holy faith you profess, and the responsibility of your position, you have suffered yourselves to drift along, your impulses controlled by unholy imaginations and prejudices, until your course is an offense to God. What wonder that you lead the minds of others into the same channels? What wonder that some, following you, turn away from the rock foundation of eternal truth, to build, as you are building, upon the sand. It is a grievous robbery of God to become so blinded, as you are today, because you have refused heaven's light, slighted the appeals that God has sent you, and have done your best to prove them inconsistent, and have declared them untrue. Your assertions have not made them untrue, but by your resistance against God, your hearts have become hard and stubborn.*11LtMs, Ms 18, 1896, par. 23*

Again I appeal to you: Will you now be zealous and repent? You

have shown your zeal in strong words and oppressive measures toward your brethren. Now I beseech you to give evidence of earnest repentance before it shall be forever too late.*11LtMs, Ms 18, 1896, par. 24*

Those who, notwithstanding the light given, have yoked up with you as men imbued with the Spirit of God, and actuated by a self-denying interest in His cause, make themselves responsible for the influence you have exerted and will exert contrary to the truth. Guilt will rest upon those who have placed increasing responsibilities upon you, when you have no living connection with God.*11LtMs, Ms 18, 1896, par. 25*

A condition of things has been brought about that, unless God in mercy shall interpose, will work disaster to His cause. Inexperienced minds are being troubled at the outlook. For reasons that you can give, God is not moving upon the hearts of His people to supply the treasury. When you shall receive the Holy Spirit's unction by returning unto the Lord with full purpose of heart, you will see yourselves in a new light altogether. You who are finite, erring, and unsanctified, have supposed that God's children were put under your jurisdiction, for you to plan for them, and bring them to your terms. The policy you have labored so hard to establish in your connection with the work is an offense to God.*11LtMs, Ms 18, 1896, par. 26*

He has never justified any arrangement, through organization, discipline, or laws, whereby men who have evidenced that they are not susceptible to the Holy Spirit's moving shall use their power to sustain others in a like disregard of the Spirit's work. But such has been the arrangement that has prevailed. You have made it hard for those whom you do not especially like, while others who are self-serving have been favored and exalted. Partiality and hypocrisy have excluded the Spirit of God from many hearts, and [have] left them as destitute of His grace as the hills of Gilboa were destitute of dew or rain. Let it no longer [be] regarded as your privilege to control God's heritage.*11LtMs, Ms 18, 1896, par. 27*

The Lord Himself will turn and overturn, and set things in order. He has the responsibility of His own work, and He has not entrusted

the management of His people to unsanctified human hands.*11LtMs, Ms 18, 1896, par. 28*

It is hard for men to learn their real weakness and ignorance and inefficiency. It is hard for the ambitious heart to receive God's ideas and plans with unquestioning faith and obedience. Some have very high ideas of the importance of their own individuality, and by their headstrong course are saying, We want not God's way, but our own way.*11LtMs, Ms 18, 1896, par. 29*

The time is near when God by His providence will make manifest what principles have been cherished by the men connected with the management of His work. Unless these men are converted, they will be separated from the work. But the appeals and warnings given have had no more effect upon their hearts than the messages of Christ had upon the Pharisees, and I greatly fear in their behalf, lest they shall continue to walk in the same path, manifesting the same exacting and intolerant spirit, as did the ruling Pharisees; I fear that the same judgments will fall upon them because they have rejected the Lord's reproof, and have set the stumbling block of their iniquity before their eyes.*11LtMs, Ms 18, 1896, par. 30*

My brethren, in the name of the Lord I counsel you to seek Him by repentance and confession. Let your sins of omission and commission go beforehand to judgment, that pardon may be written against your names, that you may be accounted worthy to stand before Him when He shall appear.*11LtMs, Ms 18, 1896, par. 31*

Ms 19, 1896

Diary

NP

May 1896

Previously unpublished.

On our trip to Tasmania about a year ago, I spoke on one Sabbath in Launceston to the little flock who have turned their feet into the royal path cast up for the ransomed of the Lord to walk in. My discourse was taken from *2 Peter 1*. I had much freedom in speaking. There are, I think, seventeen who are keeping the Sabbath in this place as the result of the labors of Brethren Baker and Teasdale. There were about forty assembled, including children. We had a precious season together, many testimonies being borne to love of God. *11LtMs, Ms 19, 1896, par. 1*

On the Sunday following a larger number assembled than on the previous day. The Lord blessed me with freedom as I presented before them the love of God for the human family. All listened with the deepest interest. *11LtMs, Ms 19, 1896, par. 2*

At the close of the meeting a tall, well-dressed lady hastened to the stand, and grasped my hand, saying, "O, I am so glad to see you. I wish to thank you for writing that book, *Great Controversy*, it was the means of saving the soul of my son. He was sick, we knew he could not live. He asked me for some book that would be of some help to him spiritually. Some time previous I had purchased this book, but did not understand much about its contents. My son read it through with intense interest. He said to me: 'I have found in this book that which I have failed to find in any book in your library. The more I read, the more beautiful are the truths which are brought out; and every time I read it I find something that helps me. I am not now afraid to die.' He found rest in Jesus Christ, and died in perfect peace." *11LtMs, Ms 19, 1896, par. 3*

I asked her his age. She replied, "He was thirty years old." She continued, "That book was everything to him. He told me if ever I

met the person who wrote it, I must tell her what it had done for him, and I promised him I would do so.^{11LtMs, Ms 19, 1896, par. 4}

“It is seldom in the house for any length of time, but is God’s messenger, carrying light and blessing to others. I lend it to one and another, and all who read it say they never read a book which makes the Bible so plain and clear to their understanding.”^{11LtMs, Ms 19, 1896, par. 5}

I asked her name; she told me, but failing to speak distinctly I lost it. Thinking our brethren would be able to tell me, I inquired of them; but what was my surprise to learn that they did not know the woman, nor, indeed, had even seen her before. They think they can find out who she is; but if not, we cannot know where that book, so much prized, has been travelling, and what its visit may have done for the families to which it has gone.^{11LtMs, Ms 19, 1896, par. 6}

The greatest trouble with the people here has been that they are very much more loyal to their minister than they are to their God. They are a church-going people, and are warned by their ministers not to go and hear us; the result has been that those who have come to listen to the truth have been but few in number.^{11LtMs, Ms 19, 1896, par. 7}

The stay-away argument is an opposition that is hard to handle; but the work that has been done is the sowing of the seed. I believe God has a people in this place, and they must be warned.^{11LtMs, Ms 19, 1896, par. 8}

Brethren Baker and Teasdale say that in this meeting we had the largest attendance they have seen at any time in this place. The first thing is to get the ears of the people; but if those who have ears will not listen, no one can compel them to hear. This is the difficulty in this country. They have ears, but they hear not; eyes have they, but they see not. But if we can get them to contemplate the cross of Calvary, the great plan of redemption, then the soul is gained [and] their hearts are willing to see wondrous things out of His law.^{11LtMs, Ms 19, 1896, par. 9}

Ms 20, 1896

Faithfulness to God

NP

June 1, 1896

Portions of this manuscript are published in *TDG 161*.

“He that is faithful in that which is least, is faithful also in much.” [*Luke 16:10*.] The real Christian is a servant of Christ. His work for Christ must be thoroughly well done. Nothing must come in to divert his mind from his work. Other matters can have proper attention, and yet be held subordinate; but Christ’s service requires the whole man—the heart, the mind, the soul, the strength. He will not accept a divided heart. He expects us to do our best. And nothing faithfully done for Him is insignificant in His sight. The widows two mites, teach us that the smallest offering, if it is our best, and is given with the whole heart, is of value in the sight of God.¹¹*LtMs, Ms 20, 1896, par. 1*

Every man is required to do the work assigned him of God. We should be willing to render small services, doing the things that are to be done, which some one must do, improving the little opportunities, if these are the only opportunities, we should still work faithfully. He who wastes hours, days, and weeks, because he is unwilling to do the work that offers, humble though it may be, will be called to render an account to God for his misspent time. If he feels that he can afford to do nothing, because he cannot obtain the desired wages, let him stop and think that that day, that one day, is the Lord’s. He is the Lord’s servant. He is not to waste his time. Let him think, I will spend that time in doing something, and will give all I earn to advance the work of God. I will not be counted a do nothing.¹¹*LtMs, Ms 20, 1896, par. 2*

When a man loves God supremely, and his neighbor as himself, he will not stop to inquire whether that which he can do is bringing in much or little. He will do the work, and accept the wages offered. He will not set the example of refusing a job because he cannot count upon as large wages as he thinks he should have. The Lord

judges a man's character by the principles on which he acts in dealing with his fellow men. If in common business transactions his principles are defective, the same will be brought into his spiritual service for God. The threads are woven into his whole religious life. If you have too much dignity to work for yourself for small wages, then work for the Master; give the proceeds into the Lord's treasury. Make an offering of gratitude to God for sparing your life. But do not on any account be idle.¹¹*LtMs, Ms 20, 1896, par. 3*

Ms 21, 1896

Communications to Leading Brethren

“Sunnyside,” Cooranbong, Australia

June 6, 1896

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

This morning I will state the matters which have been opened to me and urged upon my mind by the Holy Spirit of God. I must speak those things which I have heard. Every provision has been made for the sinful human race. By receiving Jesus Christ, and believing in him, those who were dead in trespasses and sins are brought nigh by the blood of Christ. The love of Christ and its constraining power is what is needed in the heart. This grace, coming through faith in Christ Jesus, makes an end of sin in the human heart. The sinner sees the fountain which has been prepared, at infinite cost, that he may wash his robes of character, and make them white in the blood of the Lamb.¹¹*LtMs, Ms 21, 1896, par. 1*

And the Lord Jesus says, “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.” [*Revelation 3:4.*] O blessed, blessed possibility. “He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my father, and before his angels.” [*Verses 5.*] “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.” [*Matthew 10:32.*]¹¹*LtMs, Ms 21, 1896, par. 2*

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in pure linen, clean and

white; for the fine linen is the righteousness of saints.” [*Revelation 19:6-8.*] Here are the possibilities open to the servants of God. Those who seek the Lord sincerely will always find Him to be the propitiation for their sins. He has made reconciliation for iniquity. In his epistle to the Hebrews, Paul states, “In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” [*Hebrews 2:17.*]*11LtMs, Ms 21, 1896, par. 3*

“Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband as long as he liveth. But if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress. But if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that he should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve him in newness of spirit, and not in the oldness of the letter.” [*Romans 7:1-6.*]*11LtMs, Ms 21, 1896, par. 4*

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom we also have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Spirit which is given unto us.” [*Romans 5:1-5.*]*11LtMs, Ms 21, 1896, par. 5*

In what sense can it be said that God is reconciled to the sinner? Will He excuse my guilt if I continue to transgress? We may all understand the meaning of this reconciliation. Every obstruction is removed, and through Jesus Christ, access to God is secured. Man

is urged and welcomed to the pardoning love of God. By His love for fallen man God is honored and glorified and magnified through Jesus Christ. God can be just, and yet pardon the transgressor. O what love, what matchless love. The justice, holiness, and truth of Christ is vindicated in the law, and therefore there is nothing to hinder God's mercy descending, abundant, free, and full, in pardon, taking away sin and imputing the righteousness of Christ. Those who accept this pardon form themselves into a glorious channel of co-partnership with Jesus Christ, to communicate the grace of pardoning love to those who are in the darkness of error. *11LtMs, Ms 21, 1896, par. 6*

God justly condemns all who will not receive and believe in Jesus Christ as their personal Saviour. Christ is standing hungry at the door of our hearts, longing to pardon all who will come unto Him that they may have life. O, what words what precious words are these. He is not merely merciful, but is faithful and just to forgive us our sins, and cleanse us from all unrighteousness. Our work is to hear his voice open the door of our hearts, and welcome the heavenly Guest. We then stand before God and the whole heavenly universe as innocent, though undeserving, while Jesus carries our guilt. He takes the load, which it was the lot of the sinner to bear. *11LtMs, Ms 21, 1896, par. 7*

What responsive love, what gratitude, what thank offerings should ascend to God, because Christ has died to make reconciliation for our sins, and by His complete obedience bring in everlasting righteousness! Christ has paid all that man owes to God from the beginning of his life. Sin is the transgression of the law, and through Christ man must now render perfect obedience to that law. By His righteousness of active obedience, Christ clothes me with His righteousness, in order that I shall not continue in sin, but perfect a character after the similitude of Christ. *11LtMs, Ms 21, 1896, par. 8*

June 7

As you see, I commenced this letter yesterday, but other things have been urged upon me. I am sorry to have to continue to write matters bringing censure from the Lord upon those in responsible positions. *11LtMs, Ms 21, 1896, par. 9*

In the night season I was in an important meeting. I was greatly burdened, and I was urged to speak. But I knew not what words I should speak. I said, "I have no strength. My heart aches." I inquired, Why have you daubed the walls of Zion with untempered mortar? When you felt that something should be done in the case of Brother A. R. Henry and Brother Harmon Lindsay, why did you frame flimsy excuses. As faithful stewards why did you not say plainly, Brethren Henry and Lindsay, the Lord has signified that you are not the men for the place you occupy. For years you have been working counter to the Holy Spirit of God. Both of you have had strong convictions of the truth, such as the Lord gave to the Jewish nation; but you would not see the light. You have resisted evidence until your souls are well-nigh ruined. Your only hope is to gather up the rays of light you have despised and rejected, and in contrition of soul do thorough work for repentance, for nothing short of this will God accept. *11LtMs, Ms 21, 1896, par. 10*

But, O, how ashamed should those be who have turned away from the counsel of God, and have tried to cover up the impression God would have made upon these men. Unfaithful stewards, the censure of God is upon you. The Work of God has been receiving a wrong mold. Reproofs have come to you from the Lord, and some have felt deeply over the matter, but in some things they have acted unwisely. While they believed the testimonies, they neglected to move as wise men who have a sense of the value of the souls for whom Christ has died. Others who were given plain testimonies buried them away as far as possible, that others should not know of the reproofs given. When the matter was presented to them, they went on, contrary to the testimonies in almost every point, putting their own construction upon them, saying that they did not mean thus and so, when they meant just as stated, to correct and arrest them in the course they were pursuing. It was to reprove their wrong course of action that the Lord sent the testimonies, but they did not take heed to them. *11LtMs, Ms 21, 1896, par. 11*

Others have acted indifferently. They cared for none of the cautions or reproofs. They had a self-sufficient, masterly spirit. This evidenced that the grace of God was not in their hearts. They dictated, and tried to force their opinions and their ideas upon others. They made of no account the words of reproof given to

them. By precept and example they were filled with their own doings, and counteracted the work to be done. They would not concede to right; they would not consent to correct wrongs, and to walk in the light. Self, self, self, was their center. No unity was seen, but disorder and dissension was manifested.¹¹*LtMs, Ms 21, 1896, par. 12*

The effect of grace on the human heart never leads to exalted ideas, but puts self in the dust, and exalts Jesus. Grace always imparts to the character a modesty, a meekness and lowliness of heart, showing that those who possess it are diligent, earnest workers in the school of Christ. They have a sense of propriety and good taste. The love of Jesus always opens and expands the heart. But there is great need of constant watchfulness. That important personage, self, needs to be vigilantly guarded, that it shall not try to rule God's heritage, or to compel the conscience of their brethren. This kind of work is offensive to God. Those who have been the most zealous in doing this work, have eyes, but they see not; ears have they, but they hear not, lest they should be converted, and I should heal them, saith the Lord.¹¹*LtMs, Ms 21, 1896, par. 13*

I am perplexed to know how to present the truth, as it is, before you, and yet so that those who believe the testimonies will treat them as wise, level-headed men should, so that they will not move impulsively, and make of none effect the influence of the testimonies, which they must receive and act upon. When correction has come, not only have those who have despised the human channel through whom the Lord works, acted wrongly, but the ones who want the testimonies to be acted upon have moved indiscreetly. What can be done to set things in order, so that all shall move with clear, intelligent judgment, under the molding influence of the Spirit.¹¹*LtMs, Ms 21, 1896, par. 14*

June 10

In the night season I seemed to be in a room where a few men were assembled. These seemed to be earnestly engaged in business transactions. I was surprised to see Elder Olsen leaning over a desk, casting up accounts. One of commanding appearance

gently touched him on the shoulder, and said, What is your business here tonight? Elder Olsen answered, I was figuring up the cost of the publication of certain books. The question was then asked him, Who gave you this work to do? The Lord has not laid this work upon you. The Master has not counselled you to do this. You cannot do this class of work successfully. God has not given you the qualifications necessary for the work of devising and planning in financial matters. He has given to every man his work, according to his known ability. He does not require you to gather any such burdens to your soul. Do you not know that the work of God is being covered up with false sentiments and principles? The people are being led in false paths. Many mistakes are being made. The present state of things is not the working of the providence of God.*11LtMs, Ms 21, 1896, par. 15*

You are out of your place. You have not stood in faithful steadfastness. From your first connection with the work, you have not set wrongs right. You have been misled. Your individuality has been, in a large measure, merged in men who have closed their eyes and ears to the voice of Jesus, who is seeking entrance to the door of their hearts, longing to soften and subdue them. You have heard with their ears, and seen with their eyes, and followed their judgment.*11LtMs, Ms 21, 1896, par. 16*

The Lord has not given you this financial work to do. It will be a terrible weight upon your soul. You are mingling the common fire with the sacred. Neither has He provided for you as helpers those whom you have chosen as you counsellors and your companions in your journeys from place to place. Through human influence you have been led blindfolded. The specious working of the prince of darkness has not been discerned by you. Satan works through men who withdraw from God, and close the door of their hearts against Jesus. Thus he binds many under his yoke, and they stand under his banner. It is not along men of gross passions through whom he works out his purposes. He secures many souls by attaching them with silken threads to men whom they suppose have ability, but who have taken a decided part with the enemy of Jesus Christ to work against the Lord.*11LtMs, Ms 21, 1896, par. 17*

Through your connection with the men whom you have chosen as

companions, they have obtained an influence over you which has enabled them to devise, plan, and execute, and you have been bound up with them. You have given your decisions as a captive who was being bound, and who was without power to break the spell upon him. You have had most painful convictions, but you have never viewed matters in regard to the testimonies in a clear, correct light. You have been walking in a path where Christ has not led the way.*11LtMs, Ms 21, 1896, par. 18*

Others have been leavened and misled by your position. You professed to believe the testimonies, and yet did not walk in the light which God was pleased to give you. Unless these men who have leavened the work make a desperate effort, their pride and stubbornness of heart will lead them where they will never return to the safe path. When doing the service of God, beware with whom you become linked in friendship. Do not yoke up with men whom you know are not led by Christ. Do not allow your voice, your influence, or your example to mislead. Beware lest you yourself prove to be an agent whom the enemy uses to place upon the work of God a mold that is not God's inscription, and is not after God's fashioning.*11LtMs, Ms 21, 1896, par. 19*

Much that has been done for several years will have to be counteracted. This means, to some, the undermining of faith and confidence in the work. Woe unto men to whom God hath entrusted talents and acquirements, but who have perverted them to a wrong use. O, may God pity and save His heritage.*11LtMs, Ms 21, 1896, par. 20*

Those who abuse God's entrusted talents with ingratitude, use His gifts as weapons wherewith to oppress His people. They have assaulted the most sacred things and made light of truth and righteousness; and you know it. What more can God do for these men to save them from making complete shipwreck than what He has already done? What means can He devise more than they have had that will make them susceptible to the office work of the Holy Spirit? Woe to men and women who are honored and exalted by being kept in high positions, and who cover the sins of injustice and robbery and oppression with bewildering enchantments, who lead the minds of all that they can, away from sacred

restraints.*11LtMs, Ms 21, 1896, par. 21*

Woe to those who obliterate the line of demarkation between the world and the cause of God by their profession of faith, which is mingled with injustice and fraud, thus giving such a mold to the sacred cause of God that nothing can now be regarded as sacred. Nothing that has been molded by their counsel and methods and influence is now reliable. Had these men whose words the Lord does not voice, walked in the counsel of the Lord, they would not have walked into delusions when light was flashing all around them. They have deceived the weak understanding of those who know them only by the influence their position gives them.*11LtMs, Ms 21, 1896, par. 22*

There are many like-minded who hang upon their words, as if the false, perverted ideas they presented possessed the power of truth and righteousness. O what blindness, what deception! While they speak smooth words, the poison of asps is under their tongue. Under the pretense of superior light and understanding of the inward working of things, they present matters connected with our institutions, and imperceptibly they sow the seeds of suspicion and deception, and scatter the sparks of rebellion against the work of the Lord and the bright beams of the Sun of Righteousness; and they boast of their works.*11LtMs, Ms 21, 1896, par. 23*

Woe unto those who are betrayers of sacred trusts, betrayers of men. Their part will soon be acted. O that they would break this deception now, even now in this their day, that they might know the things which belong unto their peace. The very ones who have been and are still being deceived, will, unless a thorough reformation is wrought, lift up their hands to God in complaint and mourning, to draw down upon themselves the punishment they have earned.*11LtMs, Ms 21, 1896, par. 24*

Be not deceived! God will not be mocked. Mistake not the present omens as a final decision. The decision will be pronounced by Him who never makes a mistake. He weighs actions, and actions testify to character. The wrongdoings of men have their season and time, and unless they repent, He who weighs with other scales than those held in the hands of infatuated, blinded, worldly-wise men,

who view transactions from a worldly standpoint, will reward them according to their deeds. Their glory, their usurped authority, their putting forth of the finger, and speaking vanity, will bring its sure results. All these things have their limit, their season. All come to an end. "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." [*1 Peter 1:24, 25.*]*11LtMs, Ms 21, 1896, par. 25*

"Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient, whereunto also they were appointed." [*1 Peter 2:6-8.*] Mark the words. God had appointed the Jews, as His purchased possession, to honor and glorify His name by faithful service, by being co-laborers with Jesus Christ. But they did not keep the faith.*11LtMs, Ms 21, 1896, par. 26*

So today the showers of God's blessings, that He has directed earthward to soften and subdue the obdurate heart, have been despised by men connected with His work. Better, far better, would it have been for the work and cause of God if these men had not had any connection or part in it. The light that lighteneth every man that cometh into the world shined in their hearts, but they turned from this light, and cherished opposition and unbelief. Their words, ridiculing the words and appearance of the Holy Spirit of God, have had an influence upon many as the words of wise men. But did those rejecting the Spirit of God know that there was a Watcher beside them, recording in His book their words and the result, marking down all their scoffing and all their ridicule at the outpouring of the Holy Spirit?*11LtMs, Ms 21, 1896, par. 27*

Ms 22, 1896

“The publishing institution was arranged...”

Refiled as *Ms 25a, 1891*.

Ms 23, 1896

Illustrations of Heavenly Things

Extract from *Lt 90, 1896*.

Ms 23a, 1896

The Law Our Schoolmaster

Extract from *Lt 96, 1896*.

Ms 23b, 1896

How to Secure Peace

NP

July 25, 1896

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"If it be possible, as much as lieth in you, live peaceably with all men." *Romans 12:18.11LtMs, Ms 23b, 1896, par. 1*

Shortly before His crucifixion, Christ bequeathed to His disciples a legacy of peace: "Peace I leave with you; my peace I give unto you." [*John 14:27.*] Christ bears the title of the Prince of peace, and yet He says of Himself, "Think not that I am come to find peace on earth; I am not come to send peace, but a sword." [*Matthew 10:34.*] In explanation of this apparent contradiction, He has said, "In the world ye shall have tribulation;" "in me ye shall have peace." [*John 16:33.*] He told them that the time would come when they would be hated of all men for His name's sake; that they would be brought before kings and rulers; that to destroy their lives would be esteemed a service done to God and religion. This has been fulfilled. Every indignity reproach, and cruelty that Satan can instigate human hearts to devise has been visited upon the followers of Jesus.*11LtMs, Ms 23b, 1896, par. 2*

We have been highly favored in living under a government where we can worship God according to the dictates of our conscience. But human nature is no more in harmony with then principles of Christ today than it was in past ages. The world is still in opposition to Jesus. The same hatred that prompted the cry, "Crucify him, crucify him," and led to the rejection of Christ, still works in the children of disobedience. [*Luke 23:21.*] The same satanic spirit which in the Dark Ages consigned men and woman to prison, to exile, and the fagot; that conceived the exquisite torture of the inquisition; that produced the massacre of Saint Bartholomew, and kindled the fires of Smithfield is still at war with malignant energy in unregenerate hearts, who are saying of Christ, "We will not have this man to reign over us." [*Luke 19:14.*]*11LtMs, Ms 23b, 1896, par.*

The peace that Christ calls His peace, and which He bequeathed to His disciples, is not a peace which prevents all divisions; but it is a peace which is given and enjoyed in the midst of divisions. The peace that the faithful defender of the cause of Christ has, is the consciousness that he is doing the will of God, and reflecting His glory in good works. It is an internal rather than an external peace. Without are wars and fightings through the opposition of avowed enemies, and the coldness and suspicion of those even who claim to be friends. *11LtMs, Ms 23b, 1896, par. 4*

Christ enjoins upon His followers to “love your enemies, ... do good to them that hate you, and pray for them that despitefully use you, and persecute you.” [*Matthew 5:44.*] He would have us love those who oppress us and do us harm. We must not express in words and acts the spirit they manifest, but improve every opportunity to do them good. *11LtMs, Ms 23b, 1896, par. 5*

But while we are required to be Christlike toward those who are our enemies, we must not, in order to have peace, cover up the faults of those we see in error. Jesus, the world’s Redeemer, never purchased peace by covering iniquity, or by anything like compromise. Though His heart was constantly overflowing with love for the whole human race, he was never indulgent to their sins. He was too much their friend to remain silent while they were pursuing a course which would ruin their souls—the souls He had purchased with His own blood. He was a stern reprover of all vice; and His peace was the consciousness of having done the will of His Father, rather than a condition of things that existed as the result of having done His duty. *11LtMs, Ms 23b, 1896, par. 6*

He labored that man should be true to Himself in being all that God would have him, and true to His higher and eternal interest. Living in a world marred and seared with the curse brought upon it by disobedience, he could not be at peace with it unless he left it unwarned, uninstructed, and unrebuked. This would be to purchase peace at the neglect of duty. *11LtMs, Ms 23b, 1896, par. 7*

Every one who loves Jesus and the souls for whom He died will follow after the things that make for peace. But His followers are to

take special care lest in their efforts to prevent discord, the truth is surrendered, lest in warding off divisions, they make a sacrifice of its principles. True brotherhood can never be maintained by compromising principle. As surely as Christians approach the Christlike model, and become more and more pure in spirit and in action, searching out and reproofing sin, so surely will they experience the strength and venom of that old serpent the devil. The opposition of the children of disobedience is excited by a Christianity that is spiritual.*11LtMs, Ms 23b, 1896, par. 8*

“If it be possible, as much as lieth in you, live peaceably with all men.” [*Romans 12:18.*] A duty is here enjoined upon us. We are to strive to live at peace with all men. Every care should be taken on the part of Christians to give no offense, that the truth be not evil spoken of. But the text suggests that no amount of diligence and care will preserve this harmony in all cases. Dissensions will arise even between individual members of the Church, because they are not Christlike in character.*11LtMs, Ms 23b, 1896, par. 9*

But there will be a point where members must be separated from its fellowship because of their unchristian course of action. In the home they are oppressive and a reproach to the cause of Christ. Their practices are inconsistent with truth and religion, and to retain them in church fellowship would be faithless to the Master.*11LtMs, Ms 23b, 1896, par. 10*

The church, as a body is to do all in its power to promote union, and prevent schisms. This rule is designed to guide every individual member in his treatment of others. If unsound doctrine is introduced, it will endanger the flock of Christ. It is the duty of those in authority, who are jealous for the truth as it is in Jesus, to make a firm, decided protest. This expression of rebuke will often be used to create sympathy for the reproofed. The harm that is thus done to precious souls and to Christ’s kingdom is not considered. At this crisis is the time to decide who are God’s faithful sentinels, who will be true to principle, who will bear in mind that truth is too dearly purchased for its least principle to be surrendered.*11LtMs, Ms 23b, 1896, par. 11*

That peace and harmony is not worthy of the name which is

secured by mutual concessions to avoid all differences of opinion. On points of feeling between man and man, concessions would sometimes be made, but never should one iota of principle be sacrificed in order to obtain harmony. All our words and actions pass in review before God, and if we wish to stand in the judgment as having done all that we could to have a correct influence over our fellow men, we must repay kind acts for acts of mischief and malice. Christ is our Pattern; He would have us follow Him.^{11LtMs, Ms 23b, 1896, par. 12}

To those who have been injured without a cause, the words of this Scripture apply, "If it be possible, as much as lieth in you, live peaceably with all men." [*Verse 18.*] Their failure to comply with the instruction given in the text is not due to the course of action that they themselves have pursued, but to the envy, jealousy, and evil surmising of those who have been in the wrong. Thus a division is caused. How can it be healed?^{11LtMs, Ms 23b, 1896, par. 13}

Shall the man that has sinned against, misjudged, and maligned be called to account, to find something in his past course by which he can humiliate himself, and acknowledge himself in the wrong for the sake of making peace? No. If he has conscientiously gone forward under the oppression of wicked feelings that have been welcomed in the hearts of the fault-finding, if he has been patient under the abuse, if he has tried to do his duty, he is not to humble himself to acknowledge that he is guilty. He does the offenders a great wrong thus to take their guilt upon his soul, admitting that he has given them occasion for their course of action, when he has done so such thing. This is very gratifying to those who have done the work of the enemy; but heaven's books record the facts just as they stand.^{11LtMs, Ms 23b, 1896, par. 14}

Concessions that are not true from the one who has been wrongfully treated gratifies the feelings of the carnal heart. Their position has been interpreted by them as zeal for God, when in truth it is zeal to do the work of the adversary of souls. They do not dig out from their hearts the root of bitterness, but leave the fibers to spring up when Satan shall stir them up again to active growth. But the axe must be laid at the root of the tree. Heart work is needed. True conversion is essential; the nature must be renewed after the

divine image, until the work of grace is completed in the soul.¹¹*LtMs, Ms 23b, 1896, par. 15*

There is a work for us to do. We must begin here to cultivate against our traits of character which lead us to err in decisions that will make it hard and unfavorable for others. This is giving advantage to the enemy. We are not commended for a zeal that savors of Pharisaism, for this is not of Christ. We should not go to an extreme in false charity, neither of unbending severity in cases where kindness and mercy and love would have a telling power.¹¹*LtMs, Ms 23b, 1896, par. 16*

Ms 24, 1896

Unselfishness Among Brethren

Sunnyside, Cooranbong, Australia

September 9, 1896

Portions of this manuscript are published in *1SM 175*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

We are of good courage in the Lord. I have spoken four Sabbaths in succession in the upper room of the saw mill, and have realized the presence of the Holy Spirit in our meetings. If we expect success in any line of our work, we must have faith. We realize in part of the world that we need to keep our eyes fixed upon Jesus. If we constantly put our trust in Him, believing that He will be our strength, we shall see of His salvation. *11LtMs, Ms 24, 1896, par. 1*

We rejoice that in every meeting we see those who have heard the truth, and although they have not yet decided to obey, yet they attend the meetings. We also feel thankful that at our meeting of September 3, some were present who have lately decided to obey the truth. One family is fully convinced, but if the husband accepts the truth, he loses his position. This is a heavy cross, and they hardly dare venture, but we must have faith. We must pray that the Lord Jesus Christ will give them His grace and reveal Himself to them as their Redeemer, as One who loves them and cares for them, and who will not leave them to perish. *11LtMs, Ms 24, 1896, par. 2*

In several localities here Bible readings are being held, and some are interested in the truth. We hope that they will hear and receive and obey the truth. Since the Institute which was held here last March and April, several have decided to obey the Lord and keep His commandments. *11LtMs, Ms 24, 1896, par. 3*

We see that there is much work to be done, and at this time, when outward appearances are not the most flattering, we are drawn out

to recount the experiences of the past. We see that in every country the same ground must be travelled over. We can call to mind many times when, after lifting, as we supposed, all that we could possibly lift to advance the work, we have not realized all that we hoped we should. We dared not relax our efforts, for this would have given the enemy an advantage. But God has not changed, and He will work for us if we give Him opportunity. We can now see reasons why the Lord has not wrought in our behalf as we longed to see Him work. We are sure that there has not been among the workers that consecration, that faith, that self-denial, that spirit of sympathy and unity and love which there should have been.*11LtMs, Ms 24, 1896, par. 4*

If the workers in the Lord's moral vineyard do not cherish faith, confidence, and love for their fellow laborers, they cannot expect that the heavenly showers of grace will descend on the barren portions of the Lord's vineyard, to revive it, to cause hearts to be softened and subdued by the Holy Spirit's power.*11LtMs, Ms 24, 1896, par. 5*

Whatever their calling or mission, men who are presenting the truth to others must keep contrite and humble, laboring in the spirit of Christ wherever they are. If they subdue self, and walk humbly before God, He will reveal Himself to them. They will not only repeat, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" [*2 Timothy 3:16, 17*], but they will believe and experience it. This experience is essential for all who are seeking to be laborers together with God.*11LtMs, Ms 24, 1896, par. 6*

Our Saviour said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." [*John 15:4, 5.*]*11LtMs, Ms 24, 1896, par. 7*

There must be less working in self, and more working in and by and through Jesus Christ. When the Lord Jesus, who can never

misjudge, sees men and women opening and explaining the Scriptures, while they themselves are disregarding the principles which would lead them to cultivate a most tender regard and respect for their fellow laborers, He cannot give them the victories He would be glad to bestow. When He sees that success would injure the human agent and lead him to glorify himself instead of giving God the glory, He withholds the blessing which insures success. Then the large amount of means expended does not accomplish what so many hoped and prayed that it might. Disappointment comes, and faith is lost. But there is seldom a close self-examination in regard to what spirit was manifested by the workers. *11LtMs, Ms 24, 1896, par. 8*

Christ prayed for His followers, "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; and that the world may believe that thou hast sent me. And the glory (character) which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*John 17:17-23.*]*11LtMs, Ms 24, 1896, par. 9*

Here is the sum proved. When the laborers have an abiding Christ in their own souls, when all selfishness is dead, when there is no rivalry, no strife for the supremacy, when oneness exists, when they sanctify themselves, so that love for one another is seen and felt, then the showers of grace of the Holy Spirit will just as surely come upon them as that God's promise will never fail in one jot or tittle. But when the work of others is discounted, that the workers may show their own superiority, they prove that their own work does not bear the signature it should. God cannot bless them. *11LtMs, Ms 24, 1896, par. 10*

To all who humble their hearts before Jesus, putting self out of sight, not in pretension but in genuine humility, the Lord will

manifest Himself. There need not be so many failures seen in the expensive efforts put forth in camp meetings and tent meetings; there need not be so few sheaves to bring to the Master. "This is the work of God, that ye believe on him whom he hath sent." [*John 6:29.*]11LtMs, Ms 24, 1896, par. 11

Jesus, our Sacrifice, is the price of heaven; faith in Him is the way to heaven. He asks you first to believe in Him, and then to work in and through Him. When we understand that we must daily conquer temptation, that we must daily refrain our tongues from evil, that they shall speak no guile, then we will show true earnestness in the work of God. Each one of us should put forth definite efforts in this line.11LtMs, Ms 24, 1896, par. 12

We must show no deadly apathy in respect to examining ourselves in the light of God's standard of righteousness, His holy law; because it is for our eternal interest that we keep our own souls in the love of God as vessels unto honor. This is no indifferent matter; it cannot be trifled with. By our course of action we are determining whether the Holy Spirit can abide with us. If self is the supreme object of attention, if we seek to be first, the sure result of such a spirit will be seen, and we shall find ourselves last.11LtMs, Ms 24, 1896, par. 13

The Bible is the voice of God speaking to the souls of all who will obey its teachings, and it declares, "Seeing ye have purified your souls through obeying the truth unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." [*1 Peter 1:22, 23.*]11LtMs, Ms 24, 1896, par. 14

In this country money is greatly needed; more laborers are needed, but the greatest need of all is a vital connection with Jesus Christ. We are to occupy for Christ till He comes. Christ has ordained that His children shall live in such close, loving relation to Himself that they will embrace their brethren in this Christlike love. It is the purpose of the Holy Spirit to make those who believe in Jesus Christ one with Him, that they may radiate upon one another nothing but a cementing spirit of unity. Christ's divine charge is that

we should illustrate before the world the power and excellence of
His likeness and character.¹¹*LtMs, Ms 24, 1896, par. 15*

Ms 25, 1896

Wise and Unwise Use of Money

Sunnyside, Cooranbong, New South Wales, Australia

September 28, 1896

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“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. ... Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: And all kindreds of the earth shall wail because of him. ... I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” [*Revelation 1:3, 7, 8.*]¹¹*LtMs, Ms 25, 1896, par. 1*

“Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Wherefore take unto the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.” [*Ephesians 6:11-18.*]¹¹*LtMs, Ms 25, 1896, par. 2*

“But that they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith; and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay

hold on eternal life, whereunto thou art also called," [1 *Timothy* 6:9-12.]¹¹*LtMs, Ms 25, 1896, par. 3*

The Lord has need of thee. The Lord has a work for thee to do for Him. Place yourself under the bloodstained banner of Prince Immanuel. You need to have the words in the last clause of (1 *Timothy* 6:12) true in your case. "And hast professed a good profession before many witnesses." When the charge from God comes to you, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he will show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [*Verses 13-19.*]¹¹*LtMs, Ms 25, 1896, par. 4*

My brother, I write these things to you, which, is the word of the Lord to you. Temptations surround you. The Lord has committed to you talents to be used to His name's glory. To be entrusted with the use of money is a talent from God not to be demerited, not to be misapplied, to be an injury to the user by selfishly and unwisely appropriating these trusts to administer to selfish ends, but to be wisely employed to confer its benefits to the saving of souls for whom Christ has died.¹¹*LtMs, Ms 25, 1896, par. 5*

A selfish use of riches proves one unfaithful to God, and unfits the steward of means for the higher trust of heaven. So far from an inactive life in heaven those who prove themselves faithful in this life shall be stewards of much higher responsibilities. "If therefore ye have not been faithful in the unrighteous mammon, if ye have not used the worldly goods that I have committed to your trust to advance my interests as one of the firm, who shall commit to your

trust the true riches?" [See *Luke 16:11*.] Riches are not ours. All is God's.¹¹*LtMs, Ms 25, 1896, par. 6*

Those who invest the Lord's goods in expensive buildings, in the extravagant adornment, furniture, in dress, in needless ornaments of show or display, are embezzling our Lord's goods that are only lent us for a time to prove what is in our hearts, to see if we will individually appreciate the responsibilities entrusted to our hands to advance the interests of the firm of which the Lord has honored us by taking us in connection with Himself as partners. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?¹¹*LtMs, Ms 25, 1896, par. 7*

There are many advantages Satan manages to place in our way to enamor the mind, to lead to extravagance in the indulgence of appetite, to create false surroundings which are dangerous to the spirituality of the soul. These opportunities to advantage one's self are a temptation from Satan to entangle the human agent into gratifications of hurtful practices, in intemperance and hurtful lusts that destroy the sense of the value of their own souls.¹¹*LtMs, Ms 25, 1896, par. 8*

When Satan works to ruin souls, he comes clothed like an angel of light, as a friend, and representing himself as Jesus Christ. We need divine enlightenment at every step. There is no safety for our souls unless we commit the keeping of our souls to God in faith and earnest supplications.¹¹*LtMs, Ms 25, 1896, par. 9*

As money is a snare, made so by the greed after it, we need to be guarded on every side. We are put into possession of money for a little while to try us individually. The soul has its test, whether money stands as having greater power over us than God and his requirements. Our Saviour says, "Ye cannot serve God and mammon." [*Matthew 6:24*.] If the human agent act wisely, in the use of means which comes into his possession, he evidences that money is not his god. Mammon is not his master. It shall be made, in the hands of faithful stewards, to serve the purpose of God always. Then will the entrusted talents be so wisely employed as to gain for the steward a rich experience, directly and indirectly, and enable him to be rich in good works, blessing his fellow men. He is

not required to part with his money in large sums and thus shift his responsibility upon other men. He is to acquire wisdom to stand as [a] faithful steward, dealing with his Lord's goods with wisdom and discrimination.*11LtMs, Ms 25, 1896, par. 10*

There has not been all that wisdom exercised that the Lord requires of His stewards. Large investments have been made which was not the wisest thing to do in trading upon our Lord's entrusted goods, for temptation has come in consequence of doing this, placing out of their power means which they afterwards see they could use in various lines as the necessity of the cause of God shall present itself to them, as the standard of Truth is raised in new fields, and in places where the standard of truth is to be planted.*11LtMs, Ms 25, 1896, par. 11*

Churches need to be built to accommodate those who have moral courage to accept the truth when the whole world is opposed to its principles, and will use every opportunity to hedge up the way of God's commandment-keeping people.*11LtMs, Ms 25, 1896, par. 12*

There must not be a moving in by impulse. There should not be a pressure brought to bear upon those who have means, that they will virtually shift their responsibility upon other men. Every man and woman who [is] under the rule to God [is] to listen to His counsel. The workings of the arch-adversary of souls will be revealed in various ways. The deceitfulness of riches oft ensnares the soul.*11LtMs, Ms 25, 1896, par. 13*

There is a positive necessity for the steward of God to pray much that he may not be deceived in any wise in handling the Lord's goods. He is a steward, a partner in the firm, and if he moves not by impulse but from a sense of conviction that he must invest his Lord's goods to advance the glory of God in the work of saving souls to Jesus Christ, then [he] himself will be benefitted eternally, if he holds fast his confidence and faith and trust in God firmly unto the end.*11LtMs, Ms 25, 1896, par. 14*

The improvement of God-given talents composes a strong feature in our probationary state in the development of character. Now we are on test and trial to reveal Christian character. If we are unguarded now, if we let time pass and act indifferent to the

requirements of God, if we misuse our talent of reason, of intellect, if we fritter away upon amusements and self-gratifications our precious opportunities and talents, we are being conquered by the enemy in this life and depriving God of the service due Him, and are imperiling our interests for eternity. *11LtMs, Ms 25, 1896, par. 15*

If individually we recognize and accept our responsibilities, if we seek the Lord as did Daniel, if we have the moral courage, we will conquer, and the eternal benediction will be ours. Satan works himself in to make the Lord's entrusted talents of means a source of evil to corrupt the whole man by keeping his heart fastened upon his earthy treasures, and ignoring God and destroying himself physically, mentally, and morally. Satan has usurped the title as god of this world. He is not thus only as man shall choose him to be thus. *11LtMs, Ms 25, 1896, par. 16*

He was represented as Barabbas when placed beside Jesus, who made the world and all things that are therein. The opportunity was given to man to choose "whom shall I release unto you, Barabbas or Christ?" [*Matthew 27:17.*] The roar of voices was like wild beasts: "Barabbas, Barabbas, Release unto us Barabbas." [*Luke 23:18.*] Here was Satan personified, chosen before Christ, the Son of God. What exaltation had Satan on that occasion! What exaltation he had on every such occasion. *11LtMs, Ms 25, 1896, par. 17*

Now in our world the choice is being made. "Barabbas, Barabbas." But what shall be done with Christ? "Crucify Him." [*Verse 21.*] This is being repeated in our world today. Whom are we individually choosing? We are demonstrating our choice. *11LtMs, Ms 25, 1896, par. 18*

Money has a great value because it can do great good. Absolute necessities are met, and the faithful steward to God can bring relief at a time when help is needed. Money may be withheld from the treasury "that there may be meat in mine house." [*Malachi 3:10.*] The Lord's money is misused in extravagance, in indulgence of appetite. This entrusted capital should be used to relieve human suffering, to clothe the naked, to feed the hungry, to advance the truth, to build up the kingdom of God in our world. There are constant tests, constant temptations, constant trials; but if the agent

will bring himself under control of God, and to wise men, every one who acquired a competence more than is sufficient to sustain frugal living and supply his personal wants is thrown upon his own responsibility to acknowledge God as the beneficent giver, and to keep his heart with all diligence to do righteousness. *11LtMs, Ms 25, 1896, par. 19*

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.” [*Luke 10:25-28.*]*11LtMs, Ms 25, 1896, par. 20*

This entire chapter is worthy of careful study, but the points I wish you to take in and understand is the lesson contained in *verses 25-37*. When God is loved supremely, then property of any description will be looked upon as talent loaned to be used with wisdom, to take its proper place subordinate to the eternal interests. Sanctified judgment is to be exercised as to how to appropriate the goods of trust to best advance the glory of God. Money cannot confer happiness without [unless] the Lord’s name is glorified with its use. When the money charms the heart because it is [in] the hands of the human agent it is a snare; it is a master, not an agent for accomplishing the greatest amount of good. It is regarded above the favor of God, takes the place of an idol, and is worshiped as such. But when property, money, or any other thing interposes itself between man and his obedience to God, that money is ruinous to the eternal interests of the soul. We cannot serve God and mammon. *11LtMs, Ms 25, 1896, par. 21*

When men allow property to get too strong a hold of the mind, it is a snare. When one uses the property lent him in trust to gratify any passion, it becomes a snare, for it fosters pride and leads its possessor into extravagance in its outlay, and his soul is imperiled, serving lust. To serve God with the heart and mind and affection, we must work for His name’s glory, and use His entrusted gifts as one who must give an account to God as to how he had used his

Lord's goods. *11LtMs, Ms 25, 1896, par. 22*

We are ever to consider that no amount of property can make us independent of God. He gives us intellect; He gives us life and health; if we will obey His sovereign will, His blessing will abide with us. His word is our assurance. There is no dependence to be placed in property, and wealth cannot keep us in peace. We may depend upon it, but it cannot be our physician to heal or restore us from infirmities. *11LtMs, Ms 25, 1896, par. 23*

But when prosperity comes to the human agent, does he give glory to God? Does he honor God with thanksgiving? Does it increase his faith and love to God and his fellow men, or does he trust in his riches and expect to be favored and honored for his riches? Does he become impatient of restraint? Unless heart, mind, and soul are daily consecrated to God, and unless he renders thanksgiving to God for his entrusted gifts, thankful that the Lord has placed his talent in his hands to do good, to advance His cause, to bring in his gift—tithes and offerings to the Lord's treasury as property accumulates—there will be a turning of these talents into wrong channels, where they will do positive harm to the human agent and prove a temptation to allure and harm souls for whom Christ has died. *11LtMs, Ms 25, 1896, par. 24*

We may make the Lord's entrusted gifts just what God designed they should be—a blessing to the needy. Read *(2 Corinthians 9:11), [12:]* “Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God.” The whole chapter is a lesson to be practiced. *11LtMs, Ms 25, 1896, par. 25*

If we manifest that we acknowledge God as the Giver to whom we must give an account, there will be a watchfulness to make wise investments in the expenditure of means, with an eye single to the glory of God. Thus our will will be brought into conformity to the will of God. The world, its habits, its practices, and its customs will not be the standard. Our own inclinations will not lead to extravagance in the outlay of means, but we will conform to the rules of Christian principles—to be of greatest benefit and usefulness to our fellow

men. *11LtMs, Ms 25, 1896, par. 26*

The Lord is soon to come. We are to do our best as laborers together with God, exerting our God-given faculties to a good purpose: helping others by our carefulness to practice economy; teaching our children that we live, not to please ourselves; teaching habits of industry and not dressing for display; teaching all with whom we come in contact to develop better faculties and to form their characters after the character of Christ; and teaching that whether we eat or drink or whatsoever we do, to do all to the glory of God. By using the money to advance God's glory, all such work may be accomplished, and indolence will not be encouraged. *11LtMs, Ms 25, 1896, par. 27*

Giving to advance the truth, because it is the truth as it is in Jesus, increases our love for the truth. To give to the Lord's cause that which He has entrusted to us to bestow wisely at times when the cause and work of God needs help, provides a fund from which to draw to sustain the work in its different branches, and this giving will be a personal benefit in uplifting and strengthening the one who invests. When one shows his special interest in this way, that action will react upon himself in this world, and the deed lives in the record of heaven to bring its reward in the future eternal world. *11LtMs, Ms 25, 1896, par. 28*

There are schools to be established for the education and training of youth in science and in the knowledge of the Scriptures, which is the true Bible science, to prepare young men and women to become intelligent in the Scriptures and prepare them for earnest missionary work in communicating the light that God has given them. *11LtMs, Ms 25, 1896, par. 29*

The humblest child of God may act a part in this grand work. They should have the privilege, even if it requires self-denial and self-sacrifice, to contribute according to their ability. The education of should be of a different order than that which has been in the past. The Word of the Most High, who is infinite in wisdom, will, if carefully studied, become enlarged and continually enlarging in light and interest. The welfare of children and youth in all parts of the world demand far more in their interests and welfare than has been

given them.*11LtMs, Ms 25, 1896, par. 30*

The religious affections need to be educated and trained and enlisted in revealing the principles of the Word of God by being brought into practical life, and will evidence in gifts and offerings made to extend the knowledge of the truth. We are having the last message of warning, the last call of mercy, to give to our world, and this message will be far-reaching in its influence. And if we have an abiding Christ, our words and works will tell in its beneficial action upon ourselves, and be an active agent in the saving of souls and in glorifying God.*11LtMs, Ms 25, 1896, par. 31*

What will be the gratitude of souls that shall meet us in the heavenly courts as they understand the interest and sympathy and love which has been revealed for their souls? They felt the burden to labor and to invest means to place souls in positions where they could learn the truth, and in their turn became channels of light. Receiving the light from the Word of God they communicated that light to others and became a part of the Lord's firm, co-partners with Jesus Christ in saving souls ready to perish. While all praise, all honor, and all glory will be given unto God and to the Lamb as our Redeemer, there will be no detracting from the glory of God in expressing gratitude to the instrumentality God has employed for the salvation of the souls ready to perish.*11LtMs, Ms 25, 1896, par. 32*

Those redeemed by the blood of the Lamb will meet there, and know, the very ones who called their attention to [the] uplifted Saviour. What blessed converse they have with these souls. "I was a sinner," say they, "without God, and without hope in the world, and you came to me and drew my attention to the precious Saviour as my only help, and I believed in Him. I repented of my sins and was made to sit together in heavenly places in Christ Jesus."*11LtMs, Ms 25, 1896, par. 33*

And other redeemed ones rejoice as they meet those who have had a burden in their behalf. They say, "I was a heathen in heathen lands. You left your friends and comfortable homes and came to teach me how to find Jesus and believe in Him as the only true God. I demolished my idols and worshiped God, and now I see Him

face to face, saved, eternally saved to ever behold Him whom I now love. I then saw Him only by an eye of faith, but now I see Him as He is. I now can express my gratitude to Him who loved me, who gave His own life for me, with a pure, immortal tongue, for His redeeming mercy." *11LtMs, Ms 25, 1896, par. 34*

Others will express their gratitude to those who fed the hungry, who clothed the naked. "When despair bound my soul in unbelief, the Lord sent you to me to speak words of faith and hope and comfort. You brought me food for my physical necessities, and you opened to me the Word of God, awakening me to my spiritual necessities. You treated me as a brother. You sympathized with me in my sorrows, and restored my bruised and wounded soul that I could grasp the hand of Christ that was reached out to save me. You taught me patiently in my ignorance that I had a heavenly Father who cared for me. You read to me the precious promises of God's Word. You inspired in me faith that He would save me. My heart was softened, subdued, broken as I contemplated [that] Christ gave His life for me. I became hungry for the Word of life, and the truth was precious to my soul; and I am here, saved, eternally saved to ever live in the presence of Him, and to praise Him who gave His life for me." *11LtMs, Ms 25, 1896, par. 35*

Ms 26, 1896

Systematic Benevolence.

NP

September 25, 1896

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+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“Hearken unto me, my people, and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heaven’s, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that they dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness (which is His holy law, the transcript of His character) shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation.” [*Isaiah 51:4-8.*] This whole chapter is worthy of close, earnest study, and we would do well to commit it to memory.^{11LtMs, Ms 26, 1896, par. 1}

“And now, O ye priests, this commandment is for you. If ye will not hear it, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feast; and one shall take you away with it.” [*Malachi 2:1-3.*]^{11LtMs, Ms 26, 1896, par. 2}

The Lord requires of all who claim to be His people far more than they give Him. He demands that all who claim to believe on Jesus Christ, reveal to the world, by their fruits, that Christianity which was exemplified in the life and character of Jesus Christ. If the Word of God is enshrined in their hearts, they will give a practical exhibition of the power and purity of the gospel. The gospel thus given to the world is of much more value to them than sermons, or professions of godliness that do not reveal good works. Let all who name the name of Christ remember that individually they are making an impression, favorable or unfavorable to Bible religion, on the minds of all with whom they come in contact. *11LtMs, Ms 26, 1896, par. 3*

“And ye shall know that I have sent this commandment unto you that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. ... But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.” [*Verses 4-6, 8, 9.*] *11LtMs, Ms 26, 1896, par. 4*

They claimed to obey the law of God, but where its requirements interfered with their personal interests, they were not heeded. They were very strict in the observance of some portions of the law, but offended God by lightly esteeming those requirements which touched their earthly treasures. *11LtMs, Ms 26, 1896, par. 5*

Christ declared, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. ... This do, and thou shalt live.” [*Luke 10:27, 28.*] This commandment, which He had given to Moses when enshrouded in the pillar of cloud by day and the pillar of fire by night, He again lays down as the condition of eternal life. *11LtMs, Ms 26, 1896, par. 6*

In (*Leviticus 19*) are recorded words given by Christ to Moses to speak to the children of Israel. Read what the people of God in

ancient times were enjoined to do, and what not to do; for these are the principles contained in the royal law: “Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor.” [*Verse 15.*] Personal preferences and partiality are not to appear in the life-practice of the Christian. *11LtMs, Ms 26, 1896, par. 7*

“Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.” [*Verse 17.*] Here faithful dealing with sins practiced by those who claim to be children of God, is enjoined. Be they men in poverty, or be they mighty men, handling large responsibilities, no partiality is to be shown to those in the wrong, no hypocrisy practiced in dealing with them, whatever their position. If that position involves sacred interests, God’s faithful watchmen are to be the more earnest and determined that in the fear of God not one evil principle shall pass unnoticed. If those in the wrong refuse to repent and correct their faults, let them be separated from the work, for the corrupting principles of evil will leaven all with whom they are connected. *11LtMs, Ms 26, 1896, par. 8*

“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.” This authority is undisputed. “The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God. Ye shall do no unrighteousness in judgment, in meteyard in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you up out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.” [*Verses 18, 34-37.*] “Sanctify yourselves, therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you.” “And ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine.” [*Leviticus 20:7, 8, 26.*] “Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right or to the left. Ye shall walk in all the ways which the Lord your God hath commanded

you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.” [Deuteronomy 5:32, 33.]¹¹*LtMs, Ms 26, 1896, par. 9*

Here is the work of the minister of righteousness: “The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity; For the priest’s lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts.” But a solemn charge is made by the Lord God of Israel: “Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts. And this ye have done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.” “Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Everyone that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?” [*Malachi 2:6-13, 17.*]¹¹*LtMs, Ms 26, 1896, par. 10*

The words in (*Malachi 3:1-4*) lay down the work essential to be done in the church of God. “Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of host. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fuller’s soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver,

that they may offer unto the Lord an offering in righteousness.” A message which is as a two-edged sword is to be given to the people, to clear away the evils that are seen among them. A living testimony that will awaken the paralyzed conscience, is to be borne. A work is to be done to cleanse our institutions from every evil.*11LtMs, Ms 26, 1896, par. 11*

“And I will come near you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his rights, and fear not me, saith the Lord of hosts.” [*Verse 5.*] All the sins here specified have been coming in among the people who claim to be the people of God; and it is high time that there was a reformation, a transformation of character. Who among us, who are called commandment-keepers, have been “partial in the law,” neglecting the living principles which are a transcript of the character of God? Has not the imperfect example of those who have departed from the law of God caused many to stumble at the law? “Therefore have I made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.” [*Malachi 2:9.*]*11LtMs, Ms 26, 1896, par. 12*

There can be no offering made to the Lord in righteousness until practical right doing is brought into the daily life. When does God say that the offering of Judah and Jerusalem shall be pleasant unto Him as in the former years? When “he shall be a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” [*Malachi 3:3.*]*11LtMs, Ms 26, 1896, par. 13*

“Then I turned,” writes Zechariah, “and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side according to it; and everyone that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that

swareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof.” [*Zechariah 1:1-4.*]*11LtMs, Ms 26, 1896, par. 14*

“And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God am holy. Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God. Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God. And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow; and if ought remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted. Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people.” [*Leviticus 19:1-8.*] “For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” [*Malachi 3:6.*]*11LtMs, Ms 26, 1896, par. 15*

God has revealed His character toward fallen man by giving them a Saviour, Jesus Christ. He covenanted not to stir up His wrath against the perversity of His children, not to censure them in His hot displeasure, until every advantage had been given them through all their period of probation. And even when they shall refuse His warnings, His messages of invitation, the presentation of His righteousness, when they continue to sin in the face of light and evidence, still He will not break forth upon them His great anger. He leaves all judgment to His Son, whom He gave as a sin offering for the world.*11LtMs, Ms 26, 1896, par. 16*

God has a yearning desire to save the purchase of the blood of Christ from the sure result of a wrong course of action, which, if persisted in, will bring upon them the wrath of the rejected Lamb. Mercy, rich and free, is presented in the gift of Christ's righteousness. Those who scorn this precious gift, who despise and reject the Saviour, who refuse the invitation, “Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.” [*Isaiah 27:5.*] Reject the offer of the attributes of a character which will constitute them sons and daughters of God.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name (what name? Immanuel, the Son of God); which were borne, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” [*John 1:12-14.*]11LtMs, Ms 26, 1896, par. 17

The Word is our Instructor. All who will be doers of the Word, in sincerity and truth, will behold His glory, “the glory as of the only begotten of the Father, full of grace and truth.” Then there is indeed a new birth, a transformation of character. “Of his fulness have all we received, and grace for grace.” [*Verses 14, 16.*] This makes us “living epistles, known and read of all men.” [See *2 Corinthians 3:2.*] “He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hands. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” [*John 3:33-36.*]11LtMs, Ms 26, 1896, par. 18

“It is of the Lord’s mercies that we are not consumed, because his compassion fail not. They are new every morning; great is thy faithfulness.” [*Lamentations 3:22, 23.*] “Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts.” This is the message which must be proclaimed. “Return unto me, and I will return unto you.” “But ye said, Wherein shall I return?” [*Malachi 3:7.*] God gives his people reproofs, warnings, and instruction. But there seems to be a manifest neglect of righteous principles. The Lord sends messengers to bear to the churches His reproofs and warnings, that their wrong may be corrected, and to give the invitation, “Return unto me, and I will return unto you,” and yet self-vindication is shown in the words, “Wherein shall we return?”11LtMs, Ms 26, 1896, par. 19

The reproof and warning and promise of the Lord is given in definite language in *Malachi 3:8*. “Will a man rob God? Yet ye have robbed me.” But the question of the disobedient is, “Wherein have we

robbed thee?" The Lord answers, "In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." [Verses 8, 9.] The Lord of heaven challenges those whom He has supplied with His bounties to prove Him. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Verse 10.] *11LtMs, Ms 26, 1896, par. 20*

This message has not grown weak because of its age. It is just as binding now, just as fresh in its importance, as God's gift are fresh and continual. There is no difficulty in understanding our duty in the light of the Word of God, this message given by His holy prophet. We are not left to stumble along in darkness and disobedience. The truth is plainly stated, and it can be clearly understood by all who wish to be honest in the sight of God. *11LtMs, Ms 26, 1896, par. 21*

"Your words have been stout against me saith the Lord. Yet ye say, Wherein have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully (margin, in black) before the Lord of hosts?" [Verses 13, 14.] God does not require His people to do this. Christ is the light of the world, and He says, "He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.] But the mournful complaint continues, "And now we call the proud happy; yes, they that work wickedness are set up; yes, they that tempt God are even delivered." [Malachi 3:15.] This is the language of a soul in darkness. It is the sure result on the character of everyone who cannot see and understand his obligations to give to God that portion which He has specified as His own. The Lord lays His hand upon that portion which He has specified that you shall return to Him, and says, I allow you to use my bounties, after you have laid aside the tenth, and come before me with gifts and offerings. *11LtMs, Ms 26, 1896, par. 22*

The tithe is not the poor fund. Strictly, honestly, and faithfully, if possible without any failure, this is to be brought to the treasury of God. With it God's faithful messengers are to be sustained who are opening the Word of God, and communicating the light received to

those who are in darkness.*11LtMs, Ms 26, 1896, par. 23*

God's delegated messengers are not to hover about the people who have heard and received and been long in the truth. God's people are not to be weak, dependent on human beings to do their God-given work for them. His messengers are to carry the triumphs of the cross of Calvary into new regions, calling upon the church to send their prayers as sharp sickles into the harvest field.*11LtMs, Ms 26, 1896, par. 24*

Much more labor than should be, is devoted to the churches. The world is to receive the message. Let the church appoint pastors who are devoted to the Lord Jesus. If those chosen show that they are unfitted for their charge, if they do not do their work faithfully, if they neglect to appoint officers who will be faithful to their charge and see that the tithe is brought in, if they neglect this part of the work, which involves so much—a blessing or a curse—they should be relieved of their responsibilities, and other men should be tested and tried.*11LtMs, Ms 26, 1896, par. 25*

God's messengers should see that His requirements are faithfully discharged by the members of the churches. It is because so little is made of God's special injunctions that darkness and temptation and trial are brought upon the church. God says that there should be meat in His house, and if the money in His treasury is tampered with, if it is regarded as right for individuals to make what use they please of the tithe, which is especially devoted to the support of those who are bearing God's message to the world; the Lord cannot bless. He cannot sustain those who think that they can do as they please with His money.*11LtMs, Ms 26, 1896, par. 26*

The Lord calls for your tithes to be put into His treasury, and besides this, He calls for your gifts and offerings. No one is compelled to present his tithe, or his gifts and offerings, to the Lord. But just as surely as God's Word is given to us, just so surely will He require His own with usury at the hand of every human being. If men are unfaithful in rendering to God His own, if they disregard God's charge to His stewards, they will not long have the blessing of that which the Lord has entrusted to them.*11LtMs, Ms 26, 1896, par. 27*

The Lord has given to every man his work. His servants are to act in co-partnership with Him. If they choose, men may refuse to connect themselves with their Maker, they may refuse to give themselves to His service and trade upon His entrusted gifts; they may fail to exercise frugality and self-denial, and may forget that the Lord requires a return of what He has given them; but all such are unfaithful stewards. A faithful steward will do all he possibly can in the service of God. The one object before him will be the need for the message of truth to be given, not only in his own neighborhood, but in the regions beyond. When men cherish this spirit, the love of the truth, and the sanctification they will receive through the truth, will banish avarice, overreaching, and every species of dishonesty.*11LtMs, Ms 26, 1896, par. 28*

In our transactions with our fellow men, as well as in our relations with God, we are to show strict justice and honesty. Our fellow men are of as much value, as estimated by the price Christ has paid for them, as we are, and God calls upon us to treat them as we would wish to be treated. He wants no sharpers connected with His work; He wants no men to handle His work who will deliberately contrive to place before their fellow workers or strangers plans which will mislead. Those connected with God's work are not to take advantage of others, in order to bring means into the treasury, while they themselves improve every opportunity to gratify their own desire for property and for wealth which they have not earned. The Lord will not sustain in His service men who are self-indulgent, who do not represent to those associated with them the character and work of Christ.*11LtMs, Ms 26, 1896, par. 29*

By every species of unfair dealing, either with God or with our fellow men, we are sowing the seed for a very bitter harvest. The Lord requires all who claim to be His servants to reveal the principles of heaven in all their works. They are to show kindness to all men, cherishing patience, long-suffering, forbearance, [and] generosity. This is living the gospel, and only to those who thus serve Him will God say, "Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord." [*Matthew 25:21.*]*11LtMs, Ms 26, 1896, par. 30*

It will not be long before probation closes. If you do not now serve the Lord faithfully, how will you meet the long list of unfaithful dealings? Not long hence, a call will be made for a settlement of accounts, and you will be asked, "How much owest thou unto my Lord?" [*Luke 16:5.*] I would beseech all who have refused to deal honestly with God, to think of their deficiency, and if possible to make restitution. If this cannot be done, in humble penitence pray that God for Christ's sake will pardon your great debt. Begin now to act like Christians. Make no excuse for failing to give the Lord His own. Now, while mercy's sweet voice is still heard, while it is not yet too late for wrongs to be righted, while it is called today, if ye will hear His voice, harden not your hearts.*11LtMs, Ms 26, 1896, par. 31*

God calls for fathers, for mothers, and for their children to become co-partners with Him in the great work of rescuing their own souls from Satan's power by uniting with Christ, by striving with heart and mind and strength to save themselves through faith. When you have been converted through the grace of Christ, God calls upon you to wear the His yoke, and labor in His lines to save other souls that are bound up with Satan, who do not realize their danger and peril. Hear me, for Christ's sake, hear me. The season of God's mercy will soon be ended. The calls for sinners to repent and be converted will soon be heard no more. That God whose calls you have refused, that Saviour whose spirit you have grieved and insulted, will soon rise in His anger to punish transgressors. Dare we think of what the wrath of the Lamb means?*11LtMs, Ms 26, 1896, par. 32*

Every day you remain in sin you are grieving God by your impenitence. Will you not remember that the time is just upon you when the last day of mercy will come? Then God will rise up out of His place to punish the world for their iniquity. Then the earth shall disclose her blood, and shall no more cover her slain. The tempests of God's wrath which have been gathering will burst with pitiless fury. I beg of you, who shall read these words, to hear me for your soul's sake. Venture not one step further in your impenitence. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." [*Psalms 2:12.*]*11LtMs, Ms 26, 1896, par. 33*

Ms 27, 1896

Counsels to Parents and Children

Ashfield, Sydney, New South Wales, Australia

September 4, 1896

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Yesterday Sister McEnterfer accompanied me to Ashfield. We were pleased to meet Brethren Farnsworth and Israel at the station. Brother and Sister Farnsworth have just ended their long voyage over the Pacific Ocean. They did not have a pleasant or enjoyable trip, and were glad to feel solid ground once more under their feet.*11LtMs, Ms 27, 1896, par. 1*

On Sabbath Brethren Israel and Farnsworth attended the morning meeting in the Parramatta church. At the same time a meeting was being held in Sydney, in a hall which is hired by the Sydney church. I spoke to the people in Ashfield. The service was held in their new church, and I felt grateful to our heavenly Father for such a neat little chapel where we could worship God upon His holy Sabbath. Brother Semmens opened the meeting with prayer. The Lord gave me freedom to speak to those assembled. As I looked upon the earnest, interested faces of the children, my heart was touched, and I addressed myself to them, encouraging them to do service for God.*11LtMs, Ms 27, 1896, par. 2*

In their early years, children may be useful in God's work. They are the younger members of the family, and He will give them His grace and His Holy Spirit, that they may overcome impatience, fretfulness, and all sin. Jesus loves the children. He has blessings for them, and He loves to see them obedient to their parents. He desires them to be His little missionaries, denying their own inclinations and desires for selfish pleasures to do service for Him; and this service is just as acceptable to God as the service of grown-up children.*11LtMs, Ms 27, 1896, par. 3*

The Lord Jesus received the mothers who brought their children to Him for His blessing. He appreciated their earnest desire that in

their very early childhood their children should be brought to Him, that He might put His hands upon them, and give them a blessing. What comfort and encouragement this should give parents to teach their children that Jesus loves them, and will receive and bless them. Parents, teach your children that Jesus has given His own precious life in order that they may come to Him and receive His blessing.*11LtMs, Ms 27, 1896, par. 4*

Children should pray for grace to resist the temptation which will come to them, temptations to have their own way and to do their own selfish pleasure. As they ask Christ to help them in their life-service to be truthful, kind, obedient, to bear their responsibilities in the family circle, He will hear their simple prayer. When very young, children may be taught to be useful in the home life, to live to please Jesus, that they may become members of the family above. They may be missionaries in the home, relieving, as far as possible, the weary mother, who has so many cares and burdens to bear.*11LtMs, Ms 27, 1896, par. 5*

Help your children, parents, to do the will of God by being faithful in the performance of the duties which really belong to them as members of the family. This will give them a most valuable experience. It will teach them that they are not to center their thoughts upon themselves, to do their own pleasure, or to amuse themselves. Patiently educate them to act their part in the family circle, to make a success of their efforts to share the burdens of father and mother and brothers and sisters. Thus they will have the satisfaction of knowing that they are really useful.*11LtMs, Ms 27, 1896, par. 6*

Let pleasant words only be spoken by parents to their children, and respectful words by children to their parents. Attention must be given to these things in the home life, for if, in their character building, children form right habits, it will be much easier for them to be taught by God, and to be obedient to His requirements.*11LtMs, Ms 27, 1896, par. 7*

Children, as well as those of older years, are exposed to temptations, and the older members of the family should give them, by precept and example, lessons in courtesy, cheerfulness,

affection, and in the faithful discharge of their daily duties. Children must be taught that they are a part of the home firm. They are fed, and clothed, and loved, and cared for; and they must respond to these many mercies by bringing all the happiness possible into the family of which they are members. Thus they become children of God, missionaries in the home circle.*11LtMs, Ms 27, 1896, par. 8*

If parents neglect the education of their children, they deprive them of that which is necessary for the development of a symmetrical, all-sided character, which will be of the greatest blessing to them all through their life. If children are allowed to have their own way, they receive the idea that they must be waited upon, cared for, indulged, and amused. They think that their wishes and their will must be gratified. Educated in this way, they carry through all their religious experience the deficiencies of their home training.*11LtMs, Ms 27, 1896, par. 9*

God would have our families a symbol of the family in heaven. Let parents and children bear this in mind every day, relating themselves to one another as members of the family of God. Then their lives will be of such a character as to give to the world an object lesson of what families who love God and keep His commandments may be. Christ will be glorified; His peace and grace and love will pervade the family circle like a precious perfume. A beautiful offering, in the child life of Christian missionaries, will be made to God. This will make the heart of Jesus glad, and will be regarded by Him as the most precious offering He can receive.*11LtMs, Ms 27, 1896, par. 10*

May the Lord Jesus Christ be an object of worship in every family. If parents give their children the proper education, they themselves will be made happy by seeing the fruit of their careful training in the Christlike character of their children. They are doing God the highest service by presenting to the world well ordered, well-disciplined families, who not only fear the Lord, but honor and glorify Him by their influence upon other families; and they will receive their reward.*11LtMs, Ms 27, 1896, par. 11*

Ms 28, 1896

To Those Concerned in Publishing *Mount of Blessing*:

Ashfield, Sydney, New South Wales, Australia

October 4, 1896

Portions of this manuscript are published in *PM* 70-71, 151-152; *TDG* 286; *UL* 291.

While on my way to attend the Adelaide camp meeting, I have taken time to look more carefully into the little book, *Thoughts From the Mount of Blessing*. It makes me ashamed and disgusted when I think that right at heart of the work, where there are so many and great interests, work that has been in your hands more than a year should come to me as it has done. It makes my heart ache when I think of the publishing institution. The men who have charge of the different departments are so burdened with responsibilities that they have no time to do correct work, but send to the world such a specimen as this. *11LtMs, Ms 28, 1896, par. 1*

What impression must this make upon my mind in view of the things that the Lord has revealed to me in connection with the methods and plans devised for taking up more responsibilities, and your plans in reference to consolidation, taking under your guidance and control all institutions nigh and afar off? You are simply stretching yourselves beyond your measure. You have not the men who are capable of carrying such responsibilities as you have already embraced. *11LtMs, Ms 28, 1896, par. 2*

There is far more activity in this direction in the various lines of the publishing institution than there is a manifestation of the divine attributes to blend the workers in unity of purpose and action. Self and selfishness has placed its brand upon the sentiments advanced by the workers. They have no union one with another. *11LtMs, Ms 28, 1896, par. 3*

I have been shown that Satan and his angels who are doing his bidding, clothed in garments of light, are walking through every room in the office, looking with eager interest upon every branch of

the work, urging the workers to present false principles and bring a cheapness into the work to destroy, if possible, the sacred, elevating, ennobling principles of the truth.*11LtMs, Ms 28, 1896, par. 4*

The hearts of many of the workers are imbued with the same spirit that Satan cherished before his fall and which led to the rebellion in heaven. And he knows just how to bring this about now. For some time his deceiving power has been coming in and taking the lines of control. Selfish motives have been gradually and almost imperceptibly creeping in, until the objectionable methods and unscriptural principles have become interwoven with the work, and a singular blindness has been the result.*11LtMs, Ms 28, 1896, par. 5*

Financial embarrassment is upon the work. While long journeys have been undertaken that things might be set in order in conferences at a distance, there was a hundredfold greater necessity for faithful ability to be brought into the work at the greatest center. If there was need of capable men who would work wisely in distant fields, how much greater the need to have most earnest, decided work done right at home where so large interests are centered. The inconsistency of these things has been clearly presented before me. There has been a departure from clean, pure, righteous principles until the very senses, the power of discrimination, has become perverted.*11LtMs, Ms 28, 1896, par. 6*

All have opportunities to witness for God and for His truth in a world of darkness. Christ said to His disciples, "Ye are the light of the world ... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted?" [*Matthew 5:14, 16, 13.*] This is the condition of the Review and Herald Office. The salt has lost its savor. The form of salt remains, but its valuable, preserving properties are gone. That which should be pure and undefiled has become corrupted with selfishness. God will not accept your work unless you become converted and can present to Him an offering in righteousness.*11LtMs, Ms 28, 1896, par. 7*

Our lifetime is precious, and every action should be considered. It has been granted us that we might, if we will lay hold of it in the right spirit, accomplish a work that will be acknowledged by the Lord as good, enduring as eternity. It is an intensely solemn thing to live in view of the account we must render to God of our time, our talents, and our influence. These are precious things, talents that are not to be buried in the earth, but used. We are not to hide our talents; they are God's entrusted gifts for wise improvement, that they may accumulate in His service, and that at His coming He may receive His own with usury.*11LtMs, Ms 28, 1896, par. 8*

No man is called by God, in the use of the talents entrusted to him, to lay off his individual responsibility that another man may do his trading for him. To every man God has given his work, and man is accountable to God for how that work is done. The soul that accepts the great trust that God has given him cannot transfer that talent to another. No man can transfer his influence to another person, to serve for him, or to be mind or judgment for him.*11LtMs, Ms 28, 1896, par. 9*

We are each in the service of God. He is our Teacher, and every lesson He shall give is to be appreciated and acted upon. We are not called upon to give account of our talents to man, but to God. Our mind, our judgment, our tact, our wisdom—all are given to us of God, to be improved for Him, and it is God who will call us to account for the way in which we have used His gifts.*11LtMs, Ms 28, 1896, par. 10*

The human agent, however lofty his position, did not to consider himself ruler over his fellow men. It will be all he can possibly do to live his own life, to make his own record after the principles of God's Word. If he will do this, he will not be ashamed to meet that record when he shall give account of himself to God.*11LtMs, Ms 28, 1896, par. 11*

The period of life in every case is beset with temptation, and it is through faith in Jesus Christ alone that we shall find grace to help in every time of need. But each worker has a life to live, a character to form. Each period of life brings with the passing years some special opportunities for work; and each advancing year must be made use

of, improved to the very best of human capability. This, with the aid of divine agencies, will show improvement, advancement onward and upward, walking step by step in a safe path heavenward.¹¹*LtMs, Ms 28, 1896, par. 12*

Each day, each hour of life, from childhood to youth, from youth to middle age, and onward to old age, our life history is being as faithfully recorded in the books of heaven as the polished plate of the artist reflects the features of the sitter. Each day, each hour, brings with it advantages which the human agent must improve. We cannot afford to lose a moment by doing careless work for the Lord. We must use our entrusted talents with fidelity, that earnest, honest, pure, clean work may bring glory to God. Nothing less will be accepted by Him. Our work in this world is to reveal the pure principles that are current in heaven. This is the only kind of work that will be acknowledged in the courts of heaven, and accepted as pure and holy by the Lord.¹¹*LtMs, Ms 28, 1896, par. 13*

Ms 29, 1896

For the Church at North Fitzroy

North Fitzroy, Australia

October 31, 1896, Sabbath

Portions of this manuscript are published in *OHC 131, 209; 4MR 411-412*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I fear greatly for the church at North Fitzroy. The Lord has been working there. We have held morning meetings and feel thankful that there are some hungry souls who have desire to eat of the bread of life; that there are some who are receiving the gift of the Holy Spirit. Others who have not chosen to assemble with us have lost more than they have any idea of.*11LtMs, Ms 29, 1896, par. 1*

When Christ was upon earth, the sick, both in body and soul, came to Him, and He healed them all. When the blind man came to Him, Christ touched His eyes; but he only received a partial restoration; he could not see all things clearly. Jesus then touched his eyes a second time and bade him to look up, and then he could see every man clearly. This is the work that needs to be done for this church. We may appoint meetings, as we have done, but many who have drawn the curtain of unbelief around their souls, and who walk in darkness, know not at what they stumble. And they refuse to come to the light, lest their deeds shall be reprov'd.*11LtMs, Ms 29, 1896, par. 2*

To the Pharisees Christ said, "Ye will not come to me that ye might have life." [*John 5:40.*] Every soul needs the light and life that Christ alone can give, and more and more of this light will be given us as we improve the opportunities we have for obtaining it. But there are those who refuse the precious privilege brought within their reach, the opportunities for obtaining light and comfort and knowledge in heavenly things, who refuse to partake of the heavenly banquet prepared for them. But these are as accountable to God as if they

had heard and rejected the message which He has sent them. Christ says of all such, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." [*John 3:19, 20.*]*11LtMs, Ms 29, 1896, par. 3*

Those who love Jesus and the truth will avail themselves of every privilege that God sends them by His servants. The stay-away argument only testifies against those who might, but will not, come, because they have no appreciation of the light. By these arguments they say, "We have no desire for reproofs, for warnings, or for consolation. Let us alone."*11LtMs, Ms 29, 1896, par. 4*

Many could not get to camp meeting, but the Lord has favored them with privileges that would be of the greatest benefit to them. All who desire light and knowledge may, through God's appointed agencies, come and receive it. Murmurings and complainings and much talking will not bring happiness or grace, and yet many will not come to Jesus and find in His presence that rest and assurance that He has promised. The lesson that Christ desires all to learn of Him is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*]*11LtMs, Ms 29, 1896, par. 5*

The Lord is not unforgiving, that He will not forgive our mistakes. His great heart of pity and love is drawn out to all those who are blind and lose their way. And to those also who have led these souls into darkness, and have become blind leaders of the blind, His pity and forgiveness are extended. Do you want blind eyes opened? Then come to Jesus. He says, "Where two or three are gathered together in my name, there am I in their midst." [*Matthew 18:20.*] Jesus is in every assembly that has gathered together to learn of Him, to hear His Word. And He can make all see clearly. He never makes mistakes. But serious blunders are made because His people do not receive His counsel, but choose to go forward in the light of the sparks of their own kindling. These will lie down in sorrow if they do not come to Jesus and have their blind eyes

opened. They will continue walking contrary to God's will, not humble enough to bear Christ's yoke, but [will] become helpless, withering branches that bear no fruit that God will accept.*11LtMs, Ms 29, 1896, par. 6*

There has been enmity between God and your souls, and you will never become reconciled to Him by keeping away from Him. He has said, "Draw nigh to God, and he will draw nigh to you." [*James 4:8.*] Every soul must come and partake of the heavenly banquet for his individual self. All the precious things God that have been provided at such an infinite cost will do you no good, will not strengthen and invigorate you, and produce spiritual growth, unless you eat the words of God, and make them a part of yourself.*11LtMs, Ms 29, 1896, par. 7*

There is need for the children of God, those who profess to be His servants, to awake. The words of Christ to them are, "Forsake not the assembling of yourselves together, as the manner of some is." [*Hebrews 10:25.*] While we must maintain our personality and have our own personal experience, we must bear in mind that in religious gatherings the festal board is spread, the banquet set, for all, and that we cannot be benefited by the food, the Word of God, unless we partake of it ourselves, and make a practical application of it to our own souls. In doing this we shall be strengthened—soul, body, and spirit. Then every individual soul will reveal what the gospel is to him. Every song of praise will find a response in his heart. Every petition to God will lift his soul into a higher, holier atmosphere.*11LtMs, Ms 29, 1896, par. 8*

Christ declared, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." [*John 6:53-57.*] No one can eat this flesh and drink this blood for another. Each must come to Christ with his own soul's hunger, each must have his own convictions, feel his own soul's need, and learn of Christ for himself.*11LtMs, Ms 29, 1896, par. 9*

Tell Jesus your wants in the sincerity of your soul. You are not required to hold a long controversy with, or preach a sermon to God; but with a heart of sorrow for your sins, say, "Save me, Lord, or I perish." [See *Matthew 8:25*.] There is hope for such souls. They will seek, they will ask, they will knock, and they will find. When Jesus has taken away the burden of sin that is crushing the soul, you will experience the blessedness of the peace of Christ. Then, filled with sacred joy and reverence, you will find words with which to tell the story of the Saviour's wonderful love.¹¹*LtMs, Ms 29, 1896, par. 10*

The ministry of Christ has been portrayed in prophecy. Through the prophet Isaiah, Christ declares: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." [*Isaiah 61:1-3*.]¹¹*LtMs, Ms 29, 1896, par. 11*

Christ did not come to the scribes and Pharisees. They were so thoroughly encased in self, so full of pride, of self-sufficiency, exalting their intellectual religion, and extolling their all-sufficient spirituality, that Christ could not reach them. They could not take in His words; they were to them as if in an unknown tongue. Although He was a light shining in the darkness, they comprehended Him not. Christ came to the meek and lowly, the broken hearted, the oppressed, and suffering of humanity. And His words were comprehended by this class, while they were unintelligible to the priest and rulers.¹¹*LtMs, Ms 29, 1896, par. 12*

God is seeking for the humble, contrite heart. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15*.] These understand the

language of Jesus Christ, and every word He speaks is the right word in the right place. *11LtMs, Ms 29, 1896, par. 13*

Christ charged those whom He healed to tell the good news in the home circle, but not to the world. He would not convert the world by His miracles. His work was to present the Word, that man might not live by bread alone, but by every word that proceedeth out of the mouth of God. His prayer for them was, "Sanctify them through thy truth; thy word is truth." [*John 17:17.*] And His words to Nicodemus were, "Marvel not that I say unto you, Ye must be born again." [*John 3:7.*] Your will must be placed in subjection to the will of God. It is then that the restoration of the moral image of God in the human heart commences. *11LtMs, Ms 29, 1896, par. 14*

God wants the gift of your whole heart just as it is. And He says, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." [*Ezekiel 36:26.*] God cannot work for a man who cherishes a perverse will. A self-serving will has shut away thousands from the kingdom of heaven. But when we place ourselves in the hands of the Lord without the least reservation, to be molded and fashioned after His similitude, God will work, and make our will complete in His will. *11LtMs, Ms 29, 1896, par. 15*

Christ came from the heavenly courts to raise up workers, to be His messengers, co-operating with Him in presenting His message of mercy to the world. They are to be the ministers of His grace, in His service, and their hearts should throb in unison with the heart of Christ. It should be their meat and drink to do the will of Him who has called them to His service. If they are not advantaged in eternal things, of what value is the earthly to them? *11LtMs, Ms 29, 1896, par. 16*

God calls for young men and young women who are strong. He will keep them by His power, and make them instruments through whom He can accomplish His great work of redemption. Consecration to the work will bring its reward. He lays the Christian under obligation to Him at every step. They are to put on the Lord Jesus Christ, making no provision for the flesh to fulfill the lusts thereof. Then let your cry be, "Teach me thy way, O God." [*Psalms*

27:11.] Those who represent Christ to the world should be men of earnest prayer. The Lord will enable them to gain strength in their activity in the good work of the Lord. Wheresoever God's Spirit or Providence may lead them, they should be ready to go. Their talents, their possessions, should not be counted as their own. They are stewards of the manifold grace of God, and servants to the Church for Christ's sake. *11LtMs, Ms 29, 1896, par. 17*

The work of the salvation of souls is to be carried forward in our world by aggressive warfare, in the midst of opposition, peril, loss, and human suffering. Christianity is to be wrought out in self-denying and cross-bearing. By His experience in our world the Lord did not mark out a path to heaven that is easy and flattering. He declared to His followers, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." [*John 15:18-21.*]*11LtMs, Ms 29, 1896, par. 18*

Life is too precious to be trifled away. Therefore live the life of Christ. Express your gratitude to God for His great love for you by continual growth in grace. You are a branch in the living Vine, and you must daily draw nourishment from it. This will result in your bearing fruit. *11LtMs, Ms 29, 1896, par. 19*

"But cannot I do as I please with myself?" asks one. You may try it at your cost; but you will find that the Lord, whose you are by creation and redemption, knows your case. He came to pay the redemption price to save you from eternal ruin. He knows the value of every soul He came to save. And He knows that if you will be obedient, you will have a life that is immortal, a treasure that is imperishable. Each individual has heavenly resources at his command, if he will by faith lay hold on the merits of a crucified and risen Saviour. *11LtMs, Ms 29, 1896, par. 20*

“He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.” [*Psalm 91:1.*] The time has now come when we need to hide in the cleft of the Rock and view the character of God. Enoch walked with God 300 years. He reflected upon God, he contemplated His character, and his life was well-pleasing in the sight of God. And on the part of His children today there should be just such a meditation upon the Word of God. It should not only be read, but carefully studied, for it furnishes the only safe standard and guide in the formation of moral character and the only sure road to intellectual culture.¹¹*LtMs, Ms 29, 1896, par. 21*

“And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and upon thy gates.” [*Deuteronomy 6:6-9.*]¹¹*LtMs, Ms 29, 1896, par. 22*

Ms 30, 1896

The True Aim and Purpose of Christian Colleges

NP

October 3, 1896

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There is a great deficiency in our schools in the line of composition, writing, and bookkeeping. These are as essential for the practical life as the science of grammar. Bookkeeping should stand as one of the most important branches of education. There is not one in twenty who knows how to keep accounts correctly. Attention should also be given to reading, for this is a branch of study greatly neglected. It requires much training to be able to read properly. Through the lack of this training, one half of the force of the other instruction will be lost. Teachers who are not competent to give instruction in this line, and to teach correct pronunciation and where to place the emphasis, should become learners till they can read with proper emphasis, and with a full, clear, distinct tone of voice. *11LtMs, Ms 30, 1896, par. 1*

Those also who teach the Word of God to others should be taught how to read and speak impressively. Ministers who have but a short time to study should not place themselves under teachers who cannot discern the need of learning all that can be learned in a short time. Teachers who have a certain prescribed course, which they wish all to pursue with the same degree of thoroughness, are not the best for those whose time is limited. They go so deeply and minutely into subjects that it is impossible, without taking a regular course, to follow and derive much benefit. *11LtMs, Ms 30, 1896, par. 2*

The most precious moments of our ministers are nearly lost for the want of a teacher who can take in the situation and manage the matter judiciously, drilling them patiently and kindly in the branches most essential for practical use in their ministerial work. They need a special drill in reading and writing, and in keeping accounts

correctly. Having learned the simple rules, they should bend their minds to the acquisition of knowledge in connection with their labor, so that they may be “workmen that need not be ashamed.” [2 *Timothy 2:15.*] They can master one branch of science after another, while they are engaged in the work of teaching the truth, if they will wisely employ their time. Golden moments are thrown away, in unimportant conversation, in indolence, and in doing those things that are of little consequence, that ought to be used every day in useful employment that will fit us more nearly to approach the high standard.¹¹*LtMs, Ms 30, 1896, par. 3*

Self must in no case be exhibited. The good of the students should ever be kept in view; and the future immortal life, which it is their privilege to share, should never be sight of for a moment.¹¹*LtMs, Ms 30, 1896, par. 4*

Teachers occupy a most solemn and important position in dealing with minds, and they should feel that they are working for time and for eternity. In no case should they lose sight of their responsibilities, or trifle with them. With dull scholars they will have a trial, and must bear patiently with their ignorance. With sensitive, nervous students they must deal tenderly and very patiently, remember that they are hereafter to meet these students before the judgment seat of Christ, and all the work done will be brought in review before God. God forbid that they should hear the fearful words, “I gave you charge of these youth, that you might have an opportunity to be My representative, showing forth My grace to them, in kindness of manner, in patience, in meekness, but you wasted the golden opportunity in practicing the lessons God required you to teach them, and thus souls are lost that might have been saved to do acceptable work for the Master.”¹¹*LtMs, Ms 30, 1896, par. 5*

I wish I could find language to express the importance of our college. All should feel that it is one of God’s instrumentalities to make known the knowledge of Himself to man. Our teachers, ministers, and professors may have the power of Christ ruling in their hearts and exemplified in their lives. The instructors may do a greater work than they have hitherto calculated upon. Minds are to be molded and character developed by interested experiment,

which, by the help of Christ, will prove wholly successful. Let your work be blended with prayer and faith that God will honor your efforts. In the fear of God encourage and strengthen every endeavor to develop the highest faculties, even if it is marked with great imperfection. *11LtMs, Ms 30, 1896, par. 6*

The minds of many youth are rich in talents which are put to no available use, because they have lacked opportunity to develop them, and teachers have not felt the necessity of calling upon God for wisdom that they may discern the possibilities and probabilities of the youth. Their physical powers have been strengthened by exercise; but the faculties of the mind lie hidden, because the discernment and God-given tact of the educator have not been exercised in bringing them into use. Aids to self-development must be given to the youth. They must be drawn out, stimulated and encouraged and urged to action, and this from the highest consideration only, that they may glorify God. *11LtMs, Ms 30, 1896, par. 7*

Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those who are in darkness may be enlightened. Work should be done, that will qualify the students to be laborers together with God. *11LtMs, Ms 30, 1896, par. 8*

God requires that a zeal be shown in this direction infinitely greater than has hitherto been manifested. As a people we are in some respects far behind in missionary work. We are not doing one twentieth part of the good we might accomplish in positions [of] trust, because selfishness prevails to a large extent among us. Some are envious of others, fearing that they will be more highly esteemed than themselves. *11LtMs, Ms 30, 1896, par. 9*

Cultivated intellects are now needed in every part of the work of God, for novices cannot do the work acceptably in unfolding the hidden treasure to enrich souls. God has devised that schools shall be an instrumentality for developing workers for Jesus Christ of whom He will not be ashamed, and this object must ever be kept in view. The height man may reach by proper culture has not hitherto been realized. We have among us more than an average of men of ability. If their capabilities were brought into use, we should have

twenty ministers where we now have one. Physicians, too, would be educated to battle with disease. Cities and towns are steeped in sin, yet there are Lots in every Sodom. The poison of sin is at work at the heart of society. God calls for reformers to stand in defense of the laws He has established to govern the physical system, and to maintain an elevated standard in the training of the mind and the culture of the heart.*11LtMs, Ms 30, 1896, par. 10*

People must be educated to think for themselves; but even knowledge may a power for evil as well as good, just in accordance to the direction given to it. Therefore, men who are employed as instructors of the youth must be connected with God, must be men of wisdom. Students must be impressed with the fact that knowledge alone may be a power in the hands of those who educate to destroy. It was a very intelligent being, occupying a high position among the angelic throng, who finally became a rebel; and many a mind of superior intellectual attainments is now being led captive by his power. They have not made God their trust. The sanctified knowledge which God imparts is of the right quality, and will tell to the glory of God.*11LtMs, Ms 30, 1896, par. 11*

Brother _____ takes too many responsibilities upon himself. He is inclined to think that some portions of the work cannot be done so well by anybody else, and therefore he is constantly wearied and worn with work, and cannot do justice to it all. If he would lay some of the burdens upon others, he might be relieved. Others will never learn to bear responsibilities while he carries them himself. If they should not accomplish the result by the exact round he would have follows himself, he must not be discouraged, for everyone cannot work with his mind and brain. Each must have a mind of his own. If mistakes are made, he should finally point them out; but he should never exaggerate them, thus intimidating the one who is willing to help, so that he will not attempt the work again.*11LtMs, Ms 30, 1896, par. 12*

A teacher's work is to educate and discipline. He will sometimes find blundering helpers, but he should not be so ungenerous as to make their errors appear in the worst light. There is danger of allowing the judgment to become warped by prejudice in talking over the defects of teachers and students. By working under this

baleful influence, much harm is done. There has been a neglect to educate workers by patient training to bear burdens. Therefore talents have remained hidden which might have been growing and doubling. *11LtMs, Ms 30, 1896, par. 13*

Brother _____ has capabilities to excel as a teacher. By overcoming some deficiencies of character he may become an efficient minister. But difficulties attend his efforts in this direction. Unless great care is exercised, he will endanger his vocal organs. He will not have power of endurance to meet the changes and disadvantages which a minister of the gospel must meet. If Brother _____ will preserve his connection with God, relying wholly upon Him, emptying his soul temple from every defilement, aiming continually for a higher, holier standard, working in self-denial, practicing self-control, he will become an instrument of righteousness, and be a great blessing to the college and our institutions in Battle Creek. *11LtMs, Ms 30, 1896, par. 14*

The teachers in our college should feel that while sowing the seeds of knowledge they have the most favorable opportunity for sowing seeds of truth which shall spring up and blossom into fruit. The workers in this college should feel that they have the most important missionary field in the world. If the capabilities of all engaged in the work as instructors are used as God would have them [used], they will be most important missionaries for God. *11LtMs, Ms 30, 1896, par. 15*

It is a terrible fact, and one which should make the hearts of parents tremble, that the colleges to which our youth have been sent for the cultivation of the mind have endangered and almost ruined their morals. As innocent youth, when placed with hardened criminals, learn lessons of crime they never before dreamed of, so pure-minded young people, through association with teachers and pupils of corrupt habits, lose their purity of character and become vicious and debased. Parents should awake to their responsibilities and understand what they are doing in sending their children from home to colleges where there is danger of their becoming demoralized. *11LtMs, Ms 30, 1896, par. 16*

The college at Battle Creek should stand higher in moral tone than

any other college in the land, that the safety of the children entrusted to her care may not be endangered. If teachers practice self-denial in the fear of God, working with the spirit of Christ for the salvation of the souls of the students, God will crown their efforts with marked success. God-fearing parents will be more concerned in regard to the characters their children bring home with them from college than in regard to the success and advancement made in their studies. *11LtMs, Ms 30, 1896, par. 17*

But while the teachers may work diligently and unselfishly, and Christians may exert what influence they can for the salvation of their fellow students, yet there will be those in every literary institution who will choose a course of evil, impenitence, and sin. All the world is being drawn to Christ, but all will not respond to His drawing. The way of truth, and the path of obedience and holiness, have no attractions for them! They are wedded to sin, their talents are sacrificed at the shrine of Satan. *11LtMs, Ms 30, 1896, par. 18*

In our college the ambition should not be so great to send forth intellectual giants, as to make a success in the holy work of educating men and women to cherish firm principles, and to live for the higher, immortal life. A line of Bible history should be the foundation of knowledge. The teachers in our college, from the highest to the lowest grade, should have a burden for the souls of the students. They should have a spirit of wrestling with God as did Jacob: "I will not let thee go except thou bless me." [*Genesis 32:26.*] Such will be blessed in the work. *11LtMs, Ms 30, 1896, par. 19*

The work of a minister of the gospel cannot be more important than the work of a teacher in the college. Efforts should be made, not only to connect with the school those who can teach the sciences, but those who will be continually growing, and becoming better qualified for their position of trust. Teachers who become vain, careless, and worldly will not do for our work. Men are wanted who, knowing defects will stand in the way of their usefulness, will make most earnest effort to overcome them. This work has been too much neglected by the professors in our college. They are not advancing as they should and become adapted to the work. *11LtMs, Ms 30, 1896, par. 20*

Professor _____ does not bear the responsibilities he should. The errors of the past should prove [as] warnings to show the dangers of the future. Professor _____ is of a selfish nature and needs the continual grace of God in order to make the sufferings of others his very own. He should feel that he is dealing with the younger members of the Lord's family, and should treat the students as he would Christ, in the person of His saints. Personal manners and Christian courtesy will be practiced as natural qualities of a pure elevated character.*11LtMs, Ms 30, 1896, par. 21*

There is danger of Pharisaical exactitude burdening the mind with worldly forms and customs which will, in many cases, become all-important, making a world of an atom, and an atom of a world. The grace of Christ, with its purifying, ennobling influence, will do more for us than all the worldly education upon education that is made so essential. To many, the externals are the sum total of religion, and yet it will be evidenced that the heart has not that genuine courtesy which alone is of value with God. If they are spoken to about their faults, they have so little Christian politeness that the minister whom God has sent with His message of warning is lost sight of in their effort to criticize his attitude, his gestures, and the formation of his sentences. They think themselves the paragons of wisdom, but they pay no heed to the words of God from the courts of heaven. To all such, God says that they will have to become fools in order to know the true wisdom of Christ.*11LtMs, Ms 30, 1896, par. 22*

I was shown that our college was designed of God to accomplish the great and good work of saving souls. It is only when brought under the full control of the Spirit of God that the talents of an individual are rendered useful to the fullest extent. The precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education. Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint. Then all will worship the God of science.*11LtMs, Ms 30, 1896, par. 23*

The heart which is ennobled by the grace of God can best comprehend the real value of education. The attributes of God are

seen in His created works, and can be appreciated only as we have a knowledge of the Creator. The teachers must be acquainted not only with the theory of the truth, but must have an experimental knowledge of the way of holiness, in order to lead the youth to the foundation of truth, to the Lamb of God who taketh away the sins of the world. Knowledge is power only when united with true piety. A soul emptied of self will be noble. Christ, abiding in the heart by faith, will make us wise in God's sight. *11LtMs, Ms 30, 1896, par. 24*

Ms 30a, 1896

Message for the Church at Ashfield

Ashfield, Sydney, New South Wales, Australia

October 4, 1896 [typed December 3, 1898]

This manuscript is published in entirety in HM 11/1897.

According to appointment, I met with the church at Ashfield Sunday evening, October 4. W. C. White went to meet his appointment at Parramatta, and there was no one at Ashfield to assist me. I opened the meeting with prayer, and then I spoke to the people under the deep moving [of the] Spirit of God. I had a decided message from the Lord for the people. I could not but present before them their danger. There are many, who, though members of churches, are unconverted. But there is no excuse for any one remaining in a cold, lifeless state spiritually. Christ has warned us, "Be not ye the servants of men." [1 *Corinthians* 7:23.] But there is danger that we will serve men instead of serving the Lord Jesus. *11LtMs, Ms 30a, 1896, par. 1*

The Bible is God's voice speaking to us just as surely as though we could hear him with our ears. The Word of the living God is not merely written, but spoken. Do we receive the Bible as the oracle of God? If we realized the importance of this Word, with what awe would we open it, and with what awe would we open it, and with what earnestness would we search its precepts. The reading and contemplation of the Scriptures would be regarded as an audience with the Most High. *11LtMs, Ms 30a, 1896, par. 2*

God's Word is a message to us to be obeyed, a volume to be pursued diligently, and with a spirit willing to take in the truths written for the admonition of those upon whom the ends of the world are come. It must not be neglected for any other book. If we do not the ways of God, we need converting. If we practice this Word, it will start an elevating influence on our mental, moral, and physical life. Eternal interests are involved in this work; the truth must do something for the receiver. Let us study and eat the Word of God; for we are built up from that which we eat. When we open the Bible,

let us compare our lives with its requirements, measuring our character by the great moral standard of righteousness.*11LtMs, Ms 30a, 1896, par. 3*

The message to the church at Ephesus is a close, decided, personal testimony to them for leaving their first love, and an earnest call to repentance, lest their candlestick be moved out of its place. We need to heed these words of warning, and repent of our sins. But you cannot depend upon ministers to come and help you, for they must go to places where the word of God has never been heard. The last message of mercy must be given to the world. The members of our churches must read and study the Word of God for themselves, praying to Him for light and strength.*11LtMs, Ms 30a, 1896, par. 4*

It is not enough in the Christian life that few changes be made. The work of reform must be deep and thorough. True Christians will not close their eyes to their own defective characters. Wrong habits, which have been formed, must be changed. Much talking that in no way glorifies God is done by professed Christians. Many gossip over the faults committed by others; but those who do this do not engage in Christian conversation with the one they think in the wrong. They have no desire to meet him face to face and in a kindly, Christian way tell him his faults and pray with him, and then leave the whole matter with God.*11LtMs, Ms 30a, 1896, par. 5*

As long as the members of a church in any locality shall feel at liberty to handle character as they have done in the past, and to act as judges of one another, God cannot bless them. We must keep off the enemy's ground. He is the accuser of the brethren, and accuses them before God day and night. He tempts them to sin, and constantly leads them to transgress the law of God. Then he presents their defection and transgression as a reason why he should work his will to destroy them, and why God should not interpose His power against Satan's power.*11LtMs, Ms 30a, 1896, par. 6*

I tell you in the name of the Lord God of heaven that those who profess to believe the truth need that transformation of character that will build up and encourage the church, in the place of

weakening and destroying it. Jesus is the Restorer; Satan is the destroyer. You cannot afford to sow one seed of doubt, for one seed of doubt sown will spring up in other minds and bear a harvest that you will not care to garner. *11LtMs, Ms 30a, 1896, par. 7*

We have no time to spend in cultivating and cherishing our unlovely traits of character. The hour of grace is fast passing. Christ has borne long with the world, but the cup of long-deferred wrath is fast filling. God has given us light, great light. Have we walked in the light? Have we lived the light? Have not some, fully satisfied with their own unsanctified, irreligious lives, walked directly contrary to the light? *11LtMs, Ms 30a, 1896, par. 8*

I would ask you to look back and review the history of your lives. How is it with you in your families? Have your words been true and kind and pure and edifying? Or have the words you have spoken been of a repining, complaining character? Have you gathered up the objectionable features and the defects in the characters of others, and made them apparent, while you yourselves were unholy and unsanctified in thought and word and action. There is great weakness where there should be strength. *11LtMs, Ms 30a, 1896, par. 9*

Time is passing. Christ speaks to your individual hearts, as He spoke to Philip: "Have I been so long time with you, and yet hast thou not known me, Philip?" [*John 14:9.*] But thank God it is not yet too late to repent. Mercy still lingers. Will you, in this your day, heed the words of invitation and mercy? Will you know the things which belong unto your peace? The gracious invitation is still sounding. The things which belong unto your peace are still presented to you for acceptance. *11LtMs, Ms 30a, 1896, par. 10*

This generation is making itself guilty of the rejection of Christ. He presents invitations and warnings. Shall these solemn warnings be rejected? Bear in mind that if they are, you yourselves are responsible. "Ye will not come unto me, that ye might have life." [*John 5:40.*] The world is rushing on madly, blindly, infatuated with amusements, with horse-racing and gambling, without a thought of the final retribution that is coming. Whole cities are being destroyed by fire and tempest. Is your house built securely on the solid

rock? *11LtMs, Ms 30a, 1896, par. 11*

As a church will you work intelligently and considerately for God? As sons and daughters of God, will you prove yourselves to be the light of the world, shining amid moral darkness? Will you keep the standard of truth uplifted, testifying to the pure light of truth by your words and your influence? Will you help one another? To be faithful stewards of the grace of God, will you build one another up in the most holy faith? Will you strive to strengthen those who are weak in the faith? *11LtMs, Ms 30a, 1896, par. 12*

Some have a strong, masterly spirit for the wrong. They are dead weights, stumbling blocks in the pathway of others, causing them to fail in doing their God-appointed work for time and eternity. But shall the temple of the human soul be thus wrecked for eternity? Will not those in this house of worship rise up, in their God-given, moral independence and say, "I will no longer give God a divided heart? I will serve Him with undivided affections. I will no longer misrepresent His sacred truth. I will arise and shine. I will sanctify myself through the truth. I will obey the truth." Will you not make this resolve today, [1896]? Will you not today pledge yourselves before God to seek him with all your heart, to cease from all evil speaking, to put away every trait of character that has dwarfed and crippled your religious life? Will you not resolve to be fully on the Lord's side? *11LtMs, Ms 30a, 1896, par. 13*

Pardon and peace are yours today if you will reach forth your hand and take them as the first gifts of God. If today, in simple faith and sincerity of soul, you cast yourselves prostrate before the mercy seat, you will receive the pardoning love of Jesus Christ. Notwithstanding your ingratitude and unthankfulness, and your resistance of warning and invitations, Jesus will receive you just as you are if you will receive Him. Henceforth, wearing His yoke and lifting the cross, you will be able to say, "I live; yet not I, but Christ liveth in me." [*Galatians 2:20.*] Let it be recorded in the books of heaven that this day, October [1896], this church made a covenant with God by sacrifice. *11LtMs, Ms 30a, 1896, par. 14*

I invited all who wanted to give themselves to God in a sacred covenant, and to serve Him with their whole hearts, to rise to their

feet. The house was full, and nearly all rose. Quite a number not of our faith were present, and some of those arose. I presented them to the Lord in earnest prayer, and we know that we had the manifestation of the Spirit of God. We felt that a victory had indeed been gained.¹¹*LtMs, Ms 30a, 1896, par. 15*

Ms 31, 1896

Testimony Concerning the Views of Prophecy Held by Bro. John Bell, No. 1

Cooranbong, New South Wales, Australia

November 8, 1896

This manuscript is published in entirety in *17MR 1-5*.

I have not been able to sleep since half past one o'clock. I was bearing to Brother John Bell a message which the Lord has given me for him. The peculiar views he holds are a mixture of truth and error. If he had passed through the experience of God's people as He had led them the last forty years, he would be better prepared to make the correct application of Scripture. The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down and replaced with theories that would bring confusion rather than genuine light. I have been cited to the various erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them. The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. The prophecies of *Daniel* and *John* are to be diligently studied.¹¹*LtMs, Ms 31, 1896, par. 1*

There are those now living who in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history. The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground acted a part in the proclamation of the first, second, and third angel's

messages are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God.*11LtMs, Ms 31, 1896, par. 2*

God's people are to warn the world to prepare for the second appearing of our Lord and Saviour Jesus Christ, who is coming with power and great glory, when the cry of peace and safety is being sounded from every part of the Christian world, and the sleeping church and the world will be asking in scorn, "Where is the promise of his coming? ... All things continue as they were from the beginning." [2 *Peter* 3:4.]*11LtMs, Ms 31, 1896, par. 3*

Christ was taken up into heaven in a cloud composed of living angels. The angels declared to the men of Galilee, "Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." [*Acts* 1:11.] This is the great event to be contemplated and talked of. The declaration of the angels was that He should come in the same manner as He went up into heaven.*11LtMs, Ms 31, 1896, par. 4*

And the second appearing of our Lord and Saviour Jesus Christ is to be kept fresh before the minds of the people. Let all understand this. Jesus is coming again. The same Jesus that ascended into heaven, escorted by the heavenly host, is coming again. The same Jesus who has been our Advocate, our Friend at court, pleading the cases of all who accept Him as their Saviour, will come the second time to be admired in all them that believe.*11LtMs, Ms 31, 1896, par. 5*

There have been one and another who in studying their Bibles thought they discovered great light, and new theories, but these theories have not been correct. The Scripture is all true, but by misapplying Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds [that] have not had a personal experience in the teachings of the people of God for the last fifty years. Some will take the truth applicable for that time, and place it in the future. Events in the chain of prophecy

that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined.*11LtMs, Ms 31, 1896, par. 6*

From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place, and done their specific work for the time, in the history of the faith of the people of God. You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such, they are to be presented to those who are in the darkness of error.*11LtMs, Ms 31, 1896, par. 7*

The true workers with Jesus Christ are to co-operate with their brethren who have had an experience in the work from the very rise of the third angel's message. These followed on step by step receiving light and truth as they advanced, bearing one test after another, lifting the cross that lay directly in their pathway, and pressing on to know the Lord, whose goings forth are prepared as the morning. You and others of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by a genuine, living experience, advancing point by point, tested, proved, and tried, until the truth is to them a reality. From their voices and pens the truth in bright, warm rays has gone to all parts of the world. And that which was to them testing truth, as brought by the Lord's delegated messengers, is testing truth to all to whom this message is proclaimed.*11LtMs, Ms 31, 1896, par. 8*

The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-Day Adventists what they are today. The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light. They were praying,

fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us.¹¹*LtMs, Ms 31, 1896, par. 9*

Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied Scriptures that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, "Here is the truth." "I have the truth; follow me." But the warnings came, "Go not ye after them. I have not sent them, but they ran." [See *Luke 21:8; Jeremiah 23:21.*]¹¹*LtMs, Ms 31, 1896, par. 10*

The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard, "This is truth. I have new light." But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If the student of the Word would take the truth which God has revealed in the leadings of His people, and appropriate these truth, digest them, and bring them into their practical life, they would then be living channels of light. But those who have set themselves to study out new theories have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness.¹¹*LtMs, Ms 31, 1896, par. 11*

According to the light God has given me, you are on the same track. That which appears to you to be a chain of truth is, in come lines misplacing the prophecies and counterworking that which God has revealed as truth. The third angel's message is our burden to the people. It is the gospel of peace and righteousness and truth. Here is our work, to stand firmly to proclaim this. We need now to have every piece of the armor on.¹¹*LtMs, Ms 31, 1896, par. 12*

Ms 32, 1896

Testimony Concerning The Views Of Prophecy Held By Brother John Bell, No. 2

NP

December 6, 1896

This manuscript is published in entirety in *17MR 6-23*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The proclamation of the first, second, and third angels' messages had been located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular.¹¹*LtMs, Ms 32, 1896, par. 1*

The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been, and the things that will be.¹¹*LtMs, Ms 32, 1896, par. 2*

The book that was sealed was not *the book of Revelation*, but that portion of the prophecy of *Daniel* which related to the last days. The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and

knowledge shall be increased.” [Daniel 12:4.] When the book was opened, the proclamation was made, “Time shall be no longer.” [Revelation 10:6.] The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days. *11LtMs, Ms 32, 1896, par. 3*

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water.” [Revelation 14:6, 7.] *11LtMs, Ms 32, 1896, par. 4*

This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false sabbath could not be a true standard. *11LtMs, Ms 32, 1896, par. 5*

In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject. *11LtMs, Ms 32, 1896, par. 6*

The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” [Genesis 3:15.] Here was the first promise of a Saviour that would stand on the field of battle

to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law, for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude.^{11LtMs, Ms 32, 1896, par. 7}

In the *58th chapter of Isaiah*, the work of those who worship God, the Maker of the heavens and the earth, is specified: "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations." God's memorial, His seventh-day Sabbath, will be uplifted. "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath (no longer trample it under your feet), from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [*Verses 12-14.*]^{11LtMs, Ms 32, 1896, par. 8}

The history of the church and the world, the loyal and the disloyal, is here plainly revealed. The loyal, <under the proclamation of the third angel's message,> have turned their feet into the way of God's commandments, to respect, to honor and glorify Him who created the heavens and the earth. The opposing forces have dishonored God by making a breach in His law, and when light from His Word has called attention to His holy commandments, revealing the breach made in the law by the papal authority, then, to get rid of conviction, men have tried to destroy the whole law. But could they destroy it? No; for all who will search the Scriptures for themselves will see that the law of God stands immutable, eternal, and His memorial, the Sabbath, will endure through eternal ages, pointing to the only true God in distinction from all false gods.^{11LtMs, Ms 32, 1896, par. 9}

Satan has been persevering and untiring in his efforts to prosecute

the work he began in heaven, to change the law of God. He has succeeded in making the world believe the theory he presented in heaven before his fall, that the law of God was faulty, and needed revising. A large part of the professed Christian church, by their attitude, if not by their words, show that they have accepted the same error. But if in one jot or tittle the law of God has been changed, Satan has gained on earth that which he could not gain in heaven. He has prepared his delusive snare, hoping to take captive the church and the world. But not all will be taken in the snare. A line of distinction is being drawn between the children of obedience and the children of disobedience, the loyal and true and the disloyal and untrue. Two great parties are developed, the worshipers of the beast and his image, and the worshipers of the true and living God.*11LtMs, Ms 32, 1896, par. 10*

The message of (*Revelation 14*), proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of (*Revelation 10*) is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world.*11LtMs, Ms 32, 1896, par. 11*

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." [*Verses 5, 6.*] This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed.*11LtMs, Ms 32, 1896, par. 12*

Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of God but He has foreseen. All has taken place as He has predicted through His prophets. He has not left His church in darkness, forsaken, but has traced in prophetic declarations what

would occur, and through His providence, acting in its appointed place in the world's history, He has brought about that which His Holy Spirit inspired the prophets to foretell. All His purposes will be fulfilled and established. His law is linked with His throne, and satanic agencies combined with human agencies cannot destroy it. Truth is inspired and guarded by God; it will live, and will succeed, although it may appear at times to be overshadowed. The gospel of Christ is the law exemplified in character. The deceptions practiced against it, every device for vindicating falsehood, every error forged by satanic agencies, will eventually be eternally broken, and the triumph of truth will be like the appearing of the sun at noon day. The Sun of Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory. *11LtMs, Ms 32, 1896, par. 13*

All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God's prophet, stands in his place. John stands in his place. In the *Revelation* the Lion of the tribe of Judah has opened to the students of prophecy the book of *Daniel*, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment. *11LtMs, Ms 32, 1896, par. 14*

In history and prophecy the Word of God portrays the long, continued conflict between truth and error. That conflict is yet in progress. Those things which have been, will be repeated. Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end. *11LtMs, Ms 32, 1896, par. 15*

A transforming power attended the proclamation of the first and second angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of

the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction. *11LtMs, Ms 32, 1896, par. 16*

This scripture expresses something of the exercises we were passing through: "Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" [*Proverbs 22:17-21.*] *11LtMs, Ms 32, 1896, par. 17*

After the great disappointment there were few who set themselves to seek the Word with all their heart. But some souls would not settle down in discouragement and deny that the Lord had led them. To these the truth was opened point by point, and entwined with their most hallowed recollections and sympathies. The searchers after truth felt that the identification of Christ with their nature and interest was complete. Truth was made to shine forth, beautiful in its simplicity, dignified with a power and invested with an assurance unknown before the disappointment. We could then proclaim the message in unity. But among those who had not held fast their faith and experience, there was great confusion. Every conceivable opinion was presented as the message of truth; but the Lord's voice was, "Believe them not; for I have not sent them." [See *Jeremiah 12:6; 27:15.*] *11LtMs, Ms 32, 1896, par. 18*

We walked carefully with God. The message was to be given to the world, and we knew that this present light was the special gift of God. The impartation of this gift was the prerogative of God. His disappointed ones, who were still seeking after truth, were led step by step to communicate to the world that which had been communicated to them. The prophetic declarations were to be repeated, and the truth essential for salvation was to be made known. The work moved hard at first. Often the hearers rejected the

message as unintelligible, and the conflict began in decided earnest, especially upon the Sabbath question. But the Lord manifested His presence. At times the veil which concealed His glory from our eyes was drawn aside. We beheld Him in the high and holy place.*11LtMs, Ms 32, 1896, par. 19*

The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim.*11LtMs, Ms 32, 1896, par. 20*

Many will honestly search the Word for light as those in the past have searched it; and they see light in the Word. But they did not pass over the ground, in their experience, when these messages of warning were first proclaimed. Not having had this experience, some do not appreciate the value of the truths that have been to us as waymarks, and that have made us as a <peculiar> people what we are. They do not make a right application of the Scriptures, and thus they frame theories that are not correct. It is true that they quote an abundance of Scripture, and teach much that is true; but truth is so mixed with error as to lead to wrong conclusions. Yet because they can weave Scripture into their theories, they think they have a straight chain of truth. Many who did not have an experience in the rise of the messages, accept these erroneous theories, and are led into false paths, backward instead of forward. <This is the enemy's design.>*11LtMs, Ms 32, 1896, par. 21*

Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. Because He did not come according to their expectations, they turned away from Him. Satan knew just how to take these men in his net, and deceive and destroy them.*11LtMs, Ms 32, 1896, par. 22*

Sacred, eternal truths had been given them in trust for the world. The treasures of the law and the gospel, united as closely as the Father is united with the Son, were to be presented to all the world.

The prophet declares, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." [*Isaiah 62:1-3.*] This is that which the Lord had spoken concerning Jerusalem. But when Jesus came to our world just as prophecy had declared He would come, His divinity clothed with humanity, with majesty and lowliness combined, His mission was misunderstood. The delusive hope for a temporal prince led to misapplication of Scripture. *11LtMs, Ms 32, 1896, par. 23*

Jesus came as an infant of days, of poor parentage. But there were some who were willing to receive the heavenly Guest. For these the angel messengers veiled their glory, and the heavenly chorus rang over the hills of Bethlehem with Hosannas to the newborn King. The humble shepherds believed Him, received Him, and worshiped Him. But the very ones who ought to have been the first to welcome Jesus did not discern Him. He was not the one their ambitious hopes desired. The false path they had entered, they continued to follow to the end. They became unteachable, self-righteous, and self-sufficient, fancying they possessed true light and that they were the only safe instructors of the people. *11LtMs, Ms 32, 1896, par. 24*

The very same Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea. The prophecies of *Daniel* and the *Revelation* are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading <to do this special work.> These men followed on step by step in the <very fulfillment> of prophecy, and those who have not had a personal experience in this work are to take the Word of God and believe on "their word" [*John 17:20*] who have been led by the Lord in the proclamation of the first, second, and third angels' messages. These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God. If we search the Scriptures to confirm the truth God has given His servants for the world, we shall be found proclaiming the first,

second, and third angels' messages. *11LtMs, Ms 32, 1896, par. 25*

It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. The messages of (*Revelation 14*) are those by which the world is to be tested, they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of these prophecies, which He has, by His Holy Spirit, moved upon His chosen servants to explain. *11LtMs, Ms 32, 1896, par. 26*

According to the light God has given me, this is the work which you, Brother John Bell, have been attempting to do. Your views have found favor with some, but it is because these persons have not discernment to see the true bearing of the arguments you present. They have had but a limited experience in the work for this time, and they do not see where your views would lead them, <and you do not see yourself where they would lead.> They are ready to assent to your statements; they see nothing in them but that which is correct. But they are misled because you have woven together much Scripture in constructing your theory. Your arguments appear conclusive to them. *11LtMs, Ms 32, 1896, par. 27*

Not so, however, with those who have an experimental knowledge of the truth that applies in the last period of this earth's history. While they see that you hold some precious truth, they see also that you have misapplied Scripture, placing it in a framework <where it does not belong,> and making it give force to that which is not present truth. Because some accept that which you have written, do not become elated. It is most trying to your brethren who have confidence in you as a Christian, and who love you as such, to state to you that the network of argument which you have thought of so great consequence is not the theory of truth that God has given His people to proclaim for this time. *11LtMs, Ms 32, 1896, par. 28*

The light God has given me is that the Scriptures you have woven together you yourself do not fully understand. If you did, you would

discern that your theories tear up the very foundation of our faith.¹¹*LtMs, Ms 32, 1896, par. 29*

My brother, I have had many testimonies to correct those who have started out in the same way you are now travelling. These persons seemed sure that they were led by God, and they have come with their different theories to ministers who were preaching the truth. I said to these ministers, "The Lord is not in this; be not deceived, neither take the responsibility of deceiving others." At camp meetings I have had to speak plainly in regard to those who were thus leading away from right paths. With pen and voice I have borne the message, "Go not after them." [*Luke 17:23.*]¹¹*LtMs, Ms 32, 1896, par. 30*

The hardest task I ever had to do in this line was in dealing with one who, I knew, wanted to follow the Lord. For some time he had thought he was obtaining new light. He was very ill, and must soon die. And O, how my heart hoped he would not make it necessary for me to tell him just what he was doing. Those to whom he presented his views listened to him eagerly, and some thought him inspired. He had a chart made, and reasoned from the Scriptures to show that the Lord would come at a certain date, in 1894, I think. To many, his reasoning seemed to be without a flaw. They told of his powerful exhortations <in his sickroom.> Most wonderful views passed before him. But what was the source of his inspiration? It was the morphine given him to relieve his pain.¹¹*LtMs, Ms 32, 1896, par. 31*

At our camp meeting at Lansing, Michigan, just before I came to Australia, I had to speak plainly in regard to this new light. I told the people that the words they had heard were not the truth of inspiration. The wonderful light, which presented such a show of truth, was the result of a misapplication of Scripture. The Lord's work would not close up in 1894. The word of the Lord to me was, "This is not truth, but will lead into strange paths, and some will become confused over this representation, and will give up the faith."¹¹*LtMs, Ms 32, 1896, par. 32*

Other persons have written to me of most flattering views which have been presented to them, and some have had them put in print.

A new life has seemed to stir them; they are full of zeal; but the word comes to me as it has come to me in regard to the theories you hold, "Believe them not." [*Jeremiah 12:6.*] You have a mixture of truth and error, so combined that you think it all genuine. Here is where the Jews stumbled. They wove a fabric that appeared to them a beautiful thing, but it led them to refuse the light Christ brought to them. They thought they had great light, and in that light they walked, and rejected the pure, true light which Christ had come to give. Intensity is taking possession of minds, urging them into different ventures, which lead them they know not where. *11LtMs, Ms 32, 1896, par. 33*

No one has a true message fixing the time when Christ is to come or not to come. Be assured that God gives no one authority to say that Christ delays His coming five years, ten years, or twenty years. "Be ye also ready; for in such an hour as ye think not the Son of man cometh." [*Matthew 24:44.*] This is our message, the very message that the three angels flying in the midst of heaven are proclaiming. The work to be done now is that of sounding this last message of mercy to a fallen world. A new life is coming from heaven and taking possession of all God's people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest. *11LtMs, Ms 32, 1896, par. 34*

The work will grow deeper and become more earnest to the very close of time. And all who are laborers together with God will contend most earnestly for the faith once delivered to the saints. They will not be turned from the present message, which is already lightening the earth with its glory. Nothing is worth contending for but the glory of God. The only rock that will stand is the Rock of Ages. The truth as it is in Jesus is the refuge in these days of error. *11LtMs, Ms 32, 1896, par. 35*

God has warned His people of the perils before them. John beholds the things which will be in the last days, and he sees a people working counter to God. Read *Revelation 12:17; 14:10-12; [and] chapters 17 and 13.* John sees the company who have been deceived. He says, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of

devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.” [Revelation 16:13-15.]11LtMs, Ms 32, 1896, par. 36

From those who have rejected truth, the light of God has departed. They did not heed the message of the True Witness, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” [Revelation 3:18.] But that message will do its work, and a people will be prepared to stand without fault before God. John beheld this company, and he says, “Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.” [Revelation 19:7, 8.]11LtMs, Ms 32, 1896, par. 37

Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel’s message, the more clearly shall we understand the prophecy of *Daniel*, for the *Revelation* is the supplement of Daniel. The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear the truths of ancient prophecy; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit’s utterances through the prophets. These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment.11LtMs, Ms 32, 1896, par. 38

I would not feel that I could present these things if the Lord had not given me this work to do. There are others besides yourself, and more than one or two, who like you think they have new light, and are all ready to present it to the people. But it would be pleasing to God for them to accept the light already given and walk in it, and

base their faith upon the Scriptures, which sustain the positions held by the people of God for many years. The everlasting gospel is to be proclaimed by human agents. We are to sound the messages of the angels which are represented as flying in midst of heaven, with the last warning to a fallen world. If we are not called upon to prophesy, we are called to believe the prophecies, and to co-operate with God in giving light to other minds. This we are trying to do.*11LtMs, Ms 32, 1896, par. 39*

You can help us, my brother, in many ways. But I am commissioned of the Lord to say to you that you are not to be self-centered. Take heed how you hear, how you understand, and how you appropriate the Word of God. The Lord will bless you in drawing in even lines with your brethren. Those whom He has sent forth to proclaim the third angel's message have been working in unison with heavenly intelligences. The Lord does not lay upon you a burden to proclaim a message that will bring discord into the ranks of believers. I repeat, He is not leading anyone by His Holy Spirit to frame a theory that will unsettle faith in the solemn messages He has given His people to bear to our world.*11LtMs, Ms 32, 1896, par. 40*

I advise you not to regard your writings as precious truth. It would not be advisable for you to immortalize by putting in print that which has cost you so much anxiety. It is not the Lord's will that this matter should be brought before His people, for it will work to hinder the very message of truth they are to believe and practice in these last days of peril.*11LtMs, Ms 32, 1896, par. 41*

The Lord Jesus said to His disciples when He was with them, "I have many things to say unto you, but ye cannot bear them now." [*John 16:12.*] He could have made disclosures which would have absorbed the attention of the disciples and caused them to lose sight of His former instruction that He wished to be the subject of their most earnest thought. But He withheld those things which they would have been amazed to hear, and which would have afforded them opportunity to cavil, to create misunderstanding and disaffection. He would give no occasion for persons of little faith and piety to mystify and misrepresent the truth, and thus create factions.*11LtMs, Ms 32, 1896, par. 42*

Jesus could have presented mysteries which would have given subject for thought and investigation for generations, even to the close of time. Himself the source of all true science, He could have led men to the <investigation of mysteries,> and age after age their minds would have been so thoroughly absorbed that they would have felt no desire to eat the flesh and drink the blood of the Son of God.¹¹*LtMs, Ms 32, 1896, par. 43*

Jesus well knew that Satan is constantly working to excite curiosity, and busy men with conjecture. Thus he seeks to eclipse the grand and momentous truth which Christ wished to be ever prominent before their minds. "For this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*]¹¹*LtMs, Ms 32, 1896, par. 44*

There is a lesson for us in those words of Christ spoken after the feeding of the five thousand. He said, "Gather up the fragments, that nothing be lost." [*John 6:12.*] These words meant more than that the disciples should gather the broken pieces of bread into baskets. Jesus meant that they should mark His words, should study the Scriptures, and treasure every ray of light. Instead of searching for a knowledge of something that God had not revealed, they were carefully to gather up what He had given them.¹¹*LtMs, Ms 32, 1896, par. 45*

Satan had tried to eclipse from human minds the knowledge of God, and to eradicate from their hearts the attributes of God. Man was seeking out many inventions, from which he supposed that he himself had originated, and he thought himself wiser than God. That which God had revealed was misconstrued, misapplied, and mingled with satanic delusions. Satan will quote Scripture in order to deceive. He tried to deceive Christ in this way. So he still tries to deceive men. He will lead them to misconstrue the Scriptures, and make them testify to falsehood. Christ came to adjust truths that had been misplaced and made to serve the cause of error. He recalled them, repeated them, placed them in their proper position in the framework of truth, and bade them stand fast for ever. Thus was it with the law of God, with the Sabbath, and with the marriage institution. We are to study His example. Satan seeks to obliterate everything that would keep the true God in remembrance, but the

followers of Christ are to treasure up what God has revealed. No truth of His word, opened to them by His Spirit, is to be set aside.*11LtMs, Ms 32, 1896, par. 46*

Theories will be continually agitated to divert the mind, to unsettle the faith. Those who have had the actual experience in the unfolding of the prophecies, have been made what they are today, Seventh-day Adventists, by these prophecies. They are to stand with their loins girt about with truth, and with the whole armor on. Those who have not had this experience are privileged to hold the message of truth with the same confidence. The light that God has been pleased to give His people will not weaken their confidence in the path in which He has led them <in the past,> but will strengthen them to hold fast the faith. We must hold the beginning of our confidence firm unto the end.*11LtMs, Ms 32, 1896, par. 47*

“Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” [*Revelation 14:12.*] Here we stand, under the third angel’s message. “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” [*Revelation 18:1-5.*]*11LtMs, Ms 32, 1896, par. 48*

Thus the substance of the second angel’s message is again given to the world by that other angel who lightens the earth with his glory. These messages all blend in one, to come before the people in the closing days of this earth’s history. All the world will be tested, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men.*11LtMs, Ms 32, 1896,*

par. 49

Our work is to proclaim the commandments of God and the testimony of Jesus Christ. "Prepare to meet thy God" is the warning to be given to the world. [*Amos 4:12.*] It is a warning to us individually. We are called upon to lay aside every weight, and the sin which doth so easily beset us. There is a work for you, my brother, to do, to yoke up with Christ. Make sure that your building is on the rock. Do not risk eternity on a probability. You may not live to participate in the perilous scenes on which we are now entering. The life of no one of us is assured for any given time. Should you not watch every moment? Should you not closely examine your own self, and inquire, What will eternity be to me?*11LtMs, Ms 32, 1896, par. 50*

The great burden of every soul should be, Is my heart renewed? Is my soul transformed? Are my sins pardoned through faith in Christ? Have I been born again? Am I complying with the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Do you count all things but loss for the excellency of the knowledge of Christ Jesus? And do you feel it your duty to believe every word that proceeds out of the mouth of God?*11LtMs, Ms 32, 1896, par. 51*

Ms 32a, 1896

Prepare to Meet the Lord

NP

1896

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A crisis has arrived in the government of God on earth. The enmity to God has struck it roots deep in human hearts. It has become widespread, both in the world and in the professed churches of Christ. The world and the professed people of God are united by the all-pervading principle of aversion to God's government. Their opposition to the law of God is sufficient to bind them together, to bear together the burden of their accumulated guilt. Any indication of returning to loyalty and obedience to God is denounced as treachery against the confederacy of disloyalty. A wakeful impiety is quickened into an instinctive vigilance, and rouses to demonstration of hatred against the testing truth for this time. Wherever the truth shall be proclaimed, it will be opposed in a decided manner, for men possess the attributes which Jesus charged upon the Jews when He said, "Ye are of your father the devil," and "ye do the deeds of your father." [*John 8:44, 41.*]*11LtMs, Ms 32a, 1896, par. 1*

Everything has been moving on just as the Lord has revealed in prophecy that it would. Something great and decisive is soon to take place, else no flesh would be saved. The character of God will not be compromised. Under the wrath of God, universal desolation will soon reach all parts of the known world. There have been lightnings and earthquakes, fires and floods, calamities by sea and by land; but who reads these warnings? What impression is made upon the world? What change in their attitude is seen? No more than was seen in the inhabitants of the Noachic world. The people are just as ardent today in their games, in the horse racing, in their love of amusement, as were the antediluvians, who "knew not until the flood came, and took them all away." [*Matthew 24:39.*] They had heaven-sent warnings, but refused to listen. By their attitude they declared, We want not thy way, O God; we want our own way, our own will.*11LtMs, Ms 32a, 1896, par. 2*

Today the world is made, and insanity is upon them, which is hurrying them on to eternal ruin. Every species of indulgence prevails, and men become so infatuated with vice that they will not listen to warnings or appeals. The Lord declares, to the people of the earth, "Choose you this day whom ye will serve." [*Joshua 24:15.*] All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, and the nearness of the day when human probation shall be ended.*11LtMs, Ms 32a, 1896, par. 3*

God gives no man a message that it will be five or ten or twenty years before this earth's history shall close. If it were forty or one hundred years, the Lord would not authorize men to proclaim it. He would not give any living being an excuse for delaying the preparation for His appearing. He would have no one say, as did the unfaithful servant, "My Lord delayeth his coming" [*Matthew 24:48*] for this leads to reckless neglect of opportunities and privileges to prepare for that great day. Every soul who claims to be a servant of God is called to do His service as if every day might be the last.*11LtMs, Ms 32a, 1896, par. 4*

Let all who would cooperate with God unite in proclaiming the present truth, the message of the third angel: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the Holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night who worship the beast and his image, and whose receiveth the mark of his name." Then the eyes of John rest upon God's people, and he exclaims, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." [*Revelation 14:9-12.*]*11LtMs, Ms 32a, 1896, par. 5*

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden

crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.” [*Verses 13-15.*] Read the following *verses, 16-20*; also *chapter 15*. Let all these things be the subject of mediation.¹¹*LtMs, Ms 32a, 1896, par. 6*

The words of Christ have a direct application to this time, “Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is that faithful and wise servant, ... whom his Lord when he cometh shall find so doing? Verily I say unto you, that he shall make him ruler over all his goods.” [*Matthew 24:42-47.*]¹¹*LtMs, Ms 32a, 1896, par. 7*

Let everyone to whom the Lord has given light from His Word be sure that he makes a right use of that light. Let him be guarded that he does not presume to feed the flock of God with food that is not appropriate for the time.¹¹*LtMs, Ms 32a, 1896, par. 8*

“Lift up your voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.” [*Isaiah 58:1.*] Talk of the speedy appearing of the Son of man in the clouds of heaven with power and great glory. Put not off that day. God has given no man light to say, “My Lord delayeth his coming.” [*Matthew 24:48.*] Let the inquiry be made, Shall I stand at the right hand or at the left hand of the Judge at that day? “Seeing all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.” [*2 Peter 3:11.*]¹¹*LtMs, Ms 32a, 1896, par. 9*

“But and if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants”—how? by his words, by expressing suspicion, by his evil thinking and evil speaking. It is thus that confidence is changed to doubt and unbelief —“and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that

he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.” [*Matthew 24:48-51.*]*11LtMs, Ms 32a, 1896, par. 10*

It is essential that all shall know what atmosphere surrounds their own souls, whether they are in co-partnership with the enemy of righteousness, and unconsciously doing his work, or whether they are linked up with Christ, doing his work, and seeking to establish souls more firmly in the truth.*11LtMs, Ms 32a, 1896, par. 11*

Satan would be pleased to have any one and every one become his allies to weaken the confidence of brother in brother, and to sow discord among those who profess to believe the truth. Satan can accomplish his purposes most successfully through professed friends of Christ who are not walking and working in Christ's lines. Those who in mind and heart are turning away from the Lord's special work for this time, those who do not co-operate with Him in establishing souls in the faith by leading them to heed His words of warning, are doing the work of the enemy of Christ.*11LtMs, Ms 32a, 1896, par. 12*

It is a most serious matter to go from house to house, and under pretense of doing missionary work, cast in the seed of mistrust and suspicion. Each one speedily germinates, and there is created a distrust of God's servants who have His message to bear to the people. When God speaks through His servants, the seed sown [of mistrust and suspicion] has developed into a root of bitterness. The word falls upon hearts that will not hear, on hearts that will not respond. No earthly or heavenly power can find access to the soul.*11LtMs, Ms 32a, 1896, par. 13*

Who is accountable for these souls? Who shall eradicate that poisonous root of bitterness that has prevented them from receiving the word of the Lord? A good sister or a brother planted the evil seed, but how can that one restore the soul thus imperiled? The tongue that should have been used to the glory of God in speaking words of hope and faith and confidence in God's workmen has turned away a soul from Jesus Christ. Those who themselves despised the words of Christ, and refused to hear His voice and to be converted, have leavened other minds with the leaven of evil

surmisings and evil speaking.*11LtMs, Ms 32a, 1896, par. 14*

This is the day of the Lord's preparation. We have no time now to talk unbelief and to gossip, no time now to do the devil's work. Let every one beware of unsettling the faith of others by sowing seeds of envy, jealousy, disunion; for God hears the words, and judges, not by assertions, which are yea and nay, but by the fruit one's course of action produces. "By their fruits ye shall know them." [*Matthew 7:20.*] The seed sown will determine the character of the harvest.*11LtMs, Ms 32a, 1896, par. 15*

So long as the people of God are in this world they will have to meet conflict and trouble and deception, because men choose the attributes of Satan instead of the attributes of God. There is a conscience that is not good. There are those whose words are "yea" and "nay" in regard to the same thing. [See *2 Corinthians 1:18, 19.*] How are we to deal with those who make these false statements? We should not try to deal with them. The Lord God of Israel will deal with minds according to His knowledge, for He reads the heart. The less we have to do with untruthful elements, the better it will be for the church.*11LtMs, Ms 32a, 1896, par. 16*

Bear in mind always that the human brotherhood are not sin-bearers. Jesus alone can bear the sins of the transgressor. We are to leave them with Him. The conscience needs to be converted. The heart that is not true needs to be renewed, but we cannot do this work. We must leave the sinner with God. He has borne long with the false tongue. He does not force men to forsake evil, and we must let men falsify if they will. The Lord is our only trust. We are to rest in Him, and be still. We may feel that the Lord's work is in jeopardy through the deceptions of those who deal falsely, but we should not feel thus. We are not to think that the issue of the conflict is in our hands. There will be a glorious victory. Our duty is to walk by faith. In His own time God will deal with the deceiver, and He will reward every man according to his work.*11LtMs, Ms 32a, 1896, par. 17*

Jesus says, "Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." [*Revelation 16:15.*] Here is the great burden to be carried

away by every individual. Are my sins forgiven? Has Christ the Burden-bearer, taken away my guilt? Have I a clean heart, the righteousness of Jesus Christ by faith? Woe be to any soul who is not seeking a refuge in Christ, and conforming the character to the character of Christ. Woe be [to] all who shall in agnosia divert the mind from this work, and cause any soul to be less vigilant now.*11LtMs, Ms 32a, 1896, par. 18*

The Lord wants all to understand His providential dealings now, just now, in the time in which we live. There must be no long discussions presenting new theories in regard to prophecies which God has already made plain. Now the great work from which the mind should not be diverted is the consideration of our personal safety in the sight of God. Are our feet on the Rock of ages? Are we hiding ourselves in the only Refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as He is one with the Father? Are we heirs of God, and joint heirs with Christ? Are we working in co-partnership with Christ?*11LtMs, Ms 32a, 1896, par. 19*

Already kingdom is rising against kingdom. There is not now a determined engagement. As yet the four winds are held until the servants of our God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle. How carefully should we improve the little remaining period of our probation. How earnestly should we examine ourselves. How [earnestly] should we consider and cherish faith before God. How [earnestly] should we eat the flesh and drink the blood of the Son of God, that is, carefully study the Word, eat it, digest it, make it a part of our being. We are to live the Word, not keep it apart from our lives. The character of Christ is to be our individual character. We are to be transformed by the renewing of our hearts. Here is our only safety. Nothing can prevail to separate a living Christian from God.*11LtMs, Ms 32a, 1896, par. 20*

It is discipline of spirit, cleanness of heart and thought that is wanted. This is of more value than brilliant talent, than tact or knowledge. An ordinary mind, trained to obey a "Thus saith the Lord," is better qualified for the Lord's work in all circumstances than are those who have capabilities and do not employ them

rightly. Christ is truth. He is the truth of ancient types. He is the truth because He is the fulfillment of ancient prophecies.¹¹*LtMs, Ms 32a, 1896, par. 21*

Men may suppose that they shall be saved, and yet they perish. They may take pride in great knowledge in worldly things, but if they have not a knowledge of the true God, of Christ, the Way, the Truth, the Life, they are deplorably ignorant, and their acquired knowledge will perish with them. Secular knowledge is power; but the knowledge of the Word, which has a transforming power upon the human mind, is imperishable; it is knowledge sanctified. It is life and peace and joy forever. The deeper knowledge men may have, sanctified wholly unto God, the more they will appreciate the value of Jesus Christ.¹¹*LtMs, Ms 32a, 1896, par. 22*

Ms 33, 1896

Ministers and Business Matters

NP

November 27, 1896

This manuscript is published in entirety in *SpTA #9 63-67*. ^{+NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I was awakened at half past eleven o'clock. Matters of importance had been presented before me. I was in an assembly consisting of a number of our people who had the burden of the work upon them. They were laying out work for the future, consulting as to how the work could be managed in the most successful manner. W. C. White was explaining his plan and that which he desired to have accomplished, and several others had matters to present for consideration. Finances were the great burden of some, and they were studying how to limit the workers, and yet realize all the results essential. One brother had spoken in reference to plans for his part of the moral vineyard. Then there stood among us One with dignity and authority, who proceeded to state principles for our guidance. I have strength to write only a few points, although the things suggested affected me deeply. *11LtMs, Ms 33, 1896, par. 1*

To several the Speaker said, Your work is not the management of financial matters. It is not wise for you to undertake this. God has burdens for you to bear, but if your attention is called to lines for which you are not adapted, your efforts will not prove successful. This will bring upon you discouragement that will disqualify you for the very work you should do, which requires a discriminating mind and deep, unselfish judgment. *11LtMs, Ms 33, 1896, par. 2*

Far too little attention is given to the preservation of physical health. Nothing is gained by robbing nature of her hours for rest and recuperation. To allow one man to do the work of four, or of two or three, will result in irreparable loss. There is need of physical vigor

in order for healthful thought. Fewer committee meetings should be attended by men who are employed to write and to speak the Word. Many minor matters should be adjusted without keeping one or two men on the strain constantly. Under such a strain the mind loses its vigor. Its action cannot be a healthful and all-sided as if it were allowed proper periods of sleep and refreshment. An abundance of physical exercise is required in order to keep the machinery in healthful action. You may load on to one man the care and burden which should be divided with several, but you will gain nothing by this.*11LtMs, Ms 33, 1896, par. 3*

Men should be educated as business men. Experience is of value. Elder Farnsworth has his field assigned him in New Zealand, but let him keep his hands off the machinery. If he should undertake the management of financial matters, he would be disappointed; and failing there, he would not do as efficient, whole-sided work in the preaching and teaching of the Word. Let the business management be left with men who better understand how to plan and financier.*11LtMs, Ms 33, 1896, par. 4*

You work at great disadvantage when you suppose that because one man can fill a certain position, he is qualified to fill several positions. There is great necessity of selecting men as students, to learn rapidly all they can in business lines of education. This line of work is essential, and those who do the business in the work of God are not to assume responsibilities which they suppose themselves capable of bearing. Those who carry responsibilities of the work have erred in allowing persons to be placed as managers of financial matters when there was the best of evidence that these persons had not tact nor ability for the position.*11LtMs, Ms 33, 1896, par. 5*

The case of Daniel, portrayed in a very limited manner by the prophetic pencil, has a lesson for us. It reveals the fact that a business man is not necessarily a sharp policy man. He can be a man instructed of God at every step. Daniel, while prime minister of the kingdom of Babylon, was a prophet of God, receiving the light of heavenly inspiration. Worldly, ambitious statesmen are represented in the Word of God as the grass that groweth up, and as the flower of the grass that fadeth. Yet the Lord would have intelligent men in

His work, men qualified for the various lines of the work. Especially are business men needed, not irreligious business men, but those who will weave the great, grand principles of truth into all their business transactions. *11LtMs, Ms 33, 1896, par. 6*

Men who have qualifications for the work need to have their talents exercised and perfected by most thorough study and training. Not one business man that has any appointment in the work needs to be a novice. If men in any line of work need to improve their opportunities to become wise, efficient business men, it is those who are using their ability in the work of building up the kingdom of God in our world. The lessons of the present time are for all to understand, but they are very feebly appreciated. There should be greater thoroughness in labor, more vigilant waiting, <more vigilant watching and praying,> and more vigilant working in prospect of the events now taking place and <which are> swelling to larger importance as we near the close of <this> earth's history. The human agent is to reach for perfection, to be an ideal Christian, complete in Jesus Christ. *11LtMs, Ms 33, 1896, par. 7*

Those who labor in business lines should exercise every precaution against error through wrong principles or methods. Their record may be like that of Daniel in the courts of Babylon. In all his business transactions, when subjected to the closest scrutiny, there was not found one item that was faulty. He was a sample of what every business man may be. But the heart must be converted and consecrated. The motives must be right with God. The inner lamp must be supplied with the oil that flows from the true messengers of heaven through the golden tubes into the golden bowl. Then the Lord's communication never comes to man in vain. God will not accept the most splendid services unless self is laid upon the altar, a living, consuming sacrifice. The root must be holy, else there can be no sound, healthful fruit, which alone is acceptable to God. *11LtMs, Ms 33, 1896, par. 8*

Truths, precious, vital truths, are bound up with man's eternal well-being both in this life and in the eternity which is opening before us. "Sanctify them through thy truth; thy word is truth." [*John 17:17.*] The Word of God is to be practiced. The Word of God liveth and endureth forever. While worldly ambition and worldly projects, and

the greatest plans and purposes of men, shall fade like the grass, “they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever.” [*Daniel 12:3.*]¹¹*LtMs, Ms 33, 1896, par. 9*

Man’s experience and history are occupied with himself, his own achievements and victories. God’s history, as traced with unerring accuracy in the books of heaven, describes men as seen in the light of eternity. All his motives and all his actions are seen in their relation to eternal realities. Everything said and done has a reference to tremendous issues which we must meet again.¹¹*LtMs, Ms 33, 1896, par. 10*

Ms 34, 1896

Words to the W. C. White Household

Sunnyside, Cooranbong, New South Wales, Australia

November 27, 1896

Previously unpublished.

I was unable to sleep after eleven o'clock. In the night season I had been instructed of God. I have been made to feel deeply. One stood in our midst. Willie, his wife May, and several others were present. Words of deep import were spoken. The Speaker said, addressing W. C. White, There is need of taking heed to all the light which the Lord has permitted to shine upon your pathway. Your family needs the transforming influence of the Spirit of God. There is not a heavenly atmosphere circulating through the house. The enemy is busy with his temptations, and should the members of the family view their daily experience, when they were brought face to face with truth, they would be startled with the representation. They would see that their daily lives are not after the divine similitude. In the light of truth they would see that their religious experience is not a living reality; that they are living much as the non-professor lives, cherishing much the same spirit, doing the same work, enjoying the same atmosphere. Your religion must be based on faith, real, deep, heartfelt faith, made perfect by works. There must not be self-pleasing. The life of Christ in this world must be our Pattern. He lived not to please Himself.¹¹*LtMs, Ms 34, 1896, par. 1*

The Speaker addressed my son, W. C. White, as a laborer together with God. He addressed May as one who was standing under great responsibilities. He said, You must be steadfast in the faith once delivered to the saints. You will find it a very pleasant life to walk with Jesus. But there is danger of becoming careless, deficient in piety and devotion. You have new responsibilities, and these precious children are the gift of God. Study your Bible in faith. Faith comes by hearing, and hearing by the Word of God. You need to draw nigh unto God; as parents, humble yourselves before Him, ask most sincerely for an understanding heart to know and believe and obey every word that proceeds out of the mouth of God, as

revealed to you in His Word. Faith does not originate with yourselves nor proceed from yourselves. It is a gift of God. You must both consider and move in your family as united, wise teachers, always acting from principle, never from impulse. *11LtMs, Ms 34, 1896, par. 2*

Your family is too large. Connect with your family only those who move with wisdom and calm judgment. It is not wise to associate together those who are only children in experience. Can these elements, mingling together, have a proper uplifting influence over one another? If any one is brought into your family, it should be one who is a true teacher and will act her part in the molding and fashioning of character. Your children are of such an age and temperament that they especially need quiet time to read the Bible, time to study the Word. There is a misapprehension as to what constitutes true education. The children need to become familiar with the little duties of life, the part of the work they are supposed to be fitted to do. Their work should pass under examination. They should be taught to do it thoroughly and well. This class of education should receive special attention; it cannot in any wise be neglected. The coming year must show a large improvement over the past year. Every one of the family should have the matter urged upon them to improve in caretaking, in the formation of orderly habits, in the care of clothing. The garments should be kept clean and neatly mended. *11LtMs, Ms 34, 1896, par. 3*

Your daughter Ella has lost much in her character-building during the year 1896. Addressing Willie, the Speaker said, You have had great light. From the light the Lord has been pleased to give, you know that light must not be ignored, or hidden under a bushel. All who receive light must shine as lights in our world. From the head of the family to the youngest member, God has taken you into covenant relation with Himself. His angels are watching to see how they can minister unto your family, how they can work with your children, that they shall reflect the likeness of Christ in character, conforming to the divine image. There is altogether too much stir and bustle, noise and confusion, disorder, untidiness, and general forgetfulness of God in daily duties. Your family are in danger of keeping the form of godliness in profession of faith when you have lost the reality. Be careful, watch and pray, else you will grasp the

shadow, and lose the substance.*11LtMs, Ms 34, 1896, par. 4*

A cold, dead faith is worthless. You are warned of your danger; be armed against temptation by prayer and watching thereunto. Let a living faith run like threads of gold through the daily experience in the performance of little duties. Then all the daily work will be of such a character as to promote Christian growth, the vital principles of faith, trust, and love for Jesus will penetrate into the most minute details of daily life. "Whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*] There will be a looking unto Jesus; love for Him will be the continual motive, giving vital force to everything that is undertaken. There will be striving after righteousness, a hope that maketh not ashamed. There is no need of discouragement. Jesus loves you all. He has not forgotten, and He never will forget, the self-denial, self-sacrifice, the consecration to the work.*11LtMs, Ms 34, 1896, par. 5*

The Speaker addressed the children, Ella and Mabel: There must be a striving most earnestly for the grace of Christ. The experience and education of the former child-life is becoming indistinct, obliterated. There are altogether too few thoughts of Christ. The Lord has permitted responsibilities to increase in your family not to depreciate, but to bind the family in firm links together. These little ones will need an influence that shall not tend to draw away from Christ, but to bring them in faith close to Christ. You need to have a far clearer, deeper sense of what constitutes true religion in practice.*11LtMs, Ms 34, 1896, par. 6*

In the performance of household duties, careless, neglectful habits are being formed. The house-work should be done with as little noise and confusion as possible. The study of books is not to be made primary, to the neglect of home duties and the discomfort of the family. Everything must be done decently, and in order. This is the most valuable education the children can have. This is the light which the Lord has given. The habit of disorder now indulged will, unless corrected, be carried into every phase of life, and the life will be spoiled for usefulness, spoiled for true missionary work. The fewer members in the family, the less work will have to be done,*11LtMs, Ms 34, 1896, par. 7*

He addressed Ella and Mabel: You are both entrusted with a precious gift from the Lord. You both have had precious opportunities to learn how to use your abilities to the best account. Your mother needs your help as members of the firm. The eldest daughter should make her studies secondary. She has need of a kind of education which she is sadly neglecting. Be true to home duties. Take heed to the counsel and instruction of your mother. Respect her words, obey her requests, for this is a part of your education that will fit you to become a member of the family above. Ella, God has a work for you to do which you have not appreciated. Teach your younger sister by precept and example. Be faithful in the little duties. Be a real, living Christian in the home. Let Christian principles rule the heart and control the conduct. You can bind up your heart with the heart of your mother. Heed every suggestion that she makes, but do not make it a necessity for her to tell you what you should do. Discern for yourself.*11LtMs, Ms 34, 1896, par.*

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Notice for yourself if all things in your bed chamber would be pleasing for the heavenly angels to view. Have everything in such nice order that when the angels of God shall pass through your room, they may see nothing defiling or disorderly, nothing to taint the purity of the atmosphere. Special directions were given to the armies of the children of Israel that in their tents and around their premises everything should be neat, lest the angel of God should pass through their encampment and see their uncleanness. Would the Lord be particular to notice these things? He would, for the fact is stated, lest in viewing their uncleanness he could not go forth with their armies to battle against their enemies. In like manner all your actions are noticed of God.*11LtMs, Ms 34, 1896, par. 9*

Let it be your first work to see that everything in your room is put in order, the dirt and dust carefully removed. Let nothing that would taint the atmosphere remain in the room, for it is an offense to God. Remove it as quickly as possible. Let the kitchen be kept sweet and clean. Books are to be laid aside for their proper season, and no more study should engross the mind than can be attended to without neglecting the household duties. God is displeased with the habits you are forming, which, unless corrected with perseverance and resolution, will overcome you for time and for eternity. Form

correct habits, even in your dress; let the appearance be neat and attractive, for angels in heaven are taking notice of these things. Your habits in everything, in dress, in work and study, may be right, praiseworthy, such as to make you a help and comfort to your mother, who has a large and constant responsibility in the care of the two little children. *11LtMs, Ms 34, 1896, par. 10*

What a blessing you can be to your mother in helping her as one of the family firm, and in helping yourselves in the formation of correct habits. Then she will not have you as a constant source of anxiety and discouragement. You are old enough to learn your lessons of duty from the Word. Watch against a disposition to put off the very work that should be done at the proper time and in its proper manner. It will be a very easy matter for you to form habits of neglect by failing to do the very things that should be done at the right time. Slackness and neglect will testify against you, and unless these faults are neglected, they engraft upon the character the enduring habits of disorder and untidiness, which it is very difficult to overcome. Few are aware of the controlling power of habit. But it may be made a power for good instead of evil. You may fill your place in the household as a thoughtful, caretaking, practical Christian, working for Jesus, doing the little duties which are often disagreeable, but which must be done and not delayed. *11LtMs, Ms 34, 1896, par. 11*

These two children, Ella and Mabel, are the Lord's stewards in the household, to do their duties with thoroughness and fidelity. You can be lights to others, but your present development of character is displeasing to God. The Lord has given you both diversified gifts; these are to be carefully cherished, to perfect the order and completeness of the household. In doing your daily duties promptly, neatly, faithfully, you are missionaries. You are bearing witness for Christ. You are showing that the religion of Christ does not, in principle or practice, make you untidy, coarse, disrespectful to your parents by giving little heed to their counsel and instruction. Bible religion, practiced, will make you kind, thoughtful, faithful. You will not neglect the little things that should be done to give a neat, wholesome appearance even to the kitchen, which has shown unfaithfulness. "He that is faithful in that which is least is faithful also in much." [*Luke 16:10.*] *11LtMs, Ms 34, 1896, par. 12*

Ms 34b, 1896

The Proclamation of the 1st, 2nd, and 3rd Angels' Messages

Duplicate of *Ms 32, 1896*.

Ms 35, 1896

Adopting Infant Children

NP

December 16, 1896

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From time to time, persons have asked my counsel in regard to the advisability of adopting infant children. Among these were several wives of ministers. Before answering these questions, I have tried, as far as possible, to learn all the circumstances of the case. And I have not dared to give counsel unless I knew that the Lord was leading me.¹¹*LtMs, Ms 35, 1896, par. 1*

There are some who have no little ones of their own, who may do good by adopting children. Those who have not the sacred responsibility of proclaiming the Word and laboring directly for the salvation of souls, have duties in other lines of work. If they are consecrated to God, and are qualified to mold and fashion human minds, the Lord will bless them in caring for the children of others. But let the children of believers have our first consideration.¹¹*LtMs, Ms 35, 1896, par. 2*

There are among Sabbathkeepers very many large families of children that are not properly cared for. Many parents give evidence that they have not learned of Christ the lessons that would make them safe guardians of children. Their children do not receive proper training. And there are among us many children whom death has deprived of the parent's care. There are those who might take some of these children, and seek to mould and fashion their characters according to Bible principles.¹¹*LtMs, Ms 35, 1896, par.*

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My husband and I, though called to arduous labor in the ministry, felt it our privilege to gather into our home children who needed care, and helped them to form characters for heaven. We could not adopt infants, for this would have engrossed our time and attention, and would have robbed the Lord of the service He required of us in

bringing many sons and daughters to Him. But we felt that the Lord's instruction in (*Isaiah 58*) was for us, and that His blessing would attend us in obedience to His Word to His Word. All can do something for the needy little ones by helping to please them in homes where they can be cared for. *11LtMs, Ms 35, 1896, par. 4*

But I dare not counsel our ministers and missionaries, who are continually moving from place to place, to encumber themselves by adopting children, especially helpless infants. Those who have children of their own must share the responsibility of training them to do service for God. It is the wife's duty to care for her children and her husband. The Lord will give her strength to do this work if she will put her trust in Him and obey the laws of life and health. And husband and wife are to unite in the work of bringing up their children in the love and fear of God. A well-ordered, well-disciplined family will have a powerful influence for good. But if you have no children of your own, it may be that the Lord has a wise purpose in withholding from you this blessing. It should not be taken as evidence that it is your duty to adopt a child. In some cases this might be advisable. If the Lord bids you take an infant to bring up, then the duty is too plain to be misunderstood. But as a rule, it would not be wise for a minister's wife to encumber herself with such a responsibility. *11LtMs, Ms 35, 1896, par. 5*

The work of God demands most earnest labor. And the Lord would have ministers and their wives closely united in this work. The husband and wife can so blend in labor that the wife shall be the complement of the husband. The Lord desires them unitedly to watch for His voice, to draw closer and still closer unto Him, feeding upon His Word, and receiving light and blessing to impart to others. They should be as free as possible to attend camp meetings and other general gatherings. And the wife may continually be a great help to her husband in visiting and other personal labor. *11LtMs, Ms 35, 1896, par. 6*

If the companion of a minister is united with her husband in the work of saving souls, it is the highest work she can do. But the care of a little child would absorb her attention, so that she could not attend meetings and labor successfully in visiting and personal effort. Even if she accompanies her husband, the child is too often

the burden of thought and conversation, and the visit is made of no effect. Those whom God has called to be co-laborers with Him are to have no idols to absorb and affection that He would have directed in other lines. *11LtMs, Ms 35, 1896, par. 7*

The wives of many of the Lord's servants have united heartily with their husbands in the work of saving souls. Through her unselfish interest to advance the cause of God, the wife has made her husband's work much more complete. But with some it is a hard lesson to learn to bring their will into harmony with the will of God. *11LtMs, Ms 35, 1896, par. 8*

The experience of one sister, as she related it to me some years ago, is full of instruction. She inquired of me: "Do you think I am assuming too great responsibility in seeking to understand the reasons of our faith, so that I can do missionary work with my husband? I greatly desire to grow into a self-sacrificing worker with him. Am I out of my place in trying, as far as possible, to keep pace with him in understanding the Word of God and the various lines of the work? He has sometimes asked me questions which made me feel that I ought to be able to help him see some things in a clearer light. Am I wrong in this earnest desire? I pray much that I may make no mistake. But it seems to me that the relation of husband and wife is most sacred and solemn. If I thought I was bound in marriage ties merely to be petted, and treated as a child, that I was to amuse my husband and he to amuse me, I should be most unhappy. God has given me reason, capabilities, talents, which I must increase by using. I feel that they are a sacred trust, which I must employ to the glory of God. *11LtMs, Ms 35, 1896, par. 9*

"We once had two dear children, and I allowed my mind to be almost wholly absorbed with them, notwithstanding my husband was often burdened with the cares of his labor, and wanted counsel. I allowed the care of my children to occupy too much of my time, and I gave him so little. He did not complain; but I was blind, O so blind. Even with the care of my children, I could have united with him in searching the Scriptures, and two of one heart can work more successfully than one. I might have learned to copy his letter, and might have assisted him in keeping his accounts. But when I thought of this, I excused myself by saying, He knows I have my

hands full. I was proud of my children, and bought many little needless things to dress them, and spent time needlessly in preparing their clothing to excite admiration. I now know that my children were my idols. I loved them before the Lord. I allowed them to absorb my interest, so that I had little to give to my husband, or to qualify myself to help souls. *11LtMs, Ms 35, 1896, par. 10*

“When my little ones were removed from me by death, I murmured and wept as if I were hardly dealt with. I would not be consoled for my loss. I would not admit that my husband loved the children fully as much as I did. I made his heart sad by my rebellious grief. But my eyes were opened, and I saw my error. I saw that he realized the value of the souls of his children, because he was a physician of souls, and he placed a higher estimate upon his loved ones than I did. *11LtMs, Ms 35, 1896, par. 11*

“My selfish sorrow nearly killed me, and crippled my husband in his labors. But the Lord had mercy upon us, and he let me see the selfishness of my heart. Now I am as one who has awakened out of a deep sleep. I am not in the world to amuse myself, to seek to be amused or petted, or to work for my own selfish interests. I am here to do my duty. I try to show that I respect and honor my husband by being interested in his work in the various lines of the cause of God. I no longer make myself miserable over things I cannot help, but try to adapt myself to circumstances. If the Lord sees fit to give me another child, I shall hold it, not as a plaything, but as a sacred, entrusted charge; not as an idol, but a soul that I am to train for the courts above. *11LtMs, Ms 35, 1896, par. 12*

“I am trying to help my husband bear his burdens. I do most of his copying. The work was not pleasant to me at first, but I have overcome my dislike for it. I no longer feel that sentimentalism must be woven through all our experience in the married life. As God’s workmen, we should be seeking to do Him service, to honor His name, keeping the eye fixed upon Jesus, and encouraging each other to work the works of Christ. My husband says he can rest, and I can encourage him now, because we are both interested in seeking to save souls who are out of Christ. I have for a time to study hard and pray much to overcome my weakness of character, and become, in some degree, what a woman should be, a true

helpmeet. I desire not to lead into sin, as did Eve, but with a firm hold upon Jesus I would lead away from sin and pride and love of show, into the quiet paths of meekness and lowliness of heart.”*11LtMs, Ms 35, 1896, par. 13*

Then she said that she had been advised to take an infant to bring up. She asked if I thought it her duty to do this. I advised her to take this question to God. I told her that she should be closely united with her husband in his work. She should keep his respect and love as a true woman whom God was teaching and leading. “You can,” I said, “cultivate an aptitude to work for the children. You can reach their hearts, and win them to Christ. These children you may bring to the gates of the city of God with your own little ones, saying, Here are we, father, mother, children, and a large number whom thou hast given us as sheaves for Christ.”*11LtMs, Ms 35, 1896, par. 14*

We need carefully to search our hearts and study our motives. Selfishness may prompt the desire to do what appears to be an unselfish and praiseworthy act. The reason that many urge for desiring to adopt a child, the longing for something on which to center their affection, reveals the fact that their heart is not centered upon Christ; it is not absorbed in His work.*11LtMs, Ms 35, 1896, par. 15*

When I have heard a wife mourning that her husband did not show her all the affection she thought he should, I have sent a silent petition to God that this soul might be refreshed with the Word. From the light God had given me, I knew that she needed to drink deep of the cool waters of Lebanon instead of the turbid streams of the valley. When women will feed upon the words of Christ, when their thirsty souls shall drink of the water of life, they will have far less sentimentalism, and far greater spirituality. They will purify their souls by obeying the truth.*11LtMs, Ms 35, 1896, par. 16*

If a woman's life is connected with one whom God has chosen to be a laborer together with God, let her consider that she can make her husband's heart tired, and his soul sad by her unconsecrated course of action. If self clamors for attention, and unless great devotion is shown to her, she becomes unhappy, and she may

greatly hinder him in his work. She needs to learn of Christ, who lived not to please Himself. He is our example in all things.¹¹*LtMs, Ms 35, 1896, par. 17*

If the wife is a co-laborer with Christ in the work of saving souls, she will keep abreast of her husband in cultivating mind and heart. She will endeavor to stand equal with him in knowledge of the Word of God, and in obedience to all its requirements. She will keep her own soul refreshed by eating the Word, and drinking the waters from the wellsprings of life. Then the words she speaks will not be prompted by envy or jealousy; they will proceed from a sanctified heart that has been daily learning lessons at the feet of Jesus. Thus instead of making herself a helpless burden, to be the object of his solicitude, and to demand a large share of his attention, the wife may strengthen her husband to do the highest service for God.¹¹*LtMs, Ms 35, 1896, par. 18*

The light which God has given me in regard to ministers' wives is, If their life is kept in close consecration to God, as is the duty of all who are laborers together with Him, they will find so many souls to minister unto, that they will have no opportunity to be lonesome, or to cultivate selfishness in any line. Jesus says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*] Those who heed this invitation will have no thought of repining, no thought of loneliness. Their work is to do the will of Christ. As they do this, they will have sweet peace and rest of soul.¹¹*LtMs, Ms 35, 1896, par. 19*

The question of adopting a child, especially an infant, involves most serious responsibilities. It should not be lightly regarded. One who has herself taken a baby to bring up, may feel that unless other ministers' wives shall follow her example, they are remiss in their duty, but this is an error. Our duty is not decided by what others may plan for us. The question for each to settle is, in doing this, shall I be merely gratifying my own wishes, or is it a duty the Lord has appointed for me? Is this His way, or a way of my own choosing? All are to be workers for God. Not one is excused. Your talents are not your own, to employ as you shall fancy. Inquire, What would the Lord have me do with His entrusted talents? Shall I

labor for the saving of many souls? Shall I follow the directions of *Isaiah 58:6-11*? *11LtMs, Ms 35, 1896, par. 20*

There are deep, earnest lessons for us to learn, else self will be our center, the controlling power of our lives. The duty is of the present is vigilant working, and earnest, solemn waiting in view of the solemn event of our Lord's second appearing, working, watching, praying—these constitute the ideal of Christian duty and responsibility, making the perfect man in Christ Jesus. Our life is not to be all waiting, not all bustle and activity and excitement, to the neglect of personal piety. The door of the heart must be always open to Jesus, that we may always hear His voice of invitation, "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." [*Revelation 3:20.*] We are to be "not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] *11LtMs, Ms 35, 1896, par. 21*

There is always danger of taking upon ourselves a work that the Lord has not placed in our hands, and neglecting that which He has given us to do, and which would better honor His name. That which to human eyes may appear praiseworthy, may not be the very thing God has chosen for us to do. Then let us individually consider the many branches of the work. There are various kinds of missionary work to do. Consider prayerfully what work would best tell for the advancement of the cause of God. If there is a humble, unselfish heart and a contrite spirit in seeking to know the Lord's will, He will lead each of us in the path where He would have us walk. *11LtMs, Ms 35, 1896, par. 22*

Let no one feel condemned because she does not take a child to care for. The Lord may have greater work for you to do in teaching those who know not God now to do His will. "Thus saith the Lord, ... Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant, even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give

them an everlasting name, that shall not be cut off.” [*Isaiah 56:1, 3-5.*]*11LtMs, Ms 35, 1896, par. 23*

I have written these things, that Satan may not allure any of my brother ministers or their companions into positions where they will be prevented from doing the very work that the Lord has assigned to them. We must watch, we must pray, and when the Lord says, Whom shall I send to do this errand for Me, we should be ready to respond, “Here am I; send me.” [*Isaiah 6:8.*] Serious work is to be done. It has been waiting for unselfish, consecrated workers. Brethren and sisters, open your hearts to the Holy Spirit of God, and devote your God-given capabilities to working as for your lives to pull souls out of the fire. Keep in the channel of light, for there is to be more direct communication from heaven to earth. We have not a moment to lose. There is a heaven to win and a hell to shun.*11LtMs, Ms 35, 1896, par. 24*

I call upon my brethren to come to the help of the Lord against the mighty. I call upon my sisters to stand by their side and help them in the work. “Ye are not your own; for ye are bought with a price: therefore glorify God in your body and in your spirit which are God’s.” [*1 Corinthians 6:19, 20.*]*11LtMs, Ms 35, 1896, par. 25*

Ms 36, 1896

Obedience the Condition of Success

NP

December 9, 1896

Portions of this manuscript are published in *TDG 352, 3MR 186-187; CTr 180*.

The strength of nations and of individuals is not found in the opportunities and facilities that appear to make them invincible; it is not found in their boasted greatness. That which alone can make them great or strong, is the power and purpose of God. They themselves, by their attitude toward His purpose decide their own destiny.¹¹*LtMs, Ms 36, 1896, par. 1*

Human histories relate man's achievements, his victories in battle, his success in climbing to worldly greatness. God's history describes man as heaven views him. In the divine records all his merit is seen to consist in his obedience to God's requirements. His disobedience is faithfully chronicled as meriting the punishment he will surely receive. In the light of eternity it will be seen that God deals with men in accordance with the momentous question of obedience or disobedience.¹¹*LtMs, Ms 36, 1896, par. 2*

Hundreds of years before a people has come upon the stage of action, the prophetic pen, under the dictation of the Holy Spirit, has traced its history. The prophet Daniel described the kingdoms that would rise and fall. Interpreting to the king of Babylon the dream of the great image, he declared to Nebuchadnezzar that his kingdom should be superseded. His greatness and power in God's world would have its day, and a second kingdom should arise which also should have its period of test and trial as to whether the people would exalt the one Ruler, the only true God. Not doing this, their glory would fade away, and a third kingdom would occupy their place. Proved by obedience or disobedience, this also would pass away; and a fourth strong as iron, was to subdue the nations of the world. This Word, opened by the infinite God to finite man, recorded on the prophetic page, and traced on the pages of history, declares

that God is the ruling power. He changeth the times and the seasons, He removeth kings and setteth up kings, to fulfil His own purpose. *11LtMs, Ms 36, 1896, par. 3*

Under King Nebuchadnezzar, Babylon was the richest and most powerful kingdom on the earth. Its riches and splendor have been faintly portrayed by Inspiration. But when God's time had come, that kingdom of pride and power, ruled by men of the highest intellect, was broken, shattered, helpless. Christ has declared, "Without me ye can do nothing." [*John 15:5.*] Illustrious statesmen did not regard themselves as dependent upon God. They thought that they themselves had created all their grandeur and exaltation. But when God speaks, they are as the grass that groweth up, and the flower of the grass that fadeth away. The Word and will of God alone liveth and endureth forever. *11LtMs, Ms 36, 1896, par. 4*

The voice of God, heard in past ages, is sounding down along the line from century to century, through generations that have come on the stage of action and passed away. Shall God speak, and His voice not be respected? What power mapped out all this history, that nations, one after another, should fill in their predicted time and place, unconsciously witnessing to the truth of which they themselves knew not the meaning? *11LtMs, Ms 36, 1896, par. 5*

History and prophecy testify that the God of the whole earth revealeth secrets through His chosen light-bearers to the world. A skeptical world, talking and writing of higher education, is prating of things which they do not understand. They do not see that true higher education comprehends a more perfect knowledge of God and of Jesus Christ, whom He has sent. There are few who understand that all true human science is from the God of science, and that God demonstrates to the world that He is king over all. *11LtMs, Ms 36, 1896, par. 6*

Nebuchadnezzar, through his terrible humiliation in the loss of his reason, was brought to see his own weakness, and to acknowledge the supremacy of the living God. He declared, "At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an

everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing. And he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? ... Now I Nebuchadnezzar praise and extol and honor the king of heaven, all whose works are truth and his ways judgment: and those that walk in pride he is able to abase." [*Daniel 4:34, 35, 37.*]*11LtMs, Ms 36, 1896, par. 7*

To every man, God has assigned a place in His great plan. By truth or falsehood, by folly or wisdom, each is fulfilling a purpose, bringing about certain results. And each, according as he chooses obedience or disobedience, is deciding his own eternal destiny. To every one is given freedom to act, and upon everyone rests the responsibility of his own actions. But our words and actions must pass the test of God's high standard, or we shall be bound up with the wicked, to receive an eternal retribution.*11LtMs, Ms 36, 1896, par. 8*

The centuries have their mission. Every moment has its work. Each is passing into eternity with its burden: Well done, thou good and faithful servant, or Woe to the wicked and slothful servant. God is still dealing with earthly kingdoms. He is in the great cities. His eyes behold, his eyelids try the doing of the children of men. We are not to say, God was, but [say], God is. He sees the very sparrows' fall, the leaf that falls from the tree, and the king who is dethroned. All are under the control of the Infinite One. All around is changing. Cities and nations are being measured by the plummet in the hand of God. He never makes a mistake. He reads correctly. Everything earthly is unsettled, but the truth abides forever.*11LtMs, Ms 36, 1896, par. 9*

In the eyes of the world, those who serve God may appear weak. They may be apparently sinking beneath the billows; but with the next billow they are seen rising nearer to their haven. "I give unto them eternal life," saith our Lord, "and none shall be able to pluck them out of my hand." [*John 10:28.*] Though kings shall be cast down, and nations removed, the souls that through faith link themselves with God's purposes shall abide forever. "They that be wise shall shine as the brightness of the firmament, and they that

turn many to righteousness as the stars for ever and ever.” [*Daniel*
12:3.]¹¹*LtMs, Ms 36, 1896, par. 10*

Ms 37, 1896

"Will A Man Rob God?"

NP

August 1896

This manuscript is published in entirety in *PH087*.

"Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34*.] Those who will do this willingly, because it is the right thing to do, dispensing with everything unnecessary; those who will study the life of Christ, and pray with heart, and soul, and voice, in the family circle, when walking the streets, when engaged in business, always bearing in mind the exhortations the Lord has given, "Pray without ceasing;" "continuing instant in prayer." "Watch unto prayer," will have a divine Companion with them who will lead them in paths of safety. [*1 Thessalonians 5:17; Romans 12:12; 1 Peter 4:7*.] Let not your thoughts be diverted from the point; but saying, "I will follow thee, my Saviour," make your words true.¹¹*LtMs, Ms 37, 1896, par. 1*

It is a solemn thing to be entrusted with talents. It is a wonderful responsibility. I have some very decided statements to make to all who claim to follow the Lord, to be faithful and obedient to His Word. The Word of the Lord has come to me upon the subject of systematic benevolence. The tithing question is a matter that is so plainly stated in God's Word that not one living soul needs to misunderstand it. The Lord has given men talents to use to His name's glory; but He makes one reserve. To Adam and Eve in the garden of Eden He said, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it." [*Genesis 2:16, 17*.] Here was the test that was to prove the loyalty of Adam and Eve. But they did the very thing the Lord had forbidden, and as a result the floodgates of woe were opened to our world.¹¹*LtMs, Ms 37, 1896, par. 2*

God has given to man abundantly. He says, "I will lend you these goods of mine to trade upon: but I require you to return to me the tenth of all your increase." Through Moses, directions had been

given how the Lord's talents of means should be appropriated; and again in *Malachi* this instruction is repeated. With all the blessings that the Lord bestows upon man, He tells him how they are to be used; and in obedience to His will there is safety and security. But when men set up their own ideas and plans, and do as God has forbidden with the talents He has entrusted to them, He counts them as "disobedient, unthankful, unholy." [2 *Timothy* 3:2.]¹¹*LtMs, Ms 37, 1896, par. 3*

The Old Testament needs to become our study book more than it has been. We need to learn and obey the directions there, given by the Lord when speaking to Moses in the pillar of cloud. The Most High ruleth in the heavens. His resources are without limit. His goodness and His love are manifested over all the works of His hands. The whole course of His providence attests His character and His merciful designs. "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." [*Psalms* 145:15, 16.]¹¹*LtMs, Ms 37, 1896, par. 4*

And why is it that these blessings are so continually given, notwithstanding the perversity and ingratitude of the human hearts that are blessed with these earthly treasures? The answer is easy of comprehension, and all may understand. It is through the incarnation of the Son of God. He was rich in majesty, in honor, and in glory; but for the sake of saving the heritage of God, He became poor, "that we through his poverty might be rich." [2 *Corinthians* 8:9.] The saving power of the Holy Spirit was sent to guide men into all truth. Light, life, and immortality were brought to light through the infinite sacrifice of the only begotten Son of God. And this self-denial and self-sacrifice is to be represented to the world in the character of all who are true Christians—not professors merely, but those who are following the requirements of Jesus Christ. God desires that we shall be Christlike, that we shall bear His image, imitate His example, and like Him, live the law of God in our daily life.¹¹*LtMs, Ms 37, 1896, par. 5*

Selfishness, worldly policy, and worldly principles are not consistent with Christian character. No man can live to please himself and still enjoy the approval of God. Worldly conformity and worldly

attachments are expressly forbidden in the Word of God. The warning voice is lifted, "Be not conformed to this world: but be ye transformed by the renewing of your mind." The mighty power of the Holy Spirit is to work, producing a new character, a new birth, "that ye may prove what is that good, and acceptable, and perfect will of God." [*Romans 12:2.*]*11LtMs, Ms 37, 1896, par. 6*

Conformity to the world can be prevented by the Truth, by feeding on the Word of God, by its principles circulating through the entire life current, and working out that Word in the character. Christ exhorts us by the apostle John to "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." This is plain language, but it is God's measure of every man's character. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." [*1 John 2:15, 16.*] "They that will be rich (those who are resolved by every possible way to obtain money and enjoy it in the world) fall into temptation and a snare, and into many and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." [*1 Timothy 6:9, 10.*] How true this is! It can be traced in the experience of every church.*11LtMs, Ms 37, 1896, par. 7*

It is the selfishness, the unsanctified thoughts and works, that have grieved the Lord, and have turned away His blessing from His people. The *third chapter of Malachi* is one of weighty importance to all who live upon the earth; for here is plainly revealed the will and purpose of God, and the turning away of those who claim to be the people of the Lord into false and forbidden paths. Will you take your Bible, and read this carefully, and solemnly, under the influence of the Holy Spirit of God? Make an application to yourself of these decisive words.*11LtMs, Ms 37, 1896, par. 8*

Verse five is applicable to many, "I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear

not me, saith the Lord of hosts.” There is a work of restoration to be done before God will accept the repentance, or heal the wounds, that sin has made. “For I am the Lord, I change not: therefore ye sons of Jacob are not consumed (in your evil doings). Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?” [*Verses 6, 7.*]*11LtMs, Ms 37, 1896, par. 9*

How many are asking this question at this point in their experience, as if they were altogether innocent of any wrongdoing? The answer comes, “Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.” [*Verse 8.*] You have withheld from Me the portion that I had reserved that I might advance My work, that the gospel of My kingdom might be sent to all parts of the world, as a witness to all nations. You have lived to please yourselves; you have manifested selfishness; you have taken My reserved talents to use for your own advantage. You would not deny self, take up your cross, and follow me, your Lord. It is not because you could not do this, but because you would not. You have not chosen the humble, self-denying life of which your Redeemer has given you an example. You preferred to run the risk, to venture the salvation of your souls, in practicing a system of robbery toward God, robbing Me of treasure that I had reserved to carry forward My work in the world, that it might be a praise in all parts of the earth. At the center of the work you have put your hands into My treasury, and the funds which should have been to you a sacred trust, you have consumed in incidental expenses, which self-denial and self-sacrifice, a limiting of some of your selfish indulgences, would have provided for. But self, self, self, has been indulged, and My treasury has been robbed of the funds brought to it in order that there might be meat in my house to sustain My servants in opening the Scriptures to those who are nigh and afar off.*11LtMs, Ms 37, 1896, par. 10*

In Battle Creek much money has been expended which would have brought honor and glory to God had it been invested in foreign missions. Oh, how we have needed money in this mission, and still the interests are centering in Battle Creek. We need some of the facilities you have there; but no one feels a burden to spare some of

your abundance. Oh, that the Lord would open blind eyes to discern what you have been doing. The Lord's treasures have been selfishly invested according to the devising of men, to make a grand appearance, "to give character to the work."*11LtMs, Ms 37, 1896, par. 11*

"Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [*Zechariah 4:6.*] In giving character to the work, the Spirit of God will accomplish more than any expensive buildings. Difficulties have been accumulating for years. Pride has budded.*11LtMs, Ms 37, 1896, par. 12*

I was shown that it is wrong to use the tithe for defraying the incidental expenses of the church. In this there has been a departure from correct methods. It would be far better to dress less expensively, cut down your indulgences, practice self-denial, and meet those outgoes. By so doing you will have a clear conscience. But you are robbing God every time that you put your hands into the treasury for funds to meet the running expenses of the church.*11LtMs, Ms 37, 1896, par. 13*

Ministers who could do a most precious work are kept out of the field because there is no money to sustain them. Those who dare to reduce the means to be used for supporting the ministry may see the sure result in the warnings given by Malachi.*11LtMs, Ms 37, 1896, par. 14*

What is the example given at the center of the work? Let those who profess to be followers of the meek and lowly Jesus dispose of some of their idols, such as bicycles, and various other things. Then there will be no need of robbing the treasury of God for church expenses. Christ for our sake became poor, that we through His poverty might be rich. But the professed followers of Christ do not follow His example. Let every one study how to help forward the work of God in home missions and in foreign countries. The Lord has a serious account to settle with those who have done exactly opposite to that which he has counselled them to do. The money they have bound up in Battle Creek is needed in missionary fields, to supply even the most meager facilities. The work cannot be

advanced because there is no money to work the fields. *11LtMs, Ms 37, 1896, par. 15*

Will you in Battle Creek, who have spread yourselves contrary to the expressed will of God in your buildings and in your selfish acceptance of wages, allow the treasury to be robbed that the laborers shall not be sustained in home and foreign ministerial work? God looks with disfavor upon your selfish appropriation of the means that is consecrated for a special purpose. You have followed this plan that you might have a better opportunity to indulge self, and make little self-denial for Christ's sake. This is something you need to adjust quickly. Make no delay. Will a man rob God? Will he steal God's means to settle outgoing expenses when the ministry needs every dollar? *11LtMs, Ms 37, 1896, par. 16*

This matter should open the eyes of all our people to see how easy it is to depart from justice, truth, and the keeping of the way of the Lord, when there is a desire to follow a certain course, and God does not lead the way. What do these infringements mean to those who give their consent to this robbery of God's treasure? Let the prophet speak: "Ye are cursed with a curse; for ye have robbed me, even this whole nation." [*Malachi 3:9.*] Read now the words of the prophet to the close of the chapter, and then let there be a short time of silence, five or ten minutes of close examination of the hearts of all who read. There has been altogether too little heed given to the warnings, reproofs, and counsels from the Lord. It is a solemn record that many will have to meet in that great day when every man shall be judged according to his works. *11LtMs, Ms 37, 1896, par. 17*

From the light which God has given me it would be for our advantage to study the directions given to Israel. Read *Malachi four*. *Verse four* especially has a meaning which all have not comprehended. Let it be carefully considered. *11LtMs, Ms 37, 1896, par. 18*

The Lord has of late given me special testimonies to bear in regard to the warnings and promises He has given through Malachi. After I had spoken with great plainness to the church in Sydney, and was putting on my wraps in the dressing room, the question was asked

me, "Sister White, do you think my father should pay tithes? He has met with great loss recently, and he says that as soon as he cancels his debt, he will pay tithes." *11LtMs, Ms 37, 1896, par. 19*

I asked, "How do you regard our obligations to God, who give us life and breath, and all the blessings we enjoy? Would you have our indebtedness to God continually increasing? Would you rob Him of the portion which He has never given us to use for any other purpose than to advance His work, to sustain His servants in the ministry? For the answer to your question the prophet Malachi asks, 'Will a man rob God? But ye say, Wherein have we robbed thee?' as though there was a willingness to misunderstand this subject. The answer comes 'In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation.' [*Malachi 3:8, 9.*] After such a statement, would I dare say to you, You need not pay tithes as long as you are in debt? Shall I tell you to be sure to pay all you owe any man, although you rob God to do so?" *11LtMs, Ms 37, 1896, par. 20*

If all would take the Scripture just as it reads, and open their hearts to understand the Word of the Lord, they would not say, "I cannot see the tithing question. I cannot see that in my circumstances I should pay tithes." Will a man rob God? The consequence of so doing is plainly stated, and I would not risk the consequence. All who will take a whole-hearted, decided position to obey God, who will not take the Lord's reserved funds, His own money, to settle their debts, who will render to the Lord the portion that He claims as His own, will receive the blessing of God which is promised to all who obey Him. *11LtMs, Ms 37, 1896, par. 21*

Ms 38, 1896

Shall I Be Clothed With Immortality?

NP

December 15, 1896

Previously unpublished.

All the associations, with which we are brought into contact here, are that we may, through faith in Jesus Christ, become one with God. Whatever our surroundings, we are to form characters for the higher life. Severe temptations will come; affliction will come; but these influences are for educational purposes—not to degrade us, to bring us down to the level of our low surroundings, but that “looking unto Jesus,” we may be prepared for the future, immortal life. [*Hebrews 12:2.*] Jesus died a shameful death in order that we might have characters like His own character. How sad it would be to disappoint Him in the saving of one soul, and that your own soul! And the loss of your own soul will mean the loss of other souls. The power of your example will leaven others. *11LtMs, Ms 38, 1896, par.*

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Every soul who does not receive Christ as his personal Saviour receives, in the place of Christ, satanic agencies. He comes under the control of the great apostate. Christ has declared, “He that is not with me is against me; and he that gathereth not with me scattereth abroad.” [*Matthew 12:30.*] Here the principle is plainly stated. Our Redeemer understood this, and was desirous that all should be saved through faith in Him. His prayer, recorded in the *seventeenth chapter of John* is full of instruction of the highest type. This prayer, uttered in the hearing of His disciples, was a sample of His intercession carried on in heaven, within the veil, for all who receive Him and believe on His name, even unto the ends of the earth. *11LtMs, Ms 38, 1896, par. 2*

Christ is our Advocate. He intercedes for us as our High Priest. That which He has expressed in His prayer on earth is the assurance of His intercession above. He paid the ransom price for our souls with His own blood, which He gave for the life of the world. This life was

not given for the world that He might justify men in transgression and sin. No; but that He might, through the repenting sinner's reception of, and belief in, Him, take away his sins; that by faith in Christ as the propitiation for his sins, he might cease to sin.*11LtMs, Ms 38, 1896, par. 3*

The life practice of the believing child of God should exalt the gospel of Christ. It should testify of the power of the Word upon the human life. Christ has said, "If ye love me keep my commandments." [*John 14:15.*] "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." [*John 17:19, 20.*] Here is where the responsibility of individual influence comes in. The words of the disciple of Christ will simply be a voicing of the words of Christ, and are to be received from his servants as the words of Christ.*11LtMs, Ms 38, 1896, par. 4*

Christ set Himself apart to achieve the redemption of men, that they might have an example in Him of their individual service to God, and how to discharge its duties. We are to remember that Christ prayed for us in His humanity; He prays for us as officiating High Priest within the veil.*11LtMs, Ms 38, 1896, par. 5*

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." [*Verses 20, 21.*] What courage, what increase of faith, what trust we should have in God as we recall this petition of the Son of God. We can estimate the value He places upon those who receive and believe on Him by this prayer made to His Father in our behalf. Through His prayer on earth and intercessions in heaven, He brings all His true followers into close living union and relationship to Himself. "As many as received him, to them gave he power to become the sons of God," "heirs of God, and joint heirs with Christ." [*John 1:12; Romans 8:17.*] Thus the sacred union is formed between Christ and those who receive Him by faith as their personal Saviour. They are one with Christ, as Christ is one with God.*11LtMs, Ms 38, 1896, par. 6*

The teachings of Christ individualize. He counts person by person, and the possibilities He has brought within the reach of each, through faith in Him, of being one with God, of gaining immortality through Christ. "Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious (those who contend against the truth, who stir up strife, who do not cultivate kindness, sympathy, compassion, goodness, and love), and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God." [*Romans 2:6-11.*]¹¹*LtMs, Ms 38, 1896, par. 7*

Ms 39, 1896

“Make Straight Paths For Your Feet.”

NP

December 31, 1896

Formerly Undated Ms 114. Portions of this manuscript are published in *OHC 53*; *3BC 1142, 1161*; *6BC 1086*; *7BC 921*; *10MR 296-297*; *11MR 49-51*.

Many who claim to be Christians are not Christians. The position of the saved and the lost is not now as plain and unmistakable as it will be by and by. At times the contrast is scarcely discernible. Our only safety is in refusing to follow any one in a questionable course. Stand firmly for the right. When the Lord makes up His jewels the contrast between the righteous and the wicked will be decidedly marked. “Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.” [*Malachi 3:18*.] Then murmurers and accusers, those who are envious and jealous, will be found standing on their own side, with Satan and his angels. *11LtMs, Ms 39, 1896, par. 1*

The man who loves God meditates on the law of God day and night. He bears the fruit of a branch vitally connected with the vine. He is instant in season and out of season, working always for the Lord. His work is not measured by the eight-hour system. He works at all hours and is never off duty. As he has opportunity, he does good. Everywhere, at all times and in all places, he finds opportunity to work for God. He is one of the Lord’s evergreen trees. He carries fragrance with him wherever he goes. Wholesome atmosphere surrounds his soul. The beauty of his well-ordered life and a godly conversation inspires in others faith and the hope and courage in the Lord. He heeds the injunction of the apostle Paul, “Wherefore lift up the hands which hang down, and the feeble knees.” [*Hebrews 12:12*.] *11LtMs, Ms 39, 1896, par. 2*

“Make straight paths for your feet, lest that which is lame be turned out of the way.” This Christianity in practice. “Follow peace with all men, and holiness, without which no man shall see the Lord.”

[Verses 13, 14.] Give yourselves to the Lord, and then you will be prepared to work for Him. Do not exert an influence which will break the hold of any trembling soul from God. Remember that your conversation has a great influence for good or evil. By sowing evil in the minds of the weak, who have no vital connection with God, by telling them what little confidence you have in your brethren, you tear away the last shred of hold which their brethren have on them, because you destroy their confidence in them. *11LtMs, Ms 39, 1896, par. 3*

The words of the apostle should teach you to be very careful how you snap the thread of your faith by talking of your moles of difficulty and dwelling upon them until you make them appear large in your own eyes and in the eyes of others, who do not know them or you in your inner heart life. *11LtMs, Ms 39, 1896, par. 4*

Do not allow the devil to use your tongue and your voice to ruin those weak in the faith, for at the day of final reckoning God will call upon you to give an account of your work. Do not manufacture grievances. Do not think that you must receive special consideration, special favor. If you are not favored as you think you ought to be, do not let the root of bitterness spring up, whereby many are defiled. *11LtMs, Ms 39, 1896, par. 5*

By your words you may cause others to become suspicious. They will then think evil as you do, and will begin to accuse as you have done. Thus you put them on a track in which they cannot be at peace with their brethren. They sell their birthright for a morsel of sympathy, that they may hear themselves petted and praised by those who do not know whether their hearts are cleansed or defiled. What is the sympathy of poor mortals worth? God alone can look beneath the surface. He measures the spirit, and He alone can know what men are. *11LtMs, Ms 39, 1896, par. 6*

Seek to be an evergreen tree. Wear the ornament of a meek and quiet spirit, which is in the sight of God of great price. Cherish the grace of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness temperance. This is the fruit of the Christian tree. Planted by the rivers of water, it will always bring forth its fruit in due season. *11LtMs, Ms 39, 1896, par. 7*

The Christ the Christian loves is the Bread of life. He who eats His flesh and drinks of His blood becomes one with Christ. The Word of God is his meat and his drink. He represents the character of Christ and is always fresh and green. His foliage is unwithering and unfading. He prospers in whatever he does; for he does not look merely to this present life to receive his reward; but labors earnestly and truly, and his reward is an eternity of blessedness. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." [*Psalm 92:12-14.*]*11LtMs, Ms 39, 1896, par. 8*

God's chosen ones are to reveal to the world their union one with another. It is not possible for a few to walk to heaven alone because they can agree with no others. God's people are a unit. If some entertain ideas so peculiar that God's people cannot accept them, they should compare notes in a teachable spirit, and be willing to learn. They should make the most strenuous efforts to be one, to come into the unity of the faith in the bonds of peace.*11LtMs, Ms 39, 1896, par. 9*

"So speak ye and do as they that shall be judged by the perfect law of liberty. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man say ye have faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works is dead, being alone. Yea, a man say, Thou hast faith, and I have works: show me thy faith without thy works. and I will show thee my faith by my works." [*James 2:12-18.*]*11LtMs, Ms 39, 1896, par. 10*

The Lord has called us to unity in the bonds of Christ and fellowship and love. In His prayer for His disciples, Christ said, "Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe

that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [John 17:20-23.] *11LtMs, Ms 39, 1896, par. 11*

We see that which the Lord requires of us. Shall we not put our pride and our dignity where it will not be as easily bruised and wounded? Shall we not lay it all at the feet of Christ? Shall we not allow our minds to be sharpened by the Holy Spirit, that we may not act like children in our association with one another, but as Christ’s brave soldiers, going without the camp, and bearing the reproach for His sake? “A new commandment I give unto you,” Christ says, “that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” [John 13:34, 35.] Shall we not, at the beginning of the year 1897, covenant with God that we will not be like the children of the wicked one, pettish, envious, jealous, and full of evil surmisings, but like the tree that is known by its good fruit. Then by our unity and love for one another all men will understand that we are Christians. Shall we not cherish love, rather than strife and malice and hatred? *11LtMs, Ms 39, 1896, par. 12*

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have I loved you, continue ye in my love. If ye keep my commandments ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.” [John 15:7-14.] *11LtMs, Ms 39, 1896, par. 13*

“And you hath he quickened who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom ye all

had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.” [*Ephesians 2:1-8.*]¹¹*LtMs, Ms 39, 1896, par. 14*

No provision has been made for Christians to draw apart from each other. By our unity and love we are to reveal the character of Christ. “Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and has given himself for us an offering and a sacrifice to God, for a sweet smelling savor.” [*Ephesians 5:1, 2.*] There is a class named in this chapter that we are not to associate with. If we cannot lift them up, they will pull us down. We know the will of God. Shall we not practice His Word? Shall we not love each other as brethren?¹¹*LtMs, Ms 39, 1896, par. 15*

“Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” [*Colossians 3:12-17.*]¹¹*LtMs, Ms 39, 1896, par. 16*

The Word of God clearly points out our duty. We are to cultivate kindness and forbearance and love. We are to represent Christ in character. Evil speaking, accusing, and faultfinding,

misrepresenting our brethren because our own individual ideas are not considered as of the highest value, can find no place in a Christian's life. By our conduct we show what our influence and the principles we hold are worth. If self is our center, self will be seen in all we do. If Christ is our center, we shall bear His likeness.*11LtMs, Ms 39, 1896, par. 17*

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil; but ever follow that which is good, both among yourselves, and to all men." *[1 Thessalonians 5:9-15.]11LtMs, Ms 39, 1896, par. 18*

Are we striving most earnestly to obey these words? Shall we not eat and practice them? Shall we not draw nigh to God, fearing to sin against Him by being unjust to our brethren? Then we shall fear to offend His children. We will not wound or bruise His heritage. If we hope in His mercy for sinners, we shall manifest the most tender interest for all for whom Christ has died. We shall not, because our ideas are exalted and honored as we think they should be, handle the reputation of our brethren in a way that offends God, who loves them as He loves us, and who takes as much pleasure in them as He does in us.*11LtMs, Ms 39, 1896, par. 19*

Let those who believe the Word of God sink the shaft deep into the mines of truth. They will then behold wondrous things out of God's Word. They will understand the prayer of Christ, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." *[John 17:3.]* The more one knows of God and of Jesus Christ, the more correct will be his knowledge of himself.*11LtMs, Ms 39, 1896, par. 20*

The Lord is very pitiful and of tender mercy. "Like as a father pitieth

his children, so the Lord pitieth them that fear him." "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. ... As far as the east is from the west, so far hath he removed our transgressions from us." [*Psalm 103:13, 8, 12.*] The Lord looks upon His redeemed heritage with pity. He is ready to pardon their sins if they will surrender and be loyal to Him. In order to be just and yet the justifier of the sinner, He lays the punishment of sin on His only begotten Son. *11LtMs, Ms 39, 1896, par. 21*

"The Lord taketh pleasure in them that fear him, in them that hope in his mercy." [*Psalm 147:11.*] But it is only through the value of the sacrifice made for us that we are of value in the Lord's sight. It is because of the imputed righteousness of Christ, that we are accounted precious by God. For Christ's sake He pardons them that fear Him. He does not see in them the vileness of the sinner; He recognizes in them the likeness of His Son, in whom they believe. In this way only can God take pleasure in any of us. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*] *11LtMs, Ms 39, 1896, par. 22*

The more perfectly the Lord sees the character of His beloved Son revealed in His people, the greater is His satisfaction and delight in them. God Himself and the heavenly universe rejoice over them with singing, because Christ has not died for them in vain. The believing sinner is pronounced innocent, while the guilt is placed on Jesus Christ. The righteousness of Christ is placed on the debtor's account, and against his name on the balance sheet is written, Pardoned. Eternal Life. *11LtMs, Ms 39, 1896, par. 23*

But if men do not reflect the spirit and attributes of Christ, God cannot take pleasure in them. It depends upon the belief and the hope we have in the mercy of God whether we find our hearts's best treasure. Those only who by prayer and watchfulness and love work the works of Christ can God rejoice over with singing. *11LtMs, Ms 39, 1896, par. 24*

Were it not for Christ's atoning sacrifice, there is nothing in us in which God can delight. All the natural goodness of men is worthless with God. He will not take pleasure in any man that retains his old

nature, and is not so renewed in knowledge and grace that he is a new man in Christ Jesus. Our education, our talents, our means, are gifts entrusted to us by God, that He may see how we will use them. If we use them to glorify self, if we live for self, the Lord says, I cannot delight in them, for Christ has died for them in vain. One word which exalts self causes the light of God's countenance to be withdrawn. *11LtMs, Ms 39, 1896, par. 25*

The Lord takes none to heaven but those who are first made saints through the grace of Jesus Christ, those in whom He can see Christ exemplified. When the love of Christ is an abiding principle in the soul, we shall realize that we are hid with Christ in God. Then we can say, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." [*Galatians 2:20.*] Look to Calvary. Let every proud look be humbled. Look unto Jesus, the Author and Finisher of our faith, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." [*Hebrews 12:2.*]*11LtMs, Ms 39, 1896, par. 26*

The graces of Christ's spirit must be cherished and revealed by the sons and daughters of God. By their humility, their penitence, their desire to be like Jesus, to be conformed to His will by practicing His lessons in their daily life, they honor Him. Their constant fear of God is a fear to disobey or disregard one injunction. They hope in God, and commit the keeping of their souls to Him, as unto a faithful Creator. "Thus saith the high and lofty One who inhabiteth eternity, whose name is Holy, I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, to revive the heart of the contrite ones." [*Isaiah 57:15.*] The cry of the broken heart is as music in His ears, because He can restore and heal. *11LtMs, Ms 39, 1896, par. 27*

"Ye are God's husbandry." [*1 Corinthians 3:9.*] As one takes pleasure in the cultivation of a garden, so the Lord takes pleasure in His believing sons and daughters. A garden demands constant labor. The weeds must be removed; new plants must be set out; branches that are making too rapid a development must be pruned back. So the Lord works for His garden, the plants of the Lord. He

cannot take pleasure in any development that does not reveal the graces of the character of Christ. The blood of Christ has made men and women God's precious charge. Then how careful each one should be not to manifest too much freedom in pulling up the plants the Lord has placed in His garden. Some plants are so feeble that they have hardly any life in them, and for these ones the Lord has a special care. *11LtMs, Ms 39, 1896, par. 28*

“And unto the angel of the church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” *[Revelation 3:1-3.]* Here is the work which every son and daughter of God must do. To adorn the doctrine of Christ our Saviour, we must have the same mind which was in Christ. Our likes and dislikes, our desire to favor self to the disadvantage of others must be overcome. Let the peace of God rule in your hearts. Christ must be in us a living, working power. *11LtMs, Ms 39, 1896, par. 29*

Our names are registered as Christians. We go to the Lord's table; we profess to be sons and daughters of God, members of the Lord's family, children of the heavenly King. Then let us show that we love Jesus by enthroning Him in the heart, by denying self for the sake of others. Let us work together harmoniously, staunch members of one family. The Lord knows the ways of His righteous children. Every word, every thought, every motive is open before the eyes of Him who sees all things. But too often those who claim to believe the truth deny Christ by the lack of faith they have in their brethren. Too often evil is watched for; things are seen in the worst light; words and actions are misconstrued and misinterpreted. Many talk vigorously about mere suppositions; but their own hearts, their own faults, trouble them little. If they would devote their tongues [and] their voices to the confessing of their sins, if they would humble their hearts before God, it would be better for them. *11LtMs, Ms 39, 1896, par. 30*

God has not made any man or woman a sin-bearer. He has not laid upon any soul the duty of confessing his brother's defections and sins. Each one is to search his own heart, and confess for his sins. Draw nigh to God and he will draw nigh to you. Leave your brethren in the hands of God. Let Him who knows the heart in all its waywardness be able to deal with you in mercy because you have shown mercy and tenderness, and compassion, and love. "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." [*Hebrews 12:13.*]¹¹*LtMs, Ms 39, 1896, par. 31*

Ms 40, 1896

The Workers Needed in Cooranbong

NP

December 31, 1896

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The Lord has sent us to this country for wise purposes. We are most decidedly on missionary soil. In the work which we are doing, we need men who are not traitors, who will not work more interestedly for themselves than for God; who will not be indifferent either in the army or in the home guards. We must have helpers who will work disinterestedly. All are under bonds to God to be faithful, vigilant, brave, and patriotic. We shall have weighty and solemn responsibilities to bear, and those who will make a covenant with God by sacrifice to love as brethren, not only those who will favor and accommodate them, but all who are in service; those who will make every effort to use their God-given talents in the service of God; those who will stand shoulder to shoulder with their brethren, drawing in even lines, are the men God delights to own, and with whose efforts the heavenly intelligences can co-operate.¹¹*LtMs, Ms 40, 1896, par. 1*

Those who put their heart and soul into service of the Master, doing their duty to God and to their fellow men, will not be free from temptation. Satan will tempt every one whom <God is using.> He will not need an invitation to take mind and heart under his guidance and control. When tempted, will God's workers stand firm to principle, or will they use their God-given powers to dishonor God?¹¹*LtMs, Ms 40, 1896, par. 2*

The voice and tongue are gifts from God, and if rightly used, they are a power for God. Words mean very much. They may express love, devotion, praise, melody to God, or hatred and revenge.

Words reveal the sentiments of the heart. They may be a savor of life unto life or of death unto death. The tongue is a world of blessing, or a world of iniquity. *11LtMs, Ms 40, 1896, par. 3*

My brother, when circumstances shall occur that make it necessary for you to speak words of reproof, instruction, or correction in righteousness, restrain your tongue. Do not misuse the precious talent lent you by God to do good with and to be a blessing to others. Do not utter harsh and impatient words. Keep that fire and that burst of passion out of your voice. Do not hurt the souls of your brethren by scolding, by commanding, by violent gesticulations. Angels of God are present when you do this, and they are made ashamed of you. *11LtMs, Ms 40, 1896, par. 4*

What, are you a commander? Then speak not harshly, but as a brother Christian should speak to a brother Christian. In the name of Jesus, who with His own blood has paid the purchase money, that men may be co-workers with Him, I ask you not to offend or hurt any soul by your impatience at their ignorance. Restrain your wrath; it does no good to any of your fellow workers in your business or in the church. Remember that the fear of God is the beginning of wisdom. You should come out from temptation without speaking one word to offend. "If any man offend not in word, the same is a perfect man, and able to bridle the whole body." [*James 3:2.*] *11LtMs, Ms 40, 1896, par. 5*

There will come into this work men of varied temperaments, weak on some points. Men chosen as elders of the church or are as deacons will be tempted on some points; but whatever the temptation may be, they may conquer it. Will they fight the enemy? Will they drive him from them, and stand as victor, or will they do the work Satan wishes them to do by putting into another's mind the thoughts of evil they have been tempted to cherish? They do good service for Satan by communicating those evil thoughts to another mind, setting him to watch with keen scrutiny, to think and speak evil of his brethren, and to pass along the dish prepared by Satan to poison others. This is the root of bitterness springing up, whereby many are defiled. *11LtMs, Ms 40, 1896, par. 6*

This work has been carried on unscrupulously on the grounds we

have purchased for the establishment of a school. But no one should feel at liberty to enter the army of Satan and unite with him by pointing their weapons of warfare against their fellow workmen, because they think that they themselves are not specially favored. If any one has come to this place to be served instead of to serve, if they have come for their own advantage, and not to do the utmost to increase facilities for the work of God, this is not the place for them. God does not take pleasure in men who place their interest first.*11LtMs, Ms 40, 1896, par. 7*

We are not here in Cooranbong to study selfish interests. We are not here to help Satan in his work, or to add the weight of our unconsecration to the load some one must carry. Those that are desirous to ride and let others pull the load will not do here. It is not encouraging for those who are putting their money and their anxious care into the work, who are working on the right hand and on the left, to hear bitter murmurings and complaints from those who ought to be burden bearers. When those who ought to act like brave, loyal men change captains, and place themselves under the control of another leader, the outlook is made most discouraging.*11LtMs, Ms 40, 1896, par. 8*

This is a most poverty-stricken region. But if the workers will give back to God their entrusted ability, acting their part disinterestedly, the Lord God of hosts will work with them. Many will come here who need pity and compassion. They will need succor, for they will be weak. Young men will come on these grounds, who will need help. In the strength of Him whose lovingkindness is exercised toward the helpless, the ignorant, and those counted as the least of His little ones, their future must be shaped. "Inasmuch as ye have done it unto one of the least of these my brethren," Christ says, "ye have done it unto me." [*Matthew 25:40.*] The brows of those who do this work will wear the crown of sacrifice. They will receive their reward for acting their part in this enterprise of establishing and carrying forward a school which will give the proper education. But if at the very start of the work strife is seen, if suspicion is peddled around and traded upon, doubt and unbelief will be sown in the minds of those who shall come on the ground.*11LtMs, Ms 40, 1896, par. 9*

I ask, in the name of the Lord, that those who have certainly been at

work in lines of faultfinding and accusing be converted, or go to some other locality as soon as they can. If they have educated themselves to spend little time in searching their own hearts with true contrition, but feel it a duty to prove and test their brethren by their measuring rod, let them go where less harm will be done by this kind of work. In unity there is strength; in disunion there is weakness. No one who has engaged in the work of criticizing should locate here, because education in this line is not to be given. Those who are loyal and steadfast to principle are the men and women that are wanted.*11LtMs, Ms 40, 1896, par. 10*

We must guard every point, for Satan is unwearied in his work of temptation. Watch well your words; guard well the spirit that prompts your words. Stand as faithful sentinels over your own defective attributes of character, that you may take no liberty that will prove a stumbling block to your weak brother. Be careful how you treat those for whom Christ has died. Do not make crooked paths for your feet, paths which will turn his feet out of the way of life. I wish all to remember that a day is coming when every case will be revealed. Then the plague spot, the rock of offense, that wrecked your bark, will be seen. Then many will realize that the tongue, though a little member, can do a weight of mischief. Many, eternally lost, will then in their despair look with reproach upon the ones who sowed the seeds of bitterness in their hearts, who put suspicious thoughts into their minds.*11LtMs, Ms 40, 1896, par. 11*

The whole of the *eighteenth chapter of Matthew* is a practical lesson. Will we hang it in the chambers of the mind, in memory's hall, that we may oft read and ponder and obey the lesson so essential for us to practice and weave into our Christian experience?*11LtMs, Ms 40, 1896, par. 12*

Many who think themselves first class Christians do not obey the holy law of God. They do not love God with all their heart and with all their soul and with all their mind and with all their strength. They do not love their neighbor as themselves. But these are the only terms upon which we can secure eternal life. Then should we not practice the principles Christ has laid down? Should we not individually cultivate the garden of the soul, that we may remove every weed, every tare that Satan has sown while we have

neglected our garden, because we have been so fully occupied in finding the weeds in our neighbor's garden? If each one will take his own garden under his own special stewardship, and purify his own thoughts, bringing them into captivity to Jesus Christ, [he] will not scatter [his] words recklessly hither and thither, without careful consideration as to their lodgment and the result. *11LtMs, Ms 40, 1896, par. 13*

In His lesson Christ said, "Blessed are they that hear the word of God and keep it." [*Luke 11:28.*] This is the work devolving upon all. All are to hear the Word of God and keep it. If we do not do this, we are not serving God. "He that is not with me," said Christ, "is against me, and he that gathereth not with me, scattereth abroad." [*Matthew 12:30.*] Christ came to our world to live the law of God in humanity, and this we can do only through the grace of Christ. What are we doing on this school ground? Are any of us here to gather to ourselves more money? Are we here to add our weight to the burden of others? Are we here to instill the poison of disaffection into the minds of new comers, to make them suspicious, to cause them to lose confidence in their brethren? This root of bitterness owes its growth to selfishness, to the depravity of the heart. "The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." [*1 Timothy 6:10.*]*11LtMs, Ms 40, 1896, par. 14*

This class must be met right in our midst. What shall we do? Shall we let these discordant elements prevail? Shall we allow the leaven of evil to be introduced into other minds because it is brought here? Will those bringing this disaffection allow their own prejudices to prevail? Will they allow their love of money to gain the victory, or will they overcome their sin, and let Christ take it away? Will those who have means venture something to advance the work, or will they stand by and do nothing unless they are paid for it, saying, "I have no confidence in the management here." It is much easier to tear down another man's building than to go to work yourself and build for time and for eternity. It is much easier to take a review of what has been done, and then tell how much better it could have been done, than to do anything. All these fretting, complaining ones, who will not do anything to improve the condition of things, who sit on the stool of criticism, calling the attention of those who come upon

the ground to what might have been done, are stumbling blocks, and had better go away, taking their envy, jealousy, and evil surmisings with them. *11LtMs, Ms 40, 1896, par. 15*

It is our privilege to inquire, What kind of elements will work harmoniously together? Those who will not betray sacred trusts, who will seek to build up, and not to tear down, we promise to unite with. *11LtMs, Ms 40, 1896, par. 16*

“Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. ... For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you if ye be followers of that which is good?” [*1 Peter 3:8, 10-13.*] “The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves, for charity covereth a multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him that hath called you out of darkness into his marvelous light.” [*1 Peter 4:7-10; 2:9.*] *11LtMs, Ms 40, 1896, par. 17*

God demands that our faith shall produce the fruit of good works. All who will help us to do true missionary work, to bless others, have the approval of God and are welcome here. But do not remain here, I beseech of you, if you are going to hinder the work by sowing seeds of discord. If a brother or sister be naked, and destitute of daily food, and you say to them, I am very sorry for you. Depart in peace; be warmed and filled. I wish you were comfortable, and at the same time, [you] do not give them what is needful for the body, what does it profit? This may be applied to those who shall come upon this ground. If you have a true interest in the work, if you are willing to do God's service faithfully, if you are not bound about by your own selfish plans, the Lord can work in co-partnership with you. But men who work for their own personal advantage, have not

the right spirit or the right influence, will not be approved by God.*11LtMs, Ms 40, 1896, par. 18*

It is gold of character that God estimates as of value. He reads the purposes; He has seen the disaffection where men should have been one in Christian unity. Christ is hungry and thirsty to see Christians working upon Christian principles. In all their affliction He was afflicted, and He longs to see His children manifesting His character. "Will a man rob God?" [*Malachi 3:8.*] Human brotherhood is needed. All dissension, bickering, and self seeking is not of God, but of Satan.*11LtMs, Ms 40, 1896, par. 19*

In the last great day those who have sympathized with self, and by their words of suspicion have turned in the wrong direction the scale on which the soul of a human being was hanging, will see their mistake. When their strength and influence were needed to turn the balance for the right, they sowed their seeds of suspicion and criticism, standing under Satan's banner and doing his work, and the blood of souls will be charged to them. They will be held accountable for what they might have done had they been instant in season and out of season in the work of Christ. The wrong impression made upon human minds may live long after those that have made these impressions are dead.*11LtMs, Ms 40, 1896, par. 20*

If possible, I would awaken the sluggish mind to realize that we are bought with a price. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] Think of what Christ suffered in order to ransom man from the slavery of sin. Think of what opportunities are within our reach if we would but see our privileges. Looking at it from this standpoint no one will venture to degrade himself in any way. The mind, the physical organism, the soul temple, every nerve, sinew, and muscle, may be weakened and crippled through inaction. But this is not pleasing to God. He did not make the human body the weak, inefficient habitation that we now see.*11LtMs, Ms 40, 1896, par. 21*

God made man upright, fitted to stand in his God-given capabilities. He created him to possess a nature allied to the angels, an

inheritance of life eternal. He delights in those who do not always remain children, who have the mind of Christ, and grow up into Christ. God's family here below are to wait and watch for opportunities of blessing others. They are to be the sons and daughters of God. The Holy One has given rules of guidance, and the weakest saint need not fall short of the standard of righteousness. *11LtMs, Ms 40, 1896, par. 22*

Life in the branch grafted into the living vine means growth. God has made every provision that His children shall possess divine strength and power, so that they shall not sink below the level of the brute creation. He designs that through obedience to His laws man shall deserve the report made of John and of Christ. Of John, the pen of inspiration traces the words, "And thou, child, shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit." Of Jesus we read, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. ... And Jesus increased in wisdom and stature, and in favor with God and man." [*Luke 1:76-80; 2:40, 52.*] This human life may be repeated in the life of every child and youth. *11LtMs, Ms 40, 1896, par. 23*

This testimony may be borne of all who will resist temptation, who will educate themselves to respect themselves, not as lords, but as human beings, whose redemption cost heaven an infinite price. They are to cut loose from the slavery of Satan's power, and look upon themselves as too precious and valuable to descend to any cheap ideas or common, mean practices, and so dishonor body and soul that the Lord is ashamed to call them brethren. They are to reverence themselves by reverencing God, who gave Jesus to ransom them. Thus they may make of themselves, through Christ, powerful, consecrated workmen, who can co-operate with God in the great work of restoring in man the moral image of God. In order to understand and reverence themselves, they must reverence God. This will give them correct ideas of their entire dependence

upon God. Then they may be called sons of God, and angels will dwell amongst them. *11LtMs, Ms 40, 1896, par. 24*

In all business transactions never forget that you are dealing with minds that are God's property. Be kind, be pitiful, be courteous. Let there be no overbearing, no stirring up the human passions by unadvised words. Respect God's property. Treat each other with tenderness and courtesy. Lose not a single opportunity for qualifying yourself intellectually to work for God, that through your influence you may qualify others. Will God's people in Cooranbong exert every God-given faculty to the fullest extent of their ability to become examples to others in word, in spirit, and in action? O, many will regret that their ideas of Christianity were not uplifted with an uplifted Saviour. Seek to be uplifted in Christ. By your obedience to God reverence yourselves as the purchase of His dear Son. This work is as lasting as eternity. Then shall we, as sons and daughters of God, forget our royal birth? Shall we not rather honor our Lord and Saviour Jesus Christ? Shall we not show forth the praises of Him who hath called us out of darkness into His marvelous light? *11LtMs, Ms 40, 1896, par. 25*

Ms 41, 1896

Words of Comfort

Refiled as *Ms 41, 1897*.

Ms 41a, 1896

True Education

“Sunnyside,” Cooranbong, New South Wales, Australia

December 20, 1896

See variant *Ms 41b, 1896*. This manuscript is published in entirety in *1SAT 278-291*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

(To be read at camp meeting.)¹¹*LtMs, Ms 41a, 1896, par. 1*

In the night season some things were opened before me in reference to the work and the school that will soon be opened in this locality. The light given me was that we must not pattern after the similitude of any school that has been established in the past. We must study the Word of God critically as the great lesson book, in order to know what the school may become under the receiving and doing of the Word of God. Unless we are guarded, we shall experience those hindrances to the spiritual education that have retarded the work of our schools in America by misapplication and miscalculation of the work most essential.¹¹*LtMs, Ms 41a, 1896, par. 2*

When Christ was working in our world, He had but few followers, and those whom He called His disciples were, by the maxims and customs of the scribes and Pharisees, constantly kept back from the advancement they might have made in supplying their great want and becoming efficient in usefulness. Through the rabbis, customs had come down from generation to generation, and these were made all-essential, even of more force than the Ten Commandments. Thus the precepts of men were taught and dwelt upon as of more value than a “Thus saith the Lord.”¹¹*LtMs, Ms 41a, 1896, par. 3*

I have been warned that the teachers in our school should not travel over the ground that many of the Battle Creek teachers have gone over in their experience. Will ministers and teachers bear this in

mind? Popular amusements for students were brought in there under a deceptive garb. Satan approached as an angel of light, and he worked most actively. If he could obtain the sanction of the teachers in the school at the great heart of the work, every school established would follow in its tread. The leaven of evil, introduced and sanctioned at Battle Creek, would spread the properties introduced to all with whom it had any connection.*11LtMs, Ms 41a, 1896, par. 4*

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many things in regard to the management of schools among Seventh-Day Adventists. All the light that has been given must be carefully heeded. No man or woman should be connected with our schools as educators who have not had an experience in obeying the Word of God. That which the Lord has spoken in the instruction given to our schools is to be strictly regarded, for if there is not, in some respects, an education of altogether a different character in our schools than has been given in Battle Creek, then we need not go to the expense of purchasing land, and erecting school buildings.*11LtMs, Ms 41a, 1896, par. 5*

In every school Satan has tried to make himself the guide of the teachers who instruct the students. It is he who has introduced the idea that selfish amusements are a necessity. Students sent to school for the purpose of receiving an education to become evangelists, ministers, and missionaries to foreign countries should not have received the idea that amusements are essential to keep them in physical health, when the Lord has presented before them that the better way is to embrace in their education manual labor in the place of amusements. These amusements, if practiced, will soon develop a passion that gives disrelish to useful, healthful exercise of mind and body. Such exercise makes students useful to themselves and others.*11LtMs, Ms 41a, 1896, par. 6*

This education, in felling trees, tilling the soil, erecting buildings, as well as in literature, is the very education our youth should each seek to obtain. As soon as possible a printing press should be connected with our school, in order to educate in this line. Tent making also should be taken hold of. Buildings should be erected,

and masonry should be learned. There are also many things which the lady students may be engaged in. There is cooking, dress making, and gardening to be done. Strawberries should be planted, plants and flowers cultivated. This the lady students may be called out of doors to do. Thus they may be educated to useful labor. Thoughtful, necessary work is essential for all to have to prepare them to be missionaries. Bookbinding also, and a variety of trades should be taken up. These will not only be putting into exercise brain, bone, and muscle, but will also be gaining knowledge.*11LtMs, Ms 41a, 1896, par. 7*

The greatest curse of our world in this our day is idleness. It leads to needless amusements merely to please and gratify self. The students have had a superabundance of this way of passing their time. They are now to have a different education, that they may be prepared to go forth from the school with an all-round education. We are to keep before the school the development of the useful arts, acquiring adaptability and talents to be employed to be colaborers with God. This kind of knowledge will open to them doors of welcome for the foreign fields, and the building of plain, simple homes will be essential.*11LtMs, Ms 41a, 1896, par. 8*

The proper cooking of food is a most essential acquirement, especially where meat is not made the staple article of diet. Something must be prepared to take the place of meat, and these foods must be well prepared so that meat will not be desired. Culture on all points of practical life will make our youth useful after they shall leave the school to go to foreign countries. They will not then have to depend upon the people to whom they go to cook and sew for them, or build their habitations. And they will be much more influential if they show that they can educate the ignorant how to labor with the best methods and to produce the best results. This will be appreciated where means are difficult to obtain. They will reveal that missionaries can become educators in teaching them how to labor.*11LtMs, Ms 41a, 1896, par. 9*

A much smaller fund will be required to sustain such missionaries, because they have put to the very best use their physical powers in useful, practical labor combined with their studies, as essential acquirements in education. And wherever they may go, all that they

have gained in this line will give them a welcome and standing room. If the light God has given were cherished, students would leave our schools free from the burden of debt, because they can be useful and their help is of value. *11LtMs, Ms 41a, 1896, par. 10*

It is also essential to understand the philosophy of medical missionary work. Wherever the students shall go, they need an education in the science of how to treat the sick, for this will give them a welcome in any place, because there is suffering of every kind in every part of the world. Sanitariums are to be established, and thus the body is to be brought into exercise which is essential for health. *11LtMs, Ms 41a, 1896, par. 11*

The education given in our schools is one-sided. Students should be given an education that will fit them for successful business life. The common branches of education should be fully and thoroughly taught. Bookkeeping should be looked upon as of equal importance with grammar. This line of study is one of the most important for use in practical life, but few leave our schools with a knowledge of how to keep books correctly. *11LtMs, Ms 41a, 1896, par. 12*

The reason that today so many mistakes are made in accounts is not because those in charge of them are dishonest but because they have not a thorough knowledge of bookkeeping. They are not prompt in making a faithful, daily estimate of their outgo. These mistakes have placed them in the ranks of dishonest men when, designedly, they are not dishonest. Many a youth, become ignorant of how to keep accounts, has made mistakes which have caused him serious trouble. Those who have a living interest in the cause and work of God should not allow themselves to settle down with the idea that they are not required to know how to keep books. *11LtMs, Ms 41a, 1896, par. 13*

Education, true education, means much. The time devoted in school to learning how to eat with your fork, in place of your knife, is not the most essential. These little matters of form and ceremony should not occupy time and strength. Those students who are at first somewhat coarse and awkward will soon overcome this. If the teachers are themselves courteous and kind and attentive, if they are true in heart and soul, if they do their work as in the sight of the

whole universe of heaven, if they have the mind of Christ and are molded and fashioned by the Holy Spirit, they will behave, not in a simpering, affected manner, but as ladies and gentlemen of solid worth. And if students have before them the teachers' example of propriety, they will day by day be educated in proper manners.¹¹*LtMs, Ms 41a, 1896, par. 14*

To establish our school in Cooranbong, in this out of the way place seemed surprising to some. It has required some hard work to make a beginning. If the work is well begun, it will cost time and money. But a thing begun right is half done. It is the first steps that cost, but in holding what is already gained, they will make a continual advance in the right direction. All are not wise to see this. <But children [may be] managed at home to receive the proper ideas that true education takes brains, bone and muscle.>¹¹*LtMs, Ms 41a, 1896, par. 15*

By the blessing of the Lord the work has been started, and on these grounds now the help of every one is needed. The students must be taught how to begin. The educators must be men and women who have had experience, can patiently instruct, and will lead the students in the right way at every step they advance. Teach Bible manners; teach purity of thought and the strictest integrity. This is the most valuable instruction that can be given. Keep Jesus, the Pattern, ever before your students by your example. This will act a prominent part in restoring the moral image of God in those under your charge. Teachers, you have no time, no duty, to teach students the forms and ceremonies of worldly customs of this age of corruption, when everything is perverted to outward appearance and display. This must never find a place in our school. Good, wholesome, sensible words always spoken politely are essential. This reform is not to be brought in as non-essential.¹¹*LtMs, Ms 41a, 1896, par. 16*

All religious exercises are to be treated with the greatest solemnity and reverence. The teaching given should be of a higher class, of a more sacred and religious character, than has been given in schools generally. Human nature is worth working for, and it is to be elevated and refined. There is a work which God alone can do for those who are deficient. They must be fitted with the inward

adorning which is in the sight of God of great price. But the teachers can co-operate with God. Through the grace of God in Jesus Christ, which bringeth salvation and immortality to light, teachers may co-operate with God, and His heritage may be educated, not in the minuteness of etiquette, but in the science of salvation and godliness, and this will prepare the sons and daughters of God to be finally transformed by the finishing touch of immortality, and in heaven they will carry forward more thoroughly the education begun in the schools here below. We shall be learners through all eternity.¹¹*LtMs, Ms 41a, 1896, par. 17*

Every student should aspire to obtain a fitness by the inward adorning of a meek and quiet spirit, which is in the sight of God of great price. Therefore all should in this life make diligent use of every opportunity and privilege to obtain all the knowledge possible for a qualification for that higher life in the future world. God requires of every youth the full development and cultivation of all his powers. Every faculty of mind, soul, and body, is to be taxed to the highest to understand the Word of God and have a correct knowledge of the people and their manners, who are chosen the elect of God, and who will receive the “Well done” from the lips of their Master, and compose the family of God in heaven. [*Matthew 25:21.*] This is work that every one can do. Some are incapable of managing or organizing, but these can go co-operate in this school below with those who have a talent for this important work.¹¹*LtMs, Ms 41a, 1896, par. 18*

The teachers are to educate the youth to realize that if they receive Christ and believe on Him, they will be brought into close relationship with God. He gives them power to become the sons of God, to associate with the highest dignitaries in the kingdom of heaven and to unite with Gabriel, with cherubim and seraphim, with angels and the archangel. “And he showed me a pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded his fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face, and his name shall be

in their foreheads. And there shall be no night there; and they need no candle; neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever.” [*Revelation 22:1-5.*]*11LtMs, Ms 41a, 1896, par. 19*

In His teaching our Saviour did not encourage any to attend the rabbinical schools of His day, for the reason that their minds would be corrupted with the continually repeated, “They say,” or “It hath been said.” The Lord can do more with minds that have no connection with schools where infidel authors are pursued. These lesson books He reaches out His hand to remove, and in their stead places the Old and New Testament Scriptures. Those who will search the Scriptures for themselves, because it is the Word of God, who are willing to dig for the truth as for hidden treasures, will receive for their prize that wisdom which cometh alone from God. If they will not rely upon their own smartness, and not trust in their own inventions and their supposed fruitful minds, if they will give the working of the mind into the Lords hands, and yoke up with Jesus Christ, they will not take steps where Jesus does not lead the way.*11LtMs, Ms 41a, 1896, par. 20*

The aim of life should be to obey the call of Christ, “Follow me.” Those whose minds are kept pure and uncrowded with too many small items, who will let their mind give its strength to those things that will be received not from their standpoint, but from the light that God has given, will be continually gaining in knowledge. And this knowledge will direct them in straightforward channels. By their aftersight they will be able to give thanks to God that they have studiously chosen to know and understand what saith the Lord to His servant.*11LtMs, Ms 41a, 1896, par. 21*

The Word of God is to be studied and taught. Converse with God through the medium of His Word. Thus our characters will be transformed. The ideas and habits once thought essential will be changed. God’s Word is to be our lesson book. It is through the medium of this Word that we are to learn all about that better country, and the preparation essential for every one to obtain an entrance into the kingdom of God, and come into possession of eternal life. That Word obeyed cheerfully and willingly will ennoble your whole being in this life.*11LtMs, Ms 41a, 1896, par. 22*

“Because ye are sons, God hath sent forth the Spirit of His only begotten Son into your hearts, and your voice crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days and months and times and years.” [Galatians 4:6-10.] The observance of holidays in this country is a great evil. We want not to give sanction to the days and many traditions that are brought in. We need not pay any heed to them. *11LtMs, Ms 41a, 1896, par. 23*

We all need to understand more and still more perfectly the life of Christ. He was the perfect image of God. He came to our world the great Teacher, and he will educate all who will be educated. Whoever longs for honor and distinction will find that the standard of virtue and holiness, strictly, steadfastly adhered to as revealed in the Word of God, will place him as a wise man among the most noble advisers and counsellors, for God’s Word will elevate a man. His Word, if obeyed will sanctify and refine and ennoble the entire man. There will be no cheap timbers brought into the structure of character-building. *11LtMs, Ms 41a, 1896, par. 24*

The natural, inherited tendencies, if erratic, will be by the obedient, corrected by the Word; they will not be cherished as virtues, and imitated by learners, who will, in their turn, educate others, thus transmitting and perpetuating faulty sentiments that should never see the light of day. We are to be impelled by pure, disinterested motives, having no prejudices or preferences to strengthen, no set notions or ideas that Christ has never taught. Truth sanctifies the hearer, the mind, the will, for they are, if obedient, partakers of the divine nature. *11LtMs, Ms 41a, 1896, par. 25*

The direction has been given to the students in the school of Christ: “As new born babes, desire the sincere milk of the word, that ye may grow thereby.” [1 Peter 2:2.] This is indeed eating the flesh and drinking the blood of the Son of God. “Whoso eateth my flesh and drinketh my blood,” said Christ, “hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is

drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread that cometh down from heaven; not as your fathers did eat manna in the wilderness and are dead; he that eateth this bread shall live forever.*11LtMs, Ms 41a, 1896, par. 26*

“These things saith he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, And doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of the disciples went back, and walked no more with him.” [*John 6:54-66.*]*11LtMs, Ms 41a, 1896, par. 27*

There are many who have no greater depth of faith and spiritual perception than had the disciples who forsook their Lord because their limited comprehension could not discern His words. The feeding upon the divine Word of God is the divine element which the soul needs in order to secure a healthy development of all its spiritual powers. In all our schools this word is to be made the essence of education; it is this that will give sanctified strength, wisdom, integrity, and moral power, if it is brought into the experience. It is not the words of worldly wisdom, it is not the maxims of men, not the theory of human beings, but it is the Word of God.*11LtMs, Ms 41a, 1896, par. 28*

We shall have to guard against the steadfast holding to ideas and maxims that have been presented us as essential from a human standpoint. Every soul who would be successful in warring the good warfare can be so only on one condition—that he “receive with meekness the engrafted word, which is able to save your souls.” [*James 1:21.*] Those who have dug deep for the hidden treasure,

will find their reward in the precious veins of valuable ore, and these will make them wise unto salvation. All the wiles and subtleties of satanic agencies cannot beguile you from the position of steadfast self-denial if you are carefully following the example of your Saviour. You will meet the enemy's treacherous advances with the words, "Get thee behind me, Satan." [*Luke 4:8.*]*11LtMs, Ms 41a, 1896, par. 29*

Our time is precious. We have but few, very few days of probation left us in which to qualify ourselves for the future eternal life. We are not to devote these precious moments to forms and ceremonies, or cheap, superficial education. Think deeply before you speak. God designs that we shall keep the mind in pursuit of something tangible, something that we will not leave behind in this world, but that we can take with us into the higher school. The minds of the youth need the Word of God for instruction, that they may be thoroughly furnished unto all good works. The teachers will need to be very simple when teaching from the Scriptures. The students must be given line upon line, line upon line; precept upon precept, here a little, and there a little. Do not leave the slightest impression on the minds of your students that they are restricted and forced to wear a yoke of restraint that is unnecessary.*11LtMs, Ms 41a, 1896, par. 30*

Strive to understand thoroughly every passage that you read. Fix one verse in mind, and after you have studied it prayerfully yourself, trying to understand thoroughly every word expressed, present [that verse to the students]. It is of little advantage to skim over the surface of the Scriptures. If we would understand fully the words of Christ, thought must be brought into the searching of the Scriptures. We should open the Scriptures with great reverence, and not in a slothful, lazy manner. The word of Christ is spirit and life to the receiver. The words of Christ to the Pharisees were, "Ye search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." [*John 5:39.*] They were searching the Scriptures for evidence of Christ's appearing, gathering up every evidence in regard to the manner in which they supposed He would come, while Christ was in their midst, and they did not discern Him by the use of faith. "Ye will not come to me, that ye might have life," He said. "I receive not honor from men," He said to the opposing

Pharisees. [*Verses 40, 41.*]*11LtMs, Ms 41a, 1896, par. 31*

“But I know you, that ye have not the love of God in you. I am come in my Father’s name, and ye receive me not; If another shall come, in his own name, him ye will receive.” They rejected Christ, their Messiah, and chose Barabbas. “How can ye believe which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me: ‘The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye harken. And I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.’ But if ye believe not his writings, how shall ye believe my words?” [*John 5:42-47; Deuteronomy 18:15, 18, 19.*]*11LtMs, Ms 41a, 1896, par. 32*

In this our day, as in Christ’s day, there will be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful humble hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ’s first appearing. They would not have ascribed the glories of the second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and other prophets; they had the teaching of Moses; and here was Christ Himself in their midst, and still they were searching the Scriptures for evidence in regard to His coming. They were doing to Christ, at the same time, the very things that it had been prophesied they would do. They were so blinded that they knew not the time of His visitation, or what they were doing. Thus they were fulfilling the Scripture.*11LtMs, Ms 41a, 1896, par. 33*

Many are doing the same thing today, in 1897, because they have not had experience in the testing message comprehended in the first, second, and third angels’ messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages,

but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about "higher education," which they suppose originates with finite men. They know not the signs of Christ's coming, or of the end of the world.*11LtMs, Ms 41a, 1896, par. 34*

The evidence of the soon coming of Christ is right upon us, and many of us are asleep. We do not half gather up the important truths that are for our admonition, upon whom the ends of the world are come. If we receive and believe the word of God, we should be farther in advance spiritually than we are today. Iniquity abounds everywhere, and the love of many has waxed cold. Unless we understand the importance of the moments that are swiftly passing into eternity, and make ready a people to stand in the great day of God, we shall be registered in the books of heaven as unfaithful stewards. The watchman is to know the time of the night.*11LtMs, Ms 41a, 1896, par. 35*

Everything is now clothed with a solemnity that all who believe the truth should feel and sense. They should act in reference to the great day of God. The plagues of God are already just upon the world, and we need to be preparing for that great day. We have not time now to spend in speculative ideas, or in haphazard movements. We should fear to skim the surface of the Word of God. When the light shine in our hearts, we shall, by all our words and works, live in accordance with that light, understand the words of God, and make it our spiritual, daily food, as represented by Christ as eating His flesh and drinking His blood. Then we will be prepared to teach the Word of God as we never have done before. We must sink the shaft deeper in the minds of truth. All the little things of life are but a mote now. Those that pertain to eternity are of great consequence.*11LtMs, Ms 41a, 1896, par. 36*

Ms 41b, 1896

True Education

"Sunnyside," Cooranbong, New South Wales, Australia

December 20, 1896 [typed May 24, 1897]

Variant of *Ms 41a, 1896*. Portions of this manuscript are published in *6MR 136-137*.

In the night season some things were opened before me in reference to the work and the school that will soon be opened in this locality. The light given me was that we must not pattern after the similitude of any school that has been established in the past. We must study the Word of God critically as the great lesson book, in order to know what the school may become under the receiving and doing of the Word of God. Unless we are guarded, we shall experience those hindrances to the spiritual education that have retarded the work of our schools in America by misapplication and miscalculation of the work most essential.¹¹*LtMs, Ms 41b, 1896, par. 1*

When Christ was working in our world, He had but few followers, and those whom He called His disciples were, by the maxims and customs of the scribes and Pharisees, constantly kept back from the advancement they might have made in supplying their great want and becoming efficient in usefulness. Through the rabbis, customs had come down from generation to generation, and these were made all-essential, even of more force than the Ten Commandments. These precepts of men were taught and dwelt upon as of more value than a "Thus saith the Lord."¹¹*LtMs, Ms 41b, 1896, par. 2*

I have been warned not travel over the ground that many of the Battle Creek teachers have gone over in their experience. The amusement question, which was brought in there under a deceptive garb. Satan approached as an angel of light, and he worked most actively. If he could obtain the sanction of the teachers of the school at the great heart of the work, every school established would follow in its tread. The leaven of evil introduced and sanctioned at Battle

Creek would spread the properties introduced to all with whom it had any connection.*11LtMs, Ms 41b, 1896, par. 3*

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many things in regard to the management of schools among Seventh-Day Adventists. All the light that has been given must be carefully heeded. No man or woman should be connected with our schools as educator who has not had an experience in obeying the Word of the Lord. That which the Lord has spoken in the instruction given to our schools is to be strictly regarded, for if there is not in some respects an education of altogether a different character in our schools than had been carried on in Battle Creek, then we need not go to the expense of purchasing lands and erecting school buildings.*11LtMs, Ms 41b, 1896, par. 4*

In every school Satan has tried to make himself the guide of the teachers who instruct the students. It is he who has introduced the idea that amusements are a necessity. Students sent to school for the purpose of receiving an education to become evangelists, ministers, and missionaries to foreign countries have received the idea that amusements are essential to keep them in physical health, when the Lord has presented before them that the better way is to embrace in their education manual labor in the place of amusements. This latter will soon become a passion that gives disrelish to useful, healthful exercise of mind and body, and which makes them useful to themselves and others.*11LtMs, Ms 41b, 1896, par. 5*

This education, in felling trees, tilling the soil, as well as in literature, is the education our youth should seek to obtain. Farther on, a printing press should be connected with our school, in order to educate in this line. Tent making also should be taken hold of. Buildings should be erected, and masonry should be learned. There are also many things which the lady students may engage in. There is cooking, dressmaking, and gardening to be done. Strawberries should be planted, plants and flowers cultivated, and this the lady students may be called out of doors to do. Thus they may be educated to useful labor. Bookbinding also, and a variety of trades should be taken up. These will not only be putting into exercise

brain, bone, and muscle, but will also be gaining knowledge.*11LtMs, Ms 41b, 1896, par. 6*

The greatest curse of our world is idleness. It leads to amusements merely to please and gratify self. The students have had a superabundance of this way of passing their time. Now they are to be prepared to go forth from the school with an all-round education.*11LtMs, Ms 41b, 1896, par. 7*

The proper cooking of food is a most essential acquirement, especially where meat is not made the staple article of diet. Something must be prepared to take the place of meat, and these foods must be well prepared, so that meat will not be desired. Culture on all points of practical life will make out youth useful after they shall leave the school to go to foreign countries. They will not then have to depend upon the people to whom they go to cook and sew for them, or build their habitations. And they will be much more influential if they show that they can educate the ignorant how to labor with the best methods, and to produce the best results. This will be appreciated where means are difficult to obtain. They will reveal that missionaries can become educators in teaching them how to labor. A much smaller fund will be required to sustain such missionaries, because they have put to the very best use their physical powers in useful, practical labor combined with their studies. And wherever they may go, all that they have gained in this line will give them standing room.*11LtMs, Ms 41b, 1896, par. 8*

It is also essential to understand the philosophy of medical missionary work. Wherever the students shall go, they need an education in the science of how to treat the sick, for this will give them a welcome in any place, because there is suffering of every kind in every part of the world.*11LtMs, Ms 41b, 1896, par. 9*

Education, true education means much. The time devoted in the school education in learning how to eat with your fork in the place of your knife is not the most essential. These little matters of form and ceremony should not occupy time and strength. Those students who at first are somewhat course and awkward will soon overcome this. If the teachers are courteous, kind, and attentive; if they are true in heart and soul to do their work as in the sight of the whole

universe of heaven, if they have the mind of Christ and are molded and fashioned by the Holy Spirit, they will behave, not in simpering affectation, but as ladies and gentlemen. And if they have the teacher's example of propriety, the students will day by day be educated by their proper manners. Teach Bible manners; teach purity of thought and strictest integrity; this is the most valuable instruction that can be given.*11LtMs, Ms 41b, 1896, par. 10*

As teachers, let all keep Jesus, the Pattern, ever before them in your own actions, and this will act a prominent part as co-workers with Jesus in restoring the moral image of God in those in your charge. You have no time to teach them the forms and ceremonies of this age of corruption, when everything is perverted to outward appearance and display. This must never find a place in our school. This kind of reform is not to be brought in as essential.*11LtMs, Ms 41b, 1896, par. 11*

All religious exercises are to be treated with the greatest solemnity and reverence. The teaching should be of a higher class, of a more sacred, religious order, than has been in schools in general. Human nature is worth working upon, and it is to be elevated, refined, sanctified, and fitted with the inward adorning which is in the sight of God of great price. Through the grace of God in Jesus Christ, which bringeth salvation and immortality and eternal life to light, His heritage may be educated, not in the minuteness of etiquette, but in the science of salvation and godliness. This will prepare the sons and daughters of God to be transformed by the finishing touch of immortality, and to carry forward more thoroughly in heaven the education begun in the schools here below. We shall be learners through all eternity.*11LtMs, Ms 41b, 1896, par. 12*

Every student should aspire to obtain a fitness by the inward adorning of a meek and quiet spirit, which in the sight of God is of great price. Therefore he should in this life make diligent use of every opportunity and privilege to obtain all the knowledge possible for a qualification for that higher life in the future world. God requires of every youth the full development and cultivation of all his powers. Every faculty of mind, soul, and body, is to be taxed to the highest to understand the Word of God, and have a correct knowledge of the people and their manners, who shall receive the

“Well done” from the lips of the Master. [*Matthew 25:21.*]11LtMs, Ms 41b, 1896, par. 13

The teachers are to educate the youth that if they receive Christ and believe on Him, they will be brought into close relationship with God. He gives them power to become the sons of God, to associate with the highest dignitaries in the kingdom of heaven, to unite with Gabriel, the cherubims and seraphims, with angels and the archangel. “And he showed me a pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded his fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle; neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.” [*Revelation 22:1-5.*]11LtMs, Ms 41b, 1896, par. 14

I have many things to say unto you, Brother Herbert Lacey. The Lord has been my counsellor, and He has given me words for you. You are not prepared to be placed at the head of the work in the school. You have need to be a constant learner. If you are a teacher, many things will have to be unlearned, and many things learned of a different order. If this is not so, you will encourage the very things the Lord has been seeking to correct in the school at Battle Creek. You will introduce methods and plans that are not inspired of God, and that will be misleading.11LtMs, Ms 41b, 1896, par. 15

When any idea has been cherished by you, it is very hard matter for you to part with it. But these are things that you may and will have to learn in the school of experience. Make yourself thoroughly familiar with the Word of God. If you do not do this, projects and aims will imprint themselves on your mind that should not be entertained, for it is not the way of the Lord. In all honesty you will come to conclusions which will need to be sifted. It is essential to your spiritual clearness of eyesight to have a more elevated

direction. The common customs and practices of school life in some things cannot be brought in the school at Cooranbong. Your thoughts and ideas will change by experience if you earnestly and humbly inquire at each step, "Is this the way of the Lord?"*11LtMs, Ms 41b, 1896, par. 16*

The word was given me in regard to you: "You cannot trust the guiding and managing of a vessel of boys who have not served in that line; neither can you trust the molding of minds and characters with youth who have not years of experience to understand the workings of God. It will take older heads, those who have had larger experience, to devise and plan for the youth to obtain an all-sided character. Let not the work pass into the hands and be managed by those who have but little experience. The word was given me for you, Brother Herbert Lacey, that yourself and wife have yet to obtain a different kind of experience. The word was spoken, Keep your hands off the machinery. You will make mistakes if you now attempt to run a school. It is not left for you to plan and devise, but, learn all you possibly can. Let your souls be transformed by the grace of Christ Jesus, and your minds absorbed in meditating and studying the glorious truths concerning the life of the great Teacher. The Word of God is to be your food."*11LtMs, Ms 41b, 1896, par. 17*

Follow Christ to the very letter, and then you will find that the elevated standard of virtue and holiness is placed before you in the gospel. Unless this is the case, you cannot as teachers do the work that is essential to be done to prepare the souls of those who shall come to the school to be transformed to the higher grade. There is with you both ideas and plans which you think essential that must not be brought in with pen or with voice. There are many imaginings and schemes and ambitions that you may suppose essential that should have no standing room, for we do not want that these ideas be brought in before the students, that they may be molded according to their likes and dislikes. Let every teacher sow the precious seed of truth in their minds. Your work should be more after the order of the teaching of Jesus Christ. He is the standard Teacher. Then let us not exalt as all-essential that which we have no record of Him teaching.*11LtMs, Ms 41b, 1896, par. 18*

Our Saviour in His teaching did not encourage any to attend the

rabbinical schools of His day, for the reason that their minds would be corrupted with the continually repeated, "They say," or "It hath been said." The Lord can do more with minds that have no connection with schools where infidel authors are perused. These lesson books He reaches out His hand to remove, and in their stead to place the Old and New Testament Scriptures. Those who will search the Scriptures for themselves, because it is the Word of God, who are willing to dig for truth as for hidden treasures, will receive for their prize that wisdom which cometh alone from God. If they will not rely upon their own smartness, nor trust in their own inventions and fruitful mind; if they will give the working of that mind into the Lord's hands, and yoke up with Jesus Christ, they will not take steps where Jesus does not lead the way.*11LtMs, Ms 41b, 1896, par. 19*

The aim of life should be to obey the call of Christ, "Follow me." Those whose minds are kept pure and uncrowded with too many small items, who will let their mind give its strength to those things that will be received not from their standpoint, but from the light that God has given, will be continually gaining in knowledge that will direct in straightforward channels. By their aftersight they will be able to give thanks to God that they have studiously chosen to know and understand what saith the Lord to His servant.*11LtMs, Ms 41b, 1896, par. 20*

The Word of God is to be studied and taught. Then the yearning desire for higher attainments in the divine life will grow. Converse with God through the medium of His Word, and transformation of character of our own ideas, and of habits, which now you deem all essential, will take their place. God's Word is to be our lesson book. It is through the medium of His Word that we are to learn all about that better country, and the preparation essential for every one to obtain an entrance into the kingdom of God. That Word will ennoble your whole being.*11LtMs, Ms 41b, 1896, par. 21*

You need to understand the life of Jesus Christ. He was the perfect image of God. He came to our world, the great Teacher, and He will educate all who will be educated. Whoever longs for honor and distinction will find that the standard of virtue and holiness, strictly, steadfastly adhered to, will place him as a wise man among the

most noble advisers and counsellors; for God's Word will elevate a man. His Word, if obeyed, will sanctify and refine and ennoble the entire man. There will be no cheap timbers brought into the structure of character building. The natural, inherited tendencies, if erratic, will be corrected by the Word, and not be cherished and imitated by learners [who] in turn educate others, thus transmitting and perpetuating faulty sentiments that should never see the light of day.*11LtMs, Ms 41b, 1896, par. 22*

We are to be impelled by pure, disinterested motives, having no prejudices or preferences to strengthen, no set notions or ideas that Christ has never taught. You are to be very cautious how you move. Do not start out on your independent judgment, but consider, Here are those who have been working this ground, who have carried the burden. They have had much perplexity over two years, and it will be best for me to consult with them, and know just how to co-operate with them.*11LtMs, Ms 41b, 1896, par. 23*

I have been directed to Brother and Sister Haskell as experienced servants of God, who will be efficient workers as helpers and counsellors. They both have had experience in managing the interests of the cause of God. Sister Haskell has been a school teacher for many years, and it will be a great blessing to the school to have the help and benefit of her all around experience. I value their capabilities of entering into the work. They are a God-sent help in this time of necessity.*11LtMs, Ms 41b, 1896, par. 24*

We are nearing the end of time, and it is most essential that we walk humbly with God. We cannot fit up the building with carpets or enter into any preparation that requires an outlay of means, for we have none. I have been constantly handing out means, investing thousands of dollars to keep the work moving; but I know that we must heed the instruction given us in Melbourne to study economy in every line. Christ said of the scribes and Pharisees: "Ye do err, not knowing the Scriptures nor the power of God." [*Matthew 22:29.*] These both let us learn in the school of Christ.*11LtMs, Ms 41b, 1896, par. 25*

We must make the Scriptures our counsellor, and be doers of the Word if we would have a knowledge of the power of God. Our

desires will have to be bound about. We are of necessity obliged to plan and devise and economize. We cannot manage as if we had a bank on which to draw in case of emergency. Therefore we must not get into straightened places. I am glad that Brother and Sister Haskell in their experience have learned that there is a limit to means, and while we would be pleased to have many things that we have not in our school building, we must look at the old furniture, the bureaus, tables, washstands, and other articles, and say, We must make them do.¹¹*LtMs, Ms 41b, 1896, par. 26*

Sister Lacey, you will have a new experience here. In America there is an altogether different state of things. There they have facilities; and they have been reproved that they have made such extravagant outlay of means in our school interests. Now, my sister, we will necessarily have put away everything that will make a display or show. Everything will have to [be] brought within the narrow compass of that which we can be assured we can sustain. It will be far better for the students coming to our schools to see and understand our poverty in regard to means for themselves. In the school in Melbourne, I carried through a large number of scholars, but I cannot do this now. But I know that the Lord will help us if we are willing to follow His example, and not perpetuate a desire to make an appearance. This principle should be discerned by the Word of God and cut away from the life practice by the Holy Spirit's power.¹¹*LtMs, Ms 41b, 1896, par. 27*

The direction has been given to the students in the school of Christ: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." [*1 Peter 2:2.*] This is indeed eating the flesh and drinking the blood of the Son of God. "Whoso eateth my flesh and drinketh my blood," said Christ, "hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread that came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever. These things saith he in the synagogue as he taught in Capernaum."¹¹*LtMs, Ms 41b, 1896, par. 28*

“Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my father. From that time many of the disciples went back, and walked no more with him.” [*John 6:54-66.*]*11LtMs, Ms 41b, 1896, par. 29*

There are many who have no greater depth of spiritual perception than had the disciples who forsook their Lord because their limited comprehension did not discern His words. The feeding upon the divine Word of God is the divine element which the soul needs to secure a healthful development of all its spiritual powers. In all our schools this Word is to be made the real essence of education; and it is this that will give strength, wisdom, integrity, and moral power, if it is brought into the experience. It is not the words of worldly wisdom, it is not the maxims of men, it is not the theory of human beings, but it is the Word of God.*11LtMs, Ms 41b, 1896, par. 30*

We shall have to guard against the steadfast holding to ideas and maxims that have been presented us as essential from a human standpoint. Every soul who would be successful in warring the good warfare can be so only on one condition—that he “receive with meekness the engrafted word, which is able to save your souls.” [*James 1:21.*] Those who have dug deep for the hidden treasure, will find their reward in the precious veins of valuable ore, and these will make them wise unto salvation. All the wiles and subtleties of satanic agencies cannot beguile you from the position of steadfast self-denial if you are carefully following the example of your Saviour. Then you will meet his [the enemy’s] treacherous advances with his words, “Get thee behind me, Satan.” [*Luke 4:8.*]*11LtMs, Ms 41b, 1896, par. 31*

My brother and sister whom I love in the Lord, you have many things to learn. A new experience must be gained by a close,

careful, earnest education in the school of Christ. "Take my yoke upon you, and learn of me," says the great Teacher, "for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*]*11LtMs, Ms 41b, 1896, par. 32*

Our time is precious. We have now but few, very few days of probation left us in which to qualify ourselves for the future eternal life. We are not to devote these precious moments to forms and ceremonies. God designs that we shall keep the mind in pursuit of something tangible, something that we can take with us into the higher grade. The minds of the youth need the Word of God for instruction, that they may be "thoroughly furnished unto all good works." [*2 Timothy 3:17.*] The teacher will need to be very simple when teaching from the Scriptures. They must be given line upon line, line upon line; precept upon precept, precept upon precept, here a little, and there a little.*11LtMs, Ms 41b, 1896, par. 33*

Strive to understand thoroughly every passage that you read. Fix one verse in the mind, and after you have studied it prayerfully yourself, striving to understand thoroughly every word expressed, present that verse to the students. It is of little advantage to skim over the surface of the Scriptures. If we would understand fully the words of Christ, thought must be brought into the searching of the Scriptures. We should open the Scriptures with great reverence, and not in a slothful, lazy manner. The words of Christ to the Pharisees were, "Ye search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." [*John 5:39.*]*11LtMs, Ms 41b, 1896, par. 34*

They were searching the Scriptures for evidence of Christ's appearing, gathering up every evidence in regard to the manner in which they supposed He would come, while Christ was in their midst. "And ye will not come to me," He said, "that ye might have life. I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not; If another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you,

even Moses, in whom ye trust.¹¹*LtMs, Ms 41b, 1896, par. 35*

“For had ye believed Moses, ye would have believed me: for he wrote of me. ‘The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken ... And the Lord said unto me, ... I will raise up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.’ But if ye believe not his writings, how shall ye believe my words?” [*John 5:40-47; Deuteronomy 18:15, 17-19.*]¹¹*LtMs, Ms 41b, 1896, par. 36*

In ours, as in Christ’s day, there may be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner, of Christ’s appearing. They would not have ascribed the glorious second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teachings of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to His coming. And they were doing unto Christ the very things that had been prophesied they would do. They were so blinded they knew not what they were doing.¹¹*LtMs, Ms 41b, 1896, par. 37*

And many are doing the same thing today, in 1897, because they have not had experience in the testing message comprehended in the first, second, and third angels’ messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about “higher education.” They know not the signs of Christ’s coming, or of the end of the world.¹¹*LtMs, Ms 41b, 1896,*

The evidence of the soon coming of Christ is right upon us, and many of us are asleep. We do not half gather up the important truths written for our admonition, upon whom the ends of the world are come. Iniquity is abounding everywhere, and the love of many has waxed cold. Unless we understand the importance of these moments that are swiftly passing into eternity, and make ready a people to stand in the great day of God, we shall be unfaithful stewards. The watchman is to know the time of night. Everything is now clothed with a solemnity that all who believe the truth should feel and sense. They should act in reference to the great day of God. The plagues of God are just upon the world, and we need to be preparing for that great day. *11LtMs, Ms 41b, 1896, par. 39*

We have no time now to spend in haphazard movements. We should fear to skim the surface of the Word of God. When the light shines in our hearts, we shall, in all our words and works, live in accordance with that light. We must now teach the Word of God as we never have done before. We must sink the shaft deeper in the minds of truth. All the little things of life are but a mote now. Those that pertain to eternity are of great consequence. *11LtMs, Ms 41b, 1896, par. 40*

May 1

There are many things to write of, but I have such an intensity of feeling that it is consuming me. May God help me is my prayer. Let all seek the Lord most earnestly. You have perceptive faculties, Brother and Sister Lacey. God has given you talents, and you must use them to a purpose. May the Lord help you. *11LtMs, Ms 41b, 1896, par. 41*

I was shown the necessity of connecting with the school some one of experience, some one who understood the principles of an all-round education, who had taken in the subjects that have been before our people, and have brought the same into his practical life. Proper education means much. O, that all could understand these matters in their true bearing. Physical, mental, and moral industry must be all combined in proper education, and everything that would be detrimental to the spiritual interests of the school must be

cut away from the process of education. *11LtMs, Ms 41b, 1896, par. 42*

I have prayed most earnestly to the Lord to move upon some one of His chosen men or women who have had a practical knowledge of educating in right lines, and who could unite with the students, and say, Come and let us engage in manual labor. I have had a great burden to have Brother Haskell come to Australia and connect with, and give Bible studies in, the school. His experience in the searching of the Scriptures and in religious exercises in the work from his youth till the present time has qualified him to stand as first in the school and to be counsellor and instructor in Bible lines. Let his age and experience as the chosen servant of God bring to him respect. There is ever to be connected with the school the talent of experience—how to manage and mold and teach the youth. This is an experience which you have not at the present time; and as this is an important matter, I shall present it before you, and hope that you will understand the whole matter. *11LtMs, Ms 41b, 1896, par. 43*

I have written such on education, and will, when able, present it to the whole school. When your active, fruitful mind shall be exercised in the different lines, be sure that you do not bring in the very things presented at Battle Creek and Healdsburg which have been an offense to God in the past history of the management of that school. Have you brought with you the impressions you received of education at Battle Creek to be an influence here. If you had known all in regard to the testimonies given them, I am sure that the ideas that yourself and wife have had and brought with you would not seem essential to you. The Lord was grieved at the attitude taken by the teachers at Battle Creek. *11LtMs, Ms 41b, 1896, par. 44*

It is exceedingly hard for you to give up an idea when once you have cherished it. Thus it would be a dangerous experiment to put Sister Lacey in as matron of the school, and yourself as preceptor, to take the place as director or manager. You have both to learn many things. You have to obtain a different kind of education than you have received. You are to understand that the path that has been gone over in Healdsburg or in Battle Creek, or in any other college, cannot be travelled by the school in Cooranbong. It is not the supreme thing for you to bring into the school your notions, your

ideas, your plans, for they would certainly be detrimental to the school just as far as you have entertained them. I have not spoken very plainly to you in regard to these things, for I have written so largely upon these matters to Battle Creek that I supposed you understood them and were prepared to carry them out.*11LtMs, Ms 41b, 1896, par. 45*

Economy should be exercised in everything connected with the school. Those who come to the school generally leave homes that are unadorned, where they have been accustomed to eat simple food without a number of courses. They are accustomed to plain, hearty food at noon, and a simple evening meal. There must be a strict regard to economy or a heavy debt will be incurred. Keep within bounds. Shun the incurring of debts as you would shun leprosy. But if you work on the other plan, it will hurt you more than you suppose.*11LtMs, Ms 41b, 1896, par. 46*

The management must not be left to yourself or to your wife, for you would make grave mistakes if you followed your own inclinations in many things. While we have so many ways in which to use our means; while thousands are already starving [and] dying under plague of famine, bloodshed, and fire, it becomes every one of us to carefully consider, and not get any needless articles in order to make an appearance.*11LtMs, Ms 41b, 1896, par. 47*

When these matters were opened before me in Melbourne, I bore my testimony decidedly against any outlay of means that would plunge the school in debt. What to do I did not know; but light came. Here it is: "Brother Haskell will connected with your school, and he will take heed to carry out the instruction that God has graciously given. His age and experience must be respected. Hold up his hands, and in no case demerit his counsel."*11LtMs, Ms 41b, 1896, par. 48*

We all need to be baptized into a higher faith, and be prepared to work in Christ's lines. The importance of physical taxation combined with the mental should be understood. If the instruction that has been given for years had been received, searched into, and studied from cause to effect, there would be many less students who would leave the school, where they have been acquiring an education,

heavily in debt. They would have used their God-given abilities in useful physical as well as intellectual labor. This important phase of education would have kept them free from the bondage of debt. If all the edges had been bound about, which all must learn to do who engage in the work of God in any line, their education would be much more solid and all around. *11LtMs, Ms 41b, 1896, par. 49*

There is great need of teachers who have an all round education. Appetites must be held in control, and not be misdirected. By students and teachers the physical powers must be carefully considered, or they will fail to tax the physical sufficiently to correspond with the taxation placed upon the mental. The physical powers must not be left unemployed or misemployed as they have been in instituting amusements to exercise the muscles. These are lessons that no student needs to attend school to learn. We have naught of this in the lessons of Christ. Let the physical be employed in useful labor that will be doing good. Let no one consider that he is departing from his dignity as a teacher if he uses the hands and arms and brings solidity to his muscles by useful exercise. This is God's plan. Mind and heart will suffer with the indulgence of sedentary habits. *11LtMs, Ms 41b, 1896, par. 50*

Educate the inactive to put into exercise the limbs and muscles that God has given to be used, and it will bring its sure reward. If one part of the human body is exercised to the neglect of other portions, some of those members not used will become strengthless. If one member suffers through inaction, the whole body—brain, nerve, bone, and muscles—will become enfeebled. O, how much every student and teacher needs the higher, more thorough self-education, and a correct understanding of what we are and what we may be through self-discipline, that all our powers may be used to glorify God. *11LtMs, Ms 41b, 1896, par. 51*

Ms 42, 1896

A Dream About W. C. White and J. H. Kellogg

Sunnyside, Cooranbong, Australia

December 30, 1896

This manuscript is published in entirety in *18MR 286-287*.

On Wednesday night I had a dream. In my dream I was preparing to attend an important meeting where we expected to meet Dr. Kellogg and W. C. White. Willie came into the room unexpectedly, and I was surprised and glad to greet him. There was altogether a changed look upon his countenance. He said, "Mother, I have it; I have found peace and rest and fullness in Jesus Christ. I know now, as never before, what it means to abide in Christ. My heart, my mind, my flesh, are all the Lord's. My will is to do the will of God. I feel a new and spiritual life, and all who have this spiritual life are 'alive unto God.' [*Romans 6:11*.] Christ is the very substance, the fountain of life, to every believing heart. I feel the bright beams of the Sun of Righteousness shining in my heart. I realize that I am in the presence of God, under the protection of One who never slumbers nor sleeps. I know that in God I live, and that every step I take, every beat of my heart, every motion of my pulse, is the action of His power. As never before I am alive to a sense of His preserving care."*11LtMs, Ms 42, 1896, par. 1*

Then the door opened, and Dr. Kellogg came in, the very same light shining in his countenance. Willie linked his arm in that of the doctor's, and said, "The Lord has given us both an advanced and rich experience. We have been learning that we ourselves cannot help soul or body, try as hard as we may. But now we can say, 'I will therefore lay me down, and take quiet sleep; and I will awake for the Lord sustaineth me.' Being alive to a sense of God's presence, we are alive to His favor. It is more precious to us than the praise or honor of the greatest men of the earth. The Lord has lifted upon us the light of His countenance."*11LtMs, Ms 42, 1896, par. 2*

"Now we will make known God as never before. Our conversation

will be in heaven, and we will draw souls to His attractive loveliness. Our hope of success is in the truth we bring before the people, presenting it in every line in prophetic history, leading step by step to the close of time with the simple exhibitions of the wonders of the cross of Calvary. Truth is a continually increasing power. The love displayed by the Saviour on Calvary's cross vindicates the immutability of the law of God. There is seen the law magnified. And His grace, His peace, His pardon, and eternal life are for all who are obedient. That sacrifice on the cross purchased the crown of immortality for all who will look unto Christ and live."11*LtMs, Ms 42, 1896, par. 3*

I have two more pages, but I cannot stop to find them. I will send them if I can. But let me tell you, the power of God was upon you both, and expressed in your countenances. You kept saying, "We are one in Christ Jesus." [See *Galatians 3:28*.]11*LtMs, Ms 42, 1896, par. 4*

Ms 43, 1896

Political Controversy

Cooranbong, Australia

December 27, 1896

This manuscript is published in entirety in *GCDB 02/17/1897*.

"In the mean time when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples, first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy." [*Luke 12:1.*]*11LtMs, Ms 43, 1896, par. 1*

There were a great number who wanted to hear Jesus. They were attracted to Him, for His teachings were simple and plain. Searching truths were spoken. Our Saviour presented before the people of that time the character of their sins. His plain words aroused the consciences of the hearers, but Satan's counterworking agencies were seeking for a place for their theories, to attract minds from the plainly spoken truth. As the great Teacher would speak impressive truth. The Scribes and Pharisees, under pretense of being interested, would assemble around the disciples and Christ, and divert the minds of the disciples by starting questions to create controversy. They pretended that they wanted to know the truth. Christ was interrupted on this occasion as on many other occasions. And He wished His disciples to listen to the words He had to say, and not allow anything to attract and hold their attention. Therefore He warned them, "Beware of the leaven of the Pharisees, which is hypocrisy." [*Verse 1.*] They feigned a desire to get as close as possible to the inner circle. As the Lord Jesus presented truth in contrast to error, the Pharisees pretended to be desirous of understanding the truth, yet they were trying to lead His mind in other channels. Hypocrisy is like leaven or yeast.*11LtMs, Ms 43, 1896, par. 2*

Leaven may be hidden in the flour, and its presence is not known until it produces its effect. By insinuating itself, it soon pervades the whole mass. Hypocrisy works secretly, and if indulged, it will fill the

mind with pride and vanity. There are deceptions practiced now similar to those practiced by the Pharisees. When the Saviour gave this caution, it was to warn all who believe in Him to be on guard. Watch against imbibing this spirit, and becoming like those who tried to ensnare the Saviour. *11LtMs, Ms 43, 1896, par. 3*

A man who had a dispute with his brother, supposing that the brother would not do him justice, presented the case to Jesus, saying, "Master, speak to my brother, that he divide the inheritance with me." Jesus said, "Man, who made me a judge or a divider over you?" [*Verses 13, 14.*] Jesus could have told this man just what was right. He knew the right in this case, but the brothers were in a quarrel because both were covetous. Jesus virtually said, It is not my business to settle controversies of this kind. He came for another purpose, to preach the gospel, and so to arouse men to a sense of eternal realities that they might not lose eternity from their reckoning. *11LtMs, Ms 43, 1896, par. 4*

So it is not the work of a minister to settle the temporal affairs of the people. Christ gives men an example, that His work and that of His followers is to persuade souls to be reconciled to God. Many things will arise to divert the mind from God and the truth for this time; but we are not to enter into the controversies that are coming to the front. They are started in the councils of hell, and the children of God are not to turn aside to the right hand or the left. Let them press on their way, looking unto Jesus, the Author and Finisher of our faith. *11LtMs, Ms 43, 1896, par. 5*

The Lord Jesus is disappointed in His people. He is the Captain: they are to file under His banner. They have no time, wisdom, or strength to spend in taking sides with political parties. Men are being stirred with an intense activity from beneath, and the sons and daughters of God are not to give their influence to this political strife. But what kind of a spirit takes hold upon our people when those who believe we are now under the third angel's message, the last message of mercy to the world, brothers in the same faith, appear wearing the badges of opposing political parties, proclaiming opposite sentiments and declaring their divided opinions. *11LtMs, Ms 43, 1896, par. 6*

Watchmen upon the walls of Zion, the people are asking you, What of the night? Can you tell them with assurance and authority, The morning cometh, and also the night? God is our Father, Christ is our Saviour. See *2 Peter 1:16-21*. *11LtMs, Ms 43, 1896, par. 7*

There is danger, decided danger, for all who shall link themselves up with the political parties of the world. There is fraud on both sides. God has not laid upon any of our people the burden of linking up with either party. We are under Christ's banner, and every one who names the name of Christ is to depart from all iniquity. Sorrow and trial will come. The faith of every one is being tested. But our Lord is truth; He is love, and His scepter stretcheth over the universe. Surprises await every one. We know not what political crisis will come next. But in regard to the political agitators, the word of the Lord to us is, "Go not ye after them." [*Luke 21:8*.] True wisdom will not lead us to follow the example of the foolish rich men of the parable. True wisdom is revealed in seeking first the kingdom of God and His righteousness. *11LtMs, Ms 43, 1896, par. 8*

Ms 44, 1896

Diary

"Sunnyside," Cooranbong, Australia

December 4, 1896

Portions of this manuscript are published in *Te* 88-89; *CD* 425; *4Bio* 271.

Today I picked the first ripe peach, deep red in color, from my orchard. These peach trees were planted one year ago the last of September. We have several nectarine trees, bearing red-cheeked, fine-looking fruit, some of which is nearly ripe. Next year we will have quite an abundance of fruit if the blessing of the Lord rests upon our trees. I want to connect the Lord with everything with which we have to do. I want, O so much, to have Jesus in all my thoughts.¹¹*LtMs, Ms 44, 1896, par. 1*

On Sabbath, November 21, I spoke to the people in Newtown. We had a precious meeting. The Lord gave me great freedom. Sunday evening I departed from my usual custom and consented to speak in the chapel at Ashfield. I had my text selected, (*Ephesians* 6:10-18), and had read it only five minutes before I opened my Bible in the pulpit. But when I stood before the people, I opened to another Scripture, (*1 Corinthians* 9:24-27), and read it as if this were the subject I had designed to speak upon.¹¹*LtMs, Ms 44, 1896, par. 2*

The church was full, and the Lord gave me special freedom and power before the people, believers and unbelievers. At the close, several told how glad they were to listen to that discourse, saying it was just what they needed. The strangest part of the matter was this: It did not enter into my mind that the Lord had taken away from me the text selected and had given me another subject, one that had not come into my mind; neither did it come into my mind until the next day. I had much freedom, and believe that the Lord gave me my subject.¹¹*LtMs, Ms 44, 1896, par. 3*

Then the American mail must be sent; and for this I wrote very taxingly. On the following Wednesday, the Norfolk mail was to go. I

applied myself to writing very diligently. But at noon on Tuesday, I felt that my strength was used up. After eating a very sparing dinner, I was taken suddenly ill, vomiting and purging. The family were all in Sydney. I was the only one in the house. Maggie Hare came home first, and was alarmed to find me so ill. She knew not what to do for me. About six o'clock, Sara McEnterfer came, and I can recollect no more. Sara worked over me until two o'clock in the morning. I knew nothing during the night. In the morning the fever left me, and I decided to return to Cooranbong. Sara and I left in the morning, and arrived home safely. I have been very sick, and at times have suffered intense pain. The bloody flux gave me much suffering. I can eat but very little; I dare not eat but I am improving gradually. I look haggard; but I have courage, and believe that I shall gain strength. *11LtMs, Ms 44, 1896, par. 4*

Willie came from Sydney last night, and I have had a short interview with him today. Brethren Baker, Semmens, and W. C. White thought they had secured a very good location at Strathfield for the Health Home; but this is a failure. In some way, there were those connected with the enterprise who manifest a most bitter spirit against Seventh-day Adventists. The result was a most decided refusal to rent the building to us. The way seems to be closing up on every side. We must look to the Lord in faith, and pray most earnestly that He will open the way before us. We may be compelled to build a Sanitarium. *11LtMs, Ms 44, 1896, par. 5*

These are the difficulties that obstruct our way. But the Lord has a place for us somewhere. We need an institution where the sick may be treated without drugs. This matter is continually presented before me. Our institutions are established that the sick may be treated by hygienic methods, discarding almost entirely the use of drugs. *11LtMs, Ms 44, 1896, par. 6*

It is the duty of every human being, for his own sake, and for the sake of humanity, to inform himself or herself in regard to the laws of organized life, and conscientiously to obey them. There is a terrible account to be rendered to God by men who have so little regard for human life as to treat the body so ruthlessly in dealing out their drugs. It is the duty of every person to become intelligent in regard to disease and its causes. We must study our Bible in order

to understand the value that the Lord places upon the men and women whom Christ has purchased at such an infinite price. Then we should become acquainted with the laws of life, that every action of the human agent may be in perfect harmony with the laws of God. When there is so great peril in ignorance, is it not best to be wise in regard to the human habitation fitted up by our Creator, and over which He desires we shall be faithful stewards? We are not excusable if, through ignorance, we destroy God's building by taking into our stomachs poisonous drugs under a variety of names we do not understand. It is our duty to refuse all such prescriptions. *11LtMs, Ms 44, 1896, par. 7*

We wish to build a sanitarium where maladies may be cured by nature's own provisions, and where the people may be taught how to treat themselves when sick, where they will learn to eat temperately of wholesome food, and be educated to refuse all narcotics—tea, coffee, fermented wines, and stimulants of all kinds, and to discard the flesh of dead animals. *11LtMs, Ms 44, 1896, par. 8*

Let simple food be recommended, and such physical exercise as will call into play the living machinery. Ministers have within their reach the very best medicine, and that which will accomplish the most satisfactory results. It is to use not only the organs of mind, but of the body that God has given them. Physical exercise in useful labor is the Lord's prescription for preserving health. We have a wonderful habitation, and the Lord requires us to keep it in order. We are under obligation to God to keep the human structure in a healthful, wholesome condition, that every muscle, every organ, and the intellect may be used in the service of God proportionately. *11LtMs, Ms 44, 1896, par. 9*

This is the work that needs to be done in this country. Ignorance prevails, and all need to study to acquire knowledge, that they may impart knowledge both by precept and example. Perverted appetite has been indulged. Tea and coffee drinking is a sin, an injurious indulgence, which, like other evils, injures the soul. These darling idols create an excitement, a morbid action of the nervous system, and after the immediate influence of its stimulus is gone, it lets down below par just to that degree that its stimulating properties

elevated above par. We want a sanitarium, not to deal out drugs, but to educate our fellow beings to let them alone. By eating and drinking to the glory of God, we shall avoid much sickness. Proper exercise, combined with mental taxation, will be a great blessing.¹¹*LtMs, Ms 44, 1896, par. 10*

Educate, educate, educate in regard to the right formation of moral character. It is intemperance in eating, the reckless habit of overloading the stomach, that produces erroneous thinking and hasty, passionate teaching. Licentious eating begets licentious thinking. By pampering the animal appetite, a balance of power is given to the animal propensities.¹¹*LtMs, Ms 44, 1896, par. 11*

Ms 46, 1896

Parable of the Marriage.

NP

1896

Formerly Undated Ms 45. Previously unpublished.

“The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, behold, I prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise, and the remnant took his servants and entreated them spitefully, and slew them. And when the king heard thereof, he was wroth, and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye can find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.” [*Matthew 22:2-10.*]^{11LtMs, Ms 46, 1896, par. 1}

In this parable the Lord illustrates the manner in which God deals with men in regard to the gospel invitation. He presents the parable of a certain king who made a marriage supper for his son, and sent out invitations to those who thought themselves worthy to be bidden. But when the final call was made, “Come: for all things are now ready,” they would not come. [*Luke 14:17, 18.*] The general invitation is refused; but in order that he may assure himself that his guests understand the invitation he sends forth his servants to invite them personally to the feast; but although they are assured that all things are now ready, “they all with one consent began to make excuse.” [*Verse 18.*]^{11LtMs, Ms 46, 1896, par. 2}

One said, “I have bought a piece of ground, and I must needs go

and see it. I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them. I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." [*Verses 18-20.*] The manner of excuses urged for refusing the invitation cover the whole ground of excuses presented to the Spirit of God for refusing the gospel invitation. Men declare that they cannot jeopardize their worldly business by giving attention to the demands of the gospel. They hold their worldly enterprises as supreme, and think they have no time to serve God.*11LtMs, Ms 46, 1896, par. 3*

They make the excuse that they have no time to search the Scriptures to see what is truth. They have no time to pray, "Lead us not into temptation." [*Matthew 6:13.*] They neglect to be doers of the words of Christ, when He says, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." [*Verse 33.*] They reveal the fact that they place less value upon things of eternal interest than they place upon things of this world. They place less value upon the great sacrifice made in their behalf to secure to them the rich treasures of grace and truth than they do upon the things which perish with the using.*11LtMs, Ms 46, 1896, par. 4*

Men do not see the littleness and the cheapness of the reasons which they offer as an excuse for refusing the gospel invitation. Great and abundant blessings have been secured to them by an infinite sacrifice, yet they dare to put aside the riches of the grace of Christ as a matter of minor consequence, and to place their temporal concerns, and the gratification of their own selfish desires above the eternal that are presented to them. They do not appreciate the great condescension of God in giving His Son to die for a sinful world that whosoever believeth in Him should not perish but have everlasting life. They think that if they give consideration to the gospel message their worldly interests will be imperilled.*11LtMs, Ms 46, 1896, par. 5*

They cannot make up their minds to run any risk of losing any worldly advantage, and therefore they refuse the invitation and insult the God of heaven, who furnishes them with every temporal good that they have in the world. They do not realize that if Christ

had not died, taking their guilt upon His own divine soul, they would have had none of the blessings which they now enjoy. It was through His condescension, through His humiliation in bearing the stroke of justice for their sins, that they have the privilege of a second trial, the privilege of a second probation.¹¹*LtMs, Ms 46, 1896, par. 6*

Yet they are not led by these blessings to devote to God their life-service. He could remove the blessings; He could disappoint their expectations; He could send to them adversity; He could scatter to the winds all they call their own; He could visit them with judgment because of their ingratitude of His rich mercies, but they do not think of this, nor appreciate His longsuffering. Christ has purchased them as His inheritance. Their bodies, souls, and spirits belong to Him, and all they have is His possession. Man should regard himself and his goods in this light, but instead of this he allows the very blessings that God has given him to become a hindrance, to be a separating wedge between him and his God, and to constitute an excuse for not surrendering his mind and will to God. In many cases the Lord has scattered that which man has piled up, because he made this an excuse for refusing to obey the truth.¹¹*LtMs, Ms 46, 1896, par. 7*

The third excuse that is offered is, "I have married a wife, and therefore I cannot come." [*Luke 14:20.*] Our Saviour would teach us that the dearest earthly relation should not in any case divert our affections from God. We belong to Christ both by creation and redemption, and we practice robbery when we refuse to give God our heart-service. We are not to allow any earthly tie to stand between us and the gracious invitation of mercy.¹¹*LtMs, Ms 46, 1896, par. 8*

Many are held back from obeying the Word of God, from living in harmony with their convictions, because their wives or their husbands will not accept the truth of God. The husband says, "I cannot take my position for the truth of God when my wife is opposed to it. It would make it exceedingly hard for me to do so." When the wife hears the gracious invitation of mercy, "Come: for all things are now ready," she says, "I beg you, have me excused. My husband refuses the invitation of mercy. He says his business

stands in the way. I must go with my husband, and therefore I cannot come." The children's hearts are impressed when they hear the invitation. They desire to come, but they excuse themselves on the ground that they love their father and their mother, and if they do not accept of the truth, then the children cannot be expected to come. Therefore they say, "Have me excused."¹¹*LtMs, Ms 46, 1896, par. 9*

The invitation to the gospel feast came to the Jewish people. The people of God are represented as the Bride, the Lamb's wife, and the Jews understood that as the people of God they must be at the marriage feast. Again the banquet is taken as a symbol of the feast of the gospel. Rich provision was made in the grace of God, in the Holy Spirit, in the treasures of truth, that were open to those who would receive the truth. Christ represented Himself as the Bread of life. The king is God, the son is the Lord Jesus Christ, whose marriage represents a close union with His church for whom He gave Himself, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [*Titus 2:14.*]¹¹*LtMs, Ms 46, 1896, par. 10*

The servant came and showed his lord how those who were invited to the gospel feast made light of his gracious invitation, and how they had treated it with contempt as a matter unworthy of their notice, and how they had gone about their temporal business as if the gracious invitation had not been extended, and as though the feast had not been provided at infinite cost. He showed his lord how one had gone to his merchandise, how another had turned to social attractions, and another had gone to his farm, as though the requirements of God could be ignored and forgotten.¹¹*LtMs, Ms 46, 1896, par. 11*

Those who made excuse turned to the world as though they could respect and trust it; but God's service was uncertain and questionable. They would trust the god of this world, serve mammon, and place contempt upon the benefits that Christ had provided. But they carried the matter still further. They were not satisfied to reject the message, to offer contemptible excuses, but they were provoked at being disturbed in their self-complacency. Conviction had stirred their soul, and they used harsh and bitter

words. They despised the truth which reproved their sins, they hated the arguments which they could not meet from the Scriptures, and they entreated the messengers spitefully, and slew them. When the king heard of their wicked deeds, he sent forth his army and destroyed those murderers, and burned up their city. *11LtMs, Ms 46, 1896, par. 12*

In this parable Jesus plainly warned the Jews of the fate that awaited Jerusalem in rejecting the only means that God had provided to save them. The Romans were permitted to carry out their purpose and to destroy the fated city. Then said He to His servants, "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all that they found, both bad and good: and the wedding was furnished with guests." [*Matthew 22:8-10.*] In Luke the Lord bids His servants to "go out into the highways and hedges, and compel them to come in ... Bring in hither the poor, and the maimed, and the halt, and the blind. ... For I say unto you that none of those men which were bidden shall taste of my supper." [*Luke 14:21, 23, 24.*]*11LtMs, Ms 46, 1896, par. 13*

The question is often asked, Why is it that there are not more great men, not more noted men, among the ranks of those who believe the truth? The parable answers this question. Christ has sent an invitation to the great men of the earth for whom He has paid the ransom of His own precious blood. They have heard the messenger say, "Come: for all things are now ready" [*Verse 17*], but they have also listened to the voice of the wily foe, and have adopted the varied excuses which he has framed for them in refusing the gracious call.*11LtMs, Ms 46, 1896, par. 14*

Jesus by being a Sin-bearer, has opened a way whereby all may come unto Him who desire eternal life above every other earthly consideration. But great men, worldly-wise men, have refused the heavenly benefits, for this present world was their god. They refused Him who could have given real value to their characters, and who could have brought them back to their allegiance to God and His commandments. They would not take upon themselves the marriage contract and partake of the marriage supper, but framed

foolish excuses to avoid the obligation. They would not associate with Him who would make them truly great and valuable, but turned aside from Him who could have turned their crosses into crowns. *11LtMs, Ms 46, 1896, par. 15*

They did not believe the promise, "I will make a man more precious than fine gold. Even a man than the golden wedge of Ophir." [*Isaiah 13:12.*] They would not permit Him to place His own image and superscription upon them, to work the miracle of changing them into His obedient, loyal children. God allows every one to choose his own Lord, and this is the reason we have so few worldly-wise men in the ranks of Jesus. *11LtMs, Ms 46, 1896, par. 16*

"And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple." [*Luke 14:25, 26.*] This scripture is not to be taken to mean that we are to feel any enmity towards any of our relatives or friends, for this would not be in accordance with the commands of God, which enjoins upon us the duty of honoring father and mother, and of loving our neighbors as ourselves; but it means that no earthly relationship shall be regarded as an excuse for disobeying God. Husband and wife, parents and children, relatives and friends are to obey the requirement of God. We are His inheritance, His sons and daughters, both by creation and by the ransom that has been paid for our redemption. *11LtMs, Ms 46, 1896, par. 17*

Our first duty is to God, and we are to obey Him, even if it is against the will of father or mother, relatives or friends, or against the rulers of our land. If our relatives are in opposition to the commandments of God, they are on the enemy's side of the question, and to follow their example would be to show insult to the Spirit of God. Where Christ abides in the heart we shall feel our moral accountability, and will not live to please ourselves. We shall realize the force of what Christ says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." [*Verse 27.*]*11LtMs, Ms 46, 1896, par. 18*

Ms 47, 1896

The Lack of Unity a Cause of Failure

NP

1896

Drawn from *Lt 103, 1896*. This manuscript is published in entirety in *14MR 289-300*.

To those who were working in _____.

Dear Brethren:

The question has often presented itself to my mind, Why has the labor put forth in _____ at such large expense brought such limited results? There is an answer to this question. The Lord has been pleased to reveal to me that the same efforts put forth in another place, by the same persons and in the same spirit, would have brought the same results. The Lord could not give victory while those who taught the truth to unbelievers did not themselves practice that Word. The Spirit of God was not cherished, and that union which should exist among God's workmen was not seen. Disaffection was working, and criticism was heard. The workers got in each others' way. Some earnestly desired to tell what "I did" and how "I labored," but said nothing which would show what their fellow workmen had done. *11LtMs, Ms 47, 1896, par. 1*

By standing apart and yielding to suspicions of evil, by cherishing envy and jealousy, the workers have opened a door through which Satan entered. God's holy name was greatly dishonored, and the work that needed to be done for the people could not go forward because of the spirit manifested. *11LtMs, Ms 47, 1896, par. 2*

Those who are engaged in the sacred work of opening the Word of God to others, must be sure that they themselves are eating and digesting that Word. They must watch over themselves, weeding from heart and character the fungus growth which causes deformity and weakness. "Wherefore laying aside all malice, and all guile, and all evil speaking, as new born babes, desire the sincere milk of the

word, that ye may grow thereby.” [1 *Peter* 2:1, 2.] Have you done this, or have you thought that you had no battles to fight with self, and so allowed your unsanctified impulses to control mind and judgment?¹¹*LtMs, Ms 47, 1896, par. 3*

All that is enumerated in this verse—the products of the carnal mind and unsanctified heart—have influenced the workers more or less, and the effort which cost so much money, so much weary anxiety, so much hard work, has been made of little effect, because the workers did not eat the flesh and drink the blood of the Son of man. Self was mingled with nearly everything, and the wrong influence of this has been far-reaching. This spirit of rivalry is not from God, but from beneath.¹¹*LtMs, Ms 47, 1896, par. 4*

We are fellow pilgrims, seeking a better country, even a heavenly. God will never say to us, “Well done, good and faithful servant” [*Matthew* 25:23], at the end of our journey, if we now cherish a spirit which craves to crowd out and supplant others. Malice, guile, hypocrisy, envy, and evil speaking are things which God abhors, and no one who reveals those fruits in his life will enter the kingdom of heaven.¹¹*LtMs, Ms 47, 1896, par. 5*

In the hearts of all who desire to follow Christ, there is natural depravity which must be uprooted, lest the representation of Christ be marred. Even at our camp meetings and special gatherings, selfishness is manifested by those in attendance. Covetousness, vanity, hastiness of temper, are cherished. An inclination to pick at straws, to think and speak evil of others, is too plainly manifested. This is a work which is in direct opposition to the work of God. Sister _____, you know not the harm you have done by following this course of action.¹¹*LtMs, Ms 47, 1896, par. 6*

Those who make fault finding their work, may appear to be constantly anxious and interested in regard to the welfare of others. They may seem to be actively engaged in good work. But their work does harm, and by the Lord it is not regarded as of value. “They say,” is whispered here and there; by blind suggestions other minds are filled with suspicion and distrust; uneasiness is created. Those who have listened to the “They say,” call to mind something they have observed in their brethren, which might have been wrong, and

much is made of that which is worthy of but little notice. These apparently innocent words strike long, fibrous roots into the minds of those that hear them, and untold harm is done. Seeds of bitterness are planted; evil suggestions rankle in human hearts, and the seed springs up to bear an abundant harvest. *11LtMs, Ms 47, 1896, par. 7*

The enemy of all righteousness sets in operation objectionable missionary work of this kind. One who is professedly working for Christ is tempted by him to probe the minds of others, and ask their opinions of words which have been spoken. In this way suspicion and envy are planted in many breasts. If those who carry on this missionary work could see it as it is regarded by the Lord of heaven, if for one day they could trace the course of their work and see its baleful results, they would repent. To do good to all, to faithfully perform our home duties, to devote our time to comparing our lives with the life of Christ, praying for a humble, sanctified mind—this is the missionary work which the Lord requires us to do. Angels of heaven cannot work with the human agent who sows the seeds of dissension and strife, but evil angels attend him wherever he goes. *11LtMs, Ms 47, 1896, par. 8*

“I say unto you, through the grace given unto me,” writes Paul, “to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” [*Romans 12:3*.] “Be kindly affectioned one to another, with brotherly love; in honor preferring one another.” There is need for all to learn lessons of humility and thoughtfulness in the school of Christ. If this is neglected, harshness and roughness, which misrepresent Christ, will be revealed. “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.” *Romans 12:9, 10*. This whole chapter should be an eye opener to all who accept the statement, “Ye are laborers together with God.” [*1 Corinthians 3:9*.] *11LtMs, Ms 47, 1896, par. 9*

Had the workers in _____ heeded this Word, and brought these principles into their daily experience; had they, by their unity, given evidence that God had sent His Son into the world, God would have given them special victories, but did you in honor prefer one

another? Has your love been without dissimulation? These injunctions have been disobeyed, and had God blessed you while you were manifestly disregarding His Word, it would have been to His own dishonor, and it would have ruined the workers. See 1 *Peter 1:13-19.11LtMs, Ms 47, 1896, par. 10*

The forms of unbelief are varied, for Satan watches every opportunity to crowd in some of his attributes. There is in the natural heart a tendency to be exalted or puffed up if success attends the efforts put forth. But self-exaltation can find no place in the work of God. Whatever your intelligence, however earnestly and zealously you may labor, unless you put away your own tendencies to pride, and submit to be guided by the Spirit of God, you will be on losing ground. Spiritual death in the soul is evidence by spiritual pride and a crippled experience; those who have such an experience seldom make straight paths for their feet. If pride is nourished, the very qualities of the mind which grace, if received, would make a blessing, become contaminated. The very victories which would have been a savor of life unto life, if the glory had been given to God, become tarnished by self-glory. These may seem to be little things, unworthy of notice, but the seed thus scattered brings forth a sure harvest. It is these little sins, so common that they are often unnoticed, that Satan uses in his service.*11LtMs, Ms 47, 1896, par. 11*

Men will never be prepared to do the work of God acceptably unless they take themselves in hand and endeavor, firmly and constantly, to correct their own errors. No one is to take the position that his own way is perfect, that he had no need to reach a higher standard. "Seeing that ye have purified your hearts in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [*Verse 22.*] This work is too often left undone. Many are working in an entirely different manner from that which is given to them as a standard of perfect service.*11LtMs, Ms 47, 1896, par. 12*

If you would engage in the work of saving souls, the knowledge of God and of His Word must circulate in your heart, as the vital currant of life circulates through your body. Jesus Christ must be studied; His Spirit must pervade your work. Self must die.

Otherwise you might better choose some other work, for your service will not honor God.*11LtMs, Ms 47, 1896, par. 13*

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; have your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation.” For “ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who has called you out of darkness into his marvelous light.” [*1 Peter 2:11, 12, 9.*]*11LtMs, Ms 47, 1896, par. 14*

The Dangers of Indulging Appetite

Every Christian should understand that there is a decided warfare going on between the chosen people of God and the powers of darkness. When men are content to live merely for this world, the inclination of the heart unites with the suggestions of the enemy, and his bidding is done. But when they seek to leave the black banner of the power of darkness, and range themselves under the bloodstained banner of Prince Emmanuel, the struggle begins, and the warfare is carried on in the sight of the universe of heaven.*11LtMs, Ms 47, 1896, par. 15*

Every one who fights on the side of right, must fight hand to hand with the enemy. He must put on the whole armor of God, that he may be able to stand against the wiles of the devil.*11LtMs, Ms 47, 1896, par. 16*

Our foes are within and without. We are assailed by temptations which are numerous and deceiving, the more perilous because not always clearly discerned. Often Satan conquers us by our natural inclinations and appetites. These were divinely appointed, and when given to man, were pure and holy. It was God’s design that reason should rule the appetites, and that they should minister to our happiness. And when they are regulated and controlled by a sanctified reason, they are holiness unto the Lord.*11LtMs, Ms 47, 1896, par. 17*

But men's natural appetites have been perverted by indulgence. Through unholy gratification they have become "fleshly lusts, which war against the soul." [Verse 11.] Unless the Christian watches unto prayer, he gives loose reign to habits which should be overcome. Unless he feels the need of constant watching, ceaseless vigilance, his inclinations, abused and misguided, will be the means of his backsliding from God.*11LtMs, Ms 47, 1896, par. 18*

Jesus Christ gave His life in order to save us, soul and body. He desires to restore the moral image of God in man. In order that this may be accomplished, we must co-operate with Him. The very flesh of our bodies must be consecrated to His service. But can this be done while we place in our stomachs food which will strengthen feelings that war against holiness and happiness and purity?*11LtMs, Ms 47, 1896, par. 19*

A healthy experience demands growth, and growth demands that careful attention be paid to the laws of nature, that the organs of the body may be kept in a sound state, untrammelled in their action. There is a great need that temperance in all things be taught and practiced. Tobacco and liquor of all kinds becloud man's reason and place him below the brute creation. These things must be strictly avoided. And only food of the most wholesome character should be used, for we are built up from the food we eat. That which we place in the stomach becomes flesh and blood, and we can make our blood impure by eating meat and other injurious articles.*11LtMs, Ms 47, 1896, par. 20*

God has given great light in regard to the subject of health reform, and important changes have been made by many. Wrong habits have been conscientiously corrected; injurious practices and customs have been given up. Light which God has given has been received and acted upon, and lessons which are right to the point have been given.*11LtMs, Ms 47, 1896, par. 21*

The Word of God is clear in regard to these things. It tells us that our appetites must be closely guarded, and that by eating the flesh and drinking the blood of the Son of man, our minds are to be kept pure and free to do His will. Among the workers in _____, there were some who saw the importance of these things, who were God-

fearing, temperate, and economical. As these men saw the disposition to gratify appetite, and the selfishness which it revealed, they felt fearful for the progress of the work. Their faith was dampened. Brother _____ labored to bring in health reform, but the example of Brother _____ was in harmony with those who had just embraced the truth, and who had not received the light in regard to healthful living. Thus the work of Brother _____ was made hard by those who ought to have been converted by the light which God has given on this point. *11LtMs, Ms 47, 1896, par. 22*

Brother ----- has made meat his staple article of diet. He loves meat, and has established himself in the habit of eating it. He may be strong enough to stand a meat diet, but it is not so with his wife and family, who are not strong and well. His wife suffers and cannot tell why, but gratification of appetite is the greatest cause of her ill-health. Brother ----- knows what the Word of God teaches in this matter, but he does not practice it. This is not pleasing God. *11LtMs, Ms 47, 1896, par. 23*

“Whether therefore ye eat or drink, or whatsoever ye do,” the Word of God declares, “do all to the glory of God.” [*1 Corinthians 10:31.*] Those who neglect to walk in the light, in order that they may glorify their appetites, bring mischief to themselves and to others. The Lord cannot manifest His glory through men who disregard His Word. *11LtMs, Ms 47, 1896, par. 24*

You know not the danger of eating meat merely because your appetite craves it. By partaking of this diet, man places in his mouth that which stimulates unholy passions. Unhallowed emotions fill the mind, and the spiritual eyesight is beclouded; for the tendency of self-gratification is to corrupt the taste and the judgment. By furnishing your table with this kind of food, you go counter to the will of God. A condition of things is brought about which will lead to a disregard of the precepts of God’s law. *11LtMs, Ms 47, 1896, par. 25*

A plain, simple but liberal diet of fruits, vegetables and grains is the best for those who are preparing for the work of God. The lower nature, with all its inclinations, must be subdued and crucified, for it is not subject to the law of God, neither indeed can be. It is

absolutely necessary for Christians to keep the body under, bringing it into subjection, and uprooting every affection and impulse which is contrary to the will of God. The food which we eat will help or hinder us in doing this. *11LtMs, Ms 47, 1896, par. 26*

But it is not an easy matter to overcome hereditary and cultivated tendencies to wrong. Self is masterful, and strives for the victory. But to “him that overcometh” the promises are given. [*Revelation 2:7.*] The Lord presents the right way, but He compels no one to obey. He leaves those to whom He has given the light to receive or despise it, but their course of action is followed by sure results. Cause must produce effect. Thus the Lord dealt with the children of Israel. See *Patriarchs and Prophets, 365-368. 11LtMs, Ms 47, 1896, par. 27*

Eating the flesh of dead animals was permitted by God because men were determined to break down every rule or regulation in order to gratify perverted taste. But if an appetite for this diet is cultivated, serious diseases will be the result. The evidences of the curse that came upon the earth because of sin abound everywhere. The whole creation was involved, and today animals languish under this curse. Disease prevails among them to an alarming extent. Cancers and tumors are very often seen. The tissues of the swine are peopled with living creatures; and yet this living mass is eaten and relished by men and women. Tubercular consumption is communicated by the practice of meat eating, and thus disease is extended. *11LtMs, Ms 47, 1896, par. 28*

Will the Lord work a miracle to counteract the evils of a meat diet? He cannot do this; for in so doing He would dishonor His name. But in His Word He lifts the danger signal, showing plainly the evils from which He would save us, and if people prefer to risk the consequences, their course will produce the sure result. Too soon they will learn that they have brought suffering upon themselves by persisting in their own way. Their appetites craved meat; the Lord would not force them into the right way. *11LtMs, Ms 47, 1896, par. 29*

In the warfare between good and evil, the Lord requires each one to remain faithful to his post of duty. If this is the home, take hold

earnestly and willingly to make home a pleasant place. If your duty lies in the kitchen, seek to be a perfect cook. Prepare food which will be healthful, nourishing, and appetizing, so that the members of the family need not resort to stimulants of any kind. This is true missionary work.*11LtMs, Ms 47, 1896, par. 30*

Parents should give strict heed to every ray of light which God has given on the subject of health reform, for we are living in a degenerate age when there is danger that passion will drive the youth into corrupting and revolting sins, into self-pollution, which ruins the mind, destroying the memory and enfeebling every other faculty. If their consciences are aroused to see this subject in its true bearing, parents can do much to guard their children from temptation. But if they place upon their tables the flesh of dead animals, if they encourage their little ones to eat this food, they sow seeds which will bring forth a harvest of corruption.*11LtMs, Ms 47, 1896, par. 31*

Parents have a most solemn obligation resting upon them to conform to right habits of eating and drinking. Set before your children simple, wholesome food, avoiding everything of a stimulating nature. The effect which a meat diet has upon nervous children is not to make them sweet tempered and patient, but peevish, irritable, passionate, and impatient of restraint. Virtuous practices are lost, and corruption destroys mind, soul, and body.*11LtMs, Ms 47, 1896, par. 32*

Much injury is done to health by the variety of the food which is seen on so many tables. Take the different dishes which are placed on the table at one meal, and put them all together in one vessel. Stir them up together. Does it make the stomach turn to look at it? Leave it for a few hours and it will ferment. Yet thousands compel their stomachs to receive just such a mass as this every day. Half masticated meat, condiments, spices, pies, and sweet puddings are washed down with tea and coffee. The abused stomach is obliged to take them, and do the best it can with them.*11LtMs, Ms 47, 1896, par. 33*

Is there not sin in placing upon the table such a variety at one meal? Often the desire to return to moral integrity is expressed. But

this will never be until we return to simple, healthful foods, until we eat and drink to glorify God, not to gratify our perverted appetites. *11LtMs, Ms 47, 1896, par. 34*

Died because of bad cooking; died because of sour bread; died of medication; died of an abused stomach—this might be written over the graves of many. This suicidal process is gradual. Nature bears the abuse as long as possible, but in the end she must succumb. The oil in the lamp of life is mixed with a variety of injurious substances, and the lamp refuses to burn longer. It is extinguished, not because God willed it, but because of the manifest disregard of nature's laws. *11LtMs, Ms 47, 1896, par. 35*

What we eat and drink has an important bearing upon our lives and characters, and Christians should bring their habits of eating and drinking into conformity to the laws of nature. We must sense our obligations to God in these matters. Obedience to the laws of health should be made a matter of earnest study, for willing ignorance on this subject is sin. Each one should feel a personal obligation to carry out the laws of healthful living. *11LtMs, Ms 47, 1896, par. 36*

Many turn away from the light, offended because a word of caution is given, and ask, "May we not do as we please with ourselves?" Did you create yourselves? Did you pay the redemption price for your souls and bodies? If so, you belong to yourselves. But the Word of God declares, "Ye are bought with a price," "the precious blood of Christ." [*1 Corinthians 6:20; 1 Peter 1:19.*] The Word of God tells us plainly that our habits are to be strictly guarded and controlled. "Abstain from fleshly lusts, which war against the soul." Shall we do this? The Word of God is perfect, converting the soul. If we diligently heed its precepts, we shall be conformed, physically, spiritually, into the image of God. *11LtMs, Ms 47, 1896, par. 37*

"I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." [*Romans 12:1, 2.*] "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye

are.” “What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” [*1 Corinthians 3:17; 6:19, 20.*]¹¹*LtMs, Ms 47, 1896, par. 38*

Ms 48, 1896

“When he saw the multitude, he was moved...”

Refiled as *Ms 64, 1897*.

Ms 49, 1896

“In common with the Jewish teachers...”

Formerly Undated Ms 123. Refiled as *Ms 72, 1897*.

Ms 50, 1896

“For many months I have been waiting...”

Formerly Undated Ms 122. Refiled as *Lt 18, 1897*.

Ms 51, 1896

Canvassers Bringing Debt on the Publishing Houses

Refiled as *Ms 24a, 1894*.

Ms 52, 1896

Miscellaneous “Scraps”

NP

1896

Portions of this manuscript are published in *4MR 358*; *9MR 91*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Better far would be the cross, the disappointment, the shattered earthly prospect, the neglect of friends, the disapproval of the world, than to sit with princes, and lose heaven. *11LtMs, Ms 52, 1896, par. 1*

One passion after another, one project after another, sways the heart, and expels the Holy Spirit from the soul. The love of the world is permitted to come in and take possession of, and rule, the heart; but the Lord Jesus would have us, as rational creatures, place a right estimate upon eternal things, so as not to lose eternity out of our reckoning. *11LtMs, Ms 52, 1896, par. 2*

Those who are called of God should be in touch with God, in order that they may have fine, keen, clear perceptions of what constitutes equity in judgment. Men in responsible positions should remember that [the] Ten Commandments are to be practiced in every line of work lest the cause of truth shall bear the imperfections of the mold of man, and God be dishonored, and stumbling blocks be laid before the precious souls, over which they will stumble to their ruin. *11LtMs, Ms 52, 1896, par. 3*

The cause of God must be represented by men whose hearts are tender, pure, true, and compassionate as is the heart of Christ. Those who handle the sacred work in Christ's stead must have a pure heart, and clean hands. They must adopt Christ maxims, for if they fail to do so, they will be deceived, betray Christ, and dishonor the truth of God. *11LtMs, Ms 52, 1896, par. 4*

The Lord loves us, and all He asks is that you respond to His love. Think it not strange concerning the fiery trial which is to try you. The blacksmith puts the iron and steel into the fire to test them, that he [may] know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction in order that He may see what temper they are of, and whether He can use them, and mold and fashion them for His work.*11LtMs, Ms 52, 1896, par. 5*

Even in this life Christ is judge of all the earth, and measures characters by the divine standard. Those who delight in the law of God are not under the law, for the law of God is an instrument of strength to them, a wall of protection, a refuge for guardianship, and does not bring condemnation; for to those who are in harmony with it, it is holy, just, and good.*11LtMs, Ms 52, 1896, par. 6*

The chaff and wheat are mingled in an indistinguishable manner. But when some crisis comes, when test and trial pass over the people, those who are symbolized by chaff are driven away; those who are represented by wheat remain. When God takes us in hand He will accomplish His purpose for our good. Though our past course may not have been in harmony with the Lord, though our paths have been turned aside from the ways of God, yet if we will cling to Him, He will change our course so that we shall keep the way of the Lord.*11LtMs, Ms 52, 1896, par. 7*

Sanctified activity has an effectual influence, for it is a force that molds after heaven's order. But the love of Jesus must pervade the hearts of those who would serve Him. Love is borne of God.*11LtMs, Ms 52, 1896, par. 8*

Selfish ambition is not the fruit that grows upon the Christian tree, which is for the healing of the nations. Christlike propositions will not bear the semblance of selfishness. Those who are workers together with God with one hand lay hold of needy, sinful, helpless, fallen humanity, and with the other they grasp the throne of God, and lift, and build men up in the most holy faith. They manifest a perseverance that will not be defeated or discouraged by failure. But the work of saving souls will not be successful if carried on simply by men's finite methods. Let God work. Yes, let God work by

His own conditions and plans and ways, and let men wonder and admire. The branch grafted into the vine will flourish and bear fruit to the glory of God, because the vital forces flow from the living vine to the branch. Christian religion is today on trial for its life. It will not live through the multiplicity of men's plans in turning things upside down, but through the life-giving properties that are in Jesus Christ. Draw nigh to God and He will draw nigh to you.*11LtMs, Ms 52, 1896, par. 9*

The universe of heaven is calling upon us, the world is calling upon us to give a reason of the hope that is within us. We shall not do this by originating many plans in our human wisdom; but by unselfishness, by self-denial, by being full of grace, and truth. We are in great danger of losing Christ, the vital essence of the message. We shall not work the works of God because of possessing talent or having great knowledge, for more than mortal ability must be brought into the devising of successful plans. In their supposed human wisdom, men may turn and overturn, and yet not cure existing, discouraging evils.*11LtMs, Ms 52, 1896, par. 10*

While professing to preach Christ, we are in sore danger of losing the spirit of Christ because of neglecting to practice His words, which is called eating His flesh and drinking His blood. We need more of Christ's love in our lives to transform our characters. It is a vitalizing current from Jesus.*11LtMs, Ms 52, 1896, par. 11*

God Himself is not in our assemblies because the cold iron of self remains unmelted. We know little of the midnight struggles of Jacob in surrendering all to God, and exercising conquering faith in God.*11LtMs, Ms 52, 1896, par. 12*

Union with Christ is a union with God through Christ. There is a life in the soul of every one who has formed this mystical, spiritual union with Christ that never fades or fails.*11LtMs, Ms 52, 1896, par. 13*

We should assemble together, believing that we shall receive comfort and hope, light and peace, from Jesus Christ.*11LtMs, Ms 52, 1896, par. 14*

They have been taken by the cleaver of truth as rough stones from

the quarry of the world, and have been brought into God's workshop to be hued and squared by axe and chisel, to be fitted up by test and trial for a place in God's heavenly temple, and they are very precious in the sight of the Lord. Though they are to be hued and squared, and fitted and polished for the heavenly building, yet even in the rough, they are precious in the sight of God. The axe and the hammer and the chisel of trial and test are in the hands of One who is skillful, and are used not to destroy, not to bring to nothingness, but to work out the perfection of every soul, that as precious stones transformed and polished, the children of God may find their place in the building of God. *11LtMs, Ms 52, 1896, par. 15*

The Lord will no more cast off the humblest, lowliest believer in Jesus, than He will demolish His throne. We are accepted in the Beloved. We are members of the royal family, children of the heavenly King, heirs of God, and joint heirs with Jesus Christ. *11LtMs, Ms 52, 1896, par. 16*

The church of God upon the earth are one with the church of God above. Believers on the earth and those who have never fallen in heaven are one church. Every heavenly intelligence is interested in the assemblies of the saints, who on earth meet to worship God in spirit and truth, and in the beauty of holiness. In the inner court of heaven they listen to the testimonies of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving that comes from the earth below is taken up in the heavenly anthem, and praise and rejoicing sounds through the heavenly court because Christ has not died in vain for the fallen sons of Adam. While angels drink from the Fountain head, the saints on earth drink of the pure streams flowing from the throne of God, making glad the city of God. *11LtMs, Ms 52, 1896, par. 17*

Oh, that we could all realize the nearness of heaven to earth! When the earthborn children know it not, they have the angels of light as their companions, for they are heavenly messengers sent forth to minister to those who shall be heirs of salvation. A silent witness guards every soul that lives, seeking to win and draw him to Christ. The angels never leave the tempted one a prey to the enemy who would destroy the souls of men if permitted to do so. As long as there is hope, until they resist the Holy Spirit to their eternal ruin,

men are guarded by heavenly intelligences. Let us all bear in mind that in every assembly of the saints below are the angels of God, listening to the thanksgiving, the praise, the supplication that is offered by the people of God in testimonies, songs, and prayers. Let them remember that their praising is supplemented by the choirs of the angelic host above.*11LtMs, Ms 52, 1896, par. 18*

As we journeyed homeward, my mind was called out in contemplation of these precious themes, and I was filled with an intense longing to pass along some of these precious thoughts to my brethren and sisters. O that with pen and voice, I could represent the privileges of the children of God as they really exist! O that we who are pilgrims and strangers in this foreign country, seeking a better country, even a heavenly, might comprehend Christ, the Way, the Truth, and the Life. He says, "No man cometh unto the Father but by me." [*John 14:6.*] The path He has marked out is so plain and distinct that the veriest sinner, loaded with guilt, need not miss his way. Not one trembling seeker need to fail of finding the true path, and of walking in pure and holy light, for Jesus leads the way. The path is so narrow, so holy, that sin cannot be tolerated therein, yet access to the path has been made for all, and not one desponding, doubting, trembling soul needs to say, "God cares nought for me."*11LtMs, Ms 52, 1896, par. 19*

Every soul is precious in His sight, "for God so loved the world," even in its blackness and disobedience, even with the heavy shadow of sin and Satan upon it, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] When Satan was triumphing as the prince of the world, when he claimed the world as his kingdom, when he was all marred and corrupted with sin, God sent His messenger from heaven, even His only begotten Son, to proclaim to all the inhabitants of the world, "I have found a ransom. I have made a way of escape for all the perishing. I have your emancipation papers provided for you, sealed by the Lord of heaven and earth." You may have freedom upon the condition of faith in Him who is able to save unto the uttermost all who come unto God by Him.*11LtMs, Ms 52, 1896, par. 20*

A ransom has been provided at infinite cost, and it is not because

there is any flaw in the title which has been purchased for you that you do not accept it. It is not because the mercy, the grace, the love of the Father and Son is not ample, and has not been freely bestowed, that you do not rejoice in pardoning love, but it is because of your unbelief, because of your choice of the world, that you are not comforted with the grace of God.¹¹*LtMs, Ms 52, 1896, par. 21*

It is your love of disobedience, your pleasure in sin, your enjoyment of rebellion, that has blunted your perceptions until you fail to discern the things which make for your peace. If you are lost, it will be because you will not come unto Christ that you might have life. God waits to bestow the blessing of forgiveness of sins, of pardon for iniquity, <bestowing> the gift of righteousness upon all who will believe in His love and accept of His salvation. Christ is ready to say to the repenting sinner, "Take away the filthy garments from him." [*Zechariah 3:4.*]¹¹*LtMs, Ms 52, 1896, par. 22*

Christ is the connecting link between God and man. The blood of Jesus Christ is the eloquent plea that speaks in behalf of sinners. "The blood of Jesus Christ his Son, cleanseth from all sin." [*1 John 1:7.*]¹¹*LtMs, Ms 52, 1896, par. 23*

Jerusalem, the holy land. What made it holy? The Majesty of heaven clothed His divinity with humanity and dwelt upon our earth. He was despised and rejected of men; in Jerusalem He was crucified by wicked hands. I have not the slightest inclination to visit Jerusalem, to see where it is thought probable that Jesus trod, where He may have labored, and where He may have been crucified. The means which might be expended thus I would prefer to treasure, that I may point souls to the Saviour risen from Jacob's tomb, and proclaiming, "I am the resurrection and the life." [*John 11:25.*]¹¹*LtMs, Ms 52, 1896, par. 24*

I can trace His footprints in the sure word of prophecy, and can obtain a better idea of His works, and of His ways, than I could by visiting Jerusalem, defiled with unholy feet and unholy deeds. I could not expend money to visit these places when the living interests of Christ's kingdom are to be presented to the people. We are to teach the Word of God, and to be doers of that Word, which

is represented as building on the rock; the structure thus built will withstand the storm and the tempest, because it is founded upon the eternal Rock.*11LtMs, Ms 52, 1896, par. 25*

I wish to see Jerusalem when the fires of the last great day shall have cleansed it from all sinful defilement. Jerusalem is now no more sacred to me than any other place on the globe. Wherever by His Holy Spirit Jesus makes known His presence, wherever His righteousness shines forth in bright and glorious beams, wherever His divine love illuminates the humble places of the earth, wherever His honor dwells, there I am pleased to be. Christ looks with sadness upon the delusions that ensnare human minds who are so eager to behold the places where His feet are supposed once to have trodden, and yet who do not heed His command, "Follow me," who do not walk in the light as He is in the light. A shadow is resting over Jerusalem, a terrible shadow, which I have no desire to come under. Everywhere a curse is visible, which I have no desire to look upon. I can see marks of the curse everywhere.*11LtMs, Ms 52, 1896, par. 26*

To be able to say I have visited Jerusalem would not shed a distinct ray of light upon one soul. It would not enable me better to tell men and women what they must do to be saved. I present the Word of God in truth. I listen to the precious lessons which Christ gave His disciples. In my mind the scene of His ministry, the places where He taught by the lakeside, are clothed with the solemnity and beauty which nature and the Word of God have given them. I am content; I would not have dark pictures. I do not wish to look upon the desecrated shrines, with all the repulsive features that would meet my view. I would not be hired to behold the traces of the curse so evidently resting upon Jerusalem. I hope to see this spot when the earth shall be made new, when I shall behold Him whom my soul loveth, in His majesty and glory crowned as King of kings and Lord of lords.*11LtMs, Ms 52, 1896, par. 27*

I have not one word of encouragement for any person, neither have I money to impart to any person, to visit Jerusalem. As it now is, it would never be a picture that I would wish to hang in memory's hall. Brethren, do you believe that you will soon see Jesus? Then do not needlessly expend means that is of so great value to save precious

souls, they need never get a sight of Jerusalem under the curse, but with inspired words you can point them to the New Jerusalem, to Jesus the Mediator of the better covenant, who ever liveth to make intercession for us, and whose intercession is wholly efficacious in our behalf. I know that Christ looks with sadness upon those who are searching for the places He passed over while in the flesh, but who fail to recognize Him as a living Saviour, on any ground, in any place. He says, “Lo, I am with you alway, even to the end of the world.” [*Matthew 28:20.*] Men may search in vain for the footprints of Christ in Jerusalem. I care more for where He is now—in heaven—and for what He is doing in my behalf.*11LtMs, Ms 52, 1896, par. 28*

Give to Jesus your devotion where He is in the heavenly sanctuary, seek for the Holy Spirit as His representative wherever His people bow to worship Him. It becomes us to know more of Jesus by an experimental knowledge, as a personal Saviour. We should be gathering up every ray of divine light, not looking to old Jerusalem where Christ was once, but to the New Jerusalem where He is now. Let us be gathering from the tree of life that God has planted, leaves that shall be for the healing of the nations, and fruit, precious, life-giving fruit as food to the soul.*11LtMs, Ms 52, 1896, par. 29*

O, search with prayer, most earnest prayer, to know what God has written, and to trace the footprints of Jesus in His life of perfect obedience to His Father’s commandments. Endeavor to catch the inspiration in expounding the Word, the sure word of prophecy, that it shall not be as a dead letter, but a living, burning, shining light from the throne of God, preparing a people to endure the trials, the sufferings and persecutions, which Christ endured.*11LtMs, Ms 52, 1896, par. 30*

Who can be made to understand that the inner life must be hid with Christ in God? Such are in the habit of praying, for Christ prayed. Such are in the habit of searching the Scriptures for themselves, and more earnestly as they see the day approaching. Such ones, who love God supremely and their neighbors as themselves, will give themselves to God as a free-will offering, and that gift will include all they have. None can give themselves without reserve

unless their possessions also are included and they are dispensing their God-given trust of means as the Lord's goods. They produce fruit in good works.*11LtMs, Ms 52, 1896, par. 31*

Many will allow a brother to struggle along unaided under adverse circumstances, and by thus doing, they give to one precious soul the impression that they are thus representing Christ. It is no such thing.*11LtMs, Ms 52, 1896, par. 32*

Should laborers in the cause of God exact from the poor that which they have not power to bestow, whether in service or in money, the Word of God comes to them, be they ministers or people, "I hate robbery for burnt offerings." [*Isaiah 61:8.*] Whenever money is exacted for the cause by methods that cause suffering from hunger or for want of clothing, God will judge the one who does it, and all who suffer this to be done come under the censure of the Lord.*11LtMs, Ms 52, 1896, par. 33*

There is need of the tender sympathy of Christ in the human hearts, love for human beings whom Christ has esteemed of such value that He gave His own life to save them from ruin. They are precious, more precious than any gold you can bring into the treasury. To turn every dollar and every penny into "the cause," and rob the needy of the means whereby to give bread to their family, is not a kind of faithfulness that will meet with the approval of God.*11LtMs, Ms 52, 1896, par. 34*

Truth, precious truth, is sanctifying in its influence. The sanctification of the soul by the operation of the Holy Spirit is the implanting of Christ's nature in humanity. It is the grace of our Lord Jesus Christ revealed in character, and the graces of Christ brought into active exercise in good works. Thus the character is transformed more and more perfectly after the image of Christ, in righteousness and true holiness. There are broad requirements in divine truth stretching out into one line after another of good works. The truths of the gospel are not unconnected; uniting, they form one string of heavenly jewels, as in the personal work of Christ, and like threads of gold they run through the whole Christian work and experience.*11LtMs, Ms 52, 1896, par. 35*

Christ is the complete system of truth. He says, "I am the Way, the

Truth, and the Life.” [*John 14:6.*] All true believers center in Christ; their character is irradiated by Christ; all meet in Christ, and circulate about Christ.*11LtMs, Ms 52, 1896, par. 36*

Every minister may exercise himself to bring large revenues and smaller rivulets into the treasury of God; it is his work to do this, but the question is, Does he do it by neglecting in any way the necessities of the needy and distressed, overlooking the real wants of suffering humanity, being so particular as to paying tithes of mint and rue and anise and cummin, and neglecting the weightier matters of the law? These ought ye to have done: manifest the love of Jesus in relieving the needy, the distressed, the suffering. Let it be printed on the mind that mercy and the love of God are to be expressed to the children of God. Search heaven and earth, and there is no truth revealed more powerful than that which is manifested in mercy to the very ones who need your sympathy <and practical help, your> aid in breaking <every> yoke, and setting free the oppressed. Here the truth is loved, the truth is obeyed, the truth is taught as it is in Jesus.*11LtMs, Ms 52, 1896, par. 37*

There is a great amount of truth professed, but truth practiced in relieving our fellow men is of great influence, reaching unto heaven, and compassing eternity. Every soul in our world is on trial; every man’s experience, the common life history, tells in unmistakable language whether he is a doer of Christ’s words and His works. There is constantly recurring a large array of little things that God alone sees to act out in these things the principles of truth will bring a precious reward. The great and important things are recognized by nearly all, but the knitting of these things with the supposed smaller things of life, and closely connecting them as one, is too rarely done by professed Christians. Religion is too much profession, and too little reality.*11LtMs, Ms 52, 1896, par. 38*

Divine truth exercises little influence upon our fellow men, when it should exercise much influence through our practice. Truth, precious truth, is Jesus in the life, a living, active principle. “Love one another,” says Christ, “as I have loved you.” [*John 13:34.*] You cannot lay the vigilance of Christianity to rest by passing over the cases of your brethren who are in distressed circumstances.*11LtMs, Ms 52, 1896, par. 39*

You may feel that you are doing God's service while leaving the yoke of oppression upon their necks, because it is in your power to do this, and pressing every dime possible in to the great treasury. Your motives may be good, but it is a false theory that will permit distress and want in the effort to help the cause of God. The glory of heaven is in lifting up the fallen, speaking peace to aching, distressed hearts that are crying unto God for relief, while their fellow men who might relieve, priest and Levite pass by on the other side.*11LtMs, Ms 52, 1896, par. 40*

Great principles and minute practices cannot be disconnected in a symmetrical life. Such disconnection misrepresents the religion of Christ and mars the character. The one class of work is made up of great things and regulated by the law of God, while in the other, made up of so called little things, the law of God, "Thou shalt love thy neighbor," is ignored. [*Leviticus 19:18.*] This sphere of work is left to caprice, subject to variation of feeling, to natural and cultivated tendencies or inclinations; and let me say that these little things, left to impulse, often shamefully neglected, mean much to those who are really affected by the neglect. These neglects cut off a large portion of the life of God from the soul, because the human agent is not in co-operation with God, and thus a large revenue of praise and thanksgiving is prevented from going forth to God from human hearts and human lips. Thus God is robbed of the glory that belongs to Him. Our religion will bless where ever it acts. Let the Christian religion act, and it will bless. Where ever it works, there is brightness.*11LtMs, Ms 52, 1896, par. 41*

Talk it, pray it, act it, the love of Jesus for fallen humanity. Let every soul become imbued and radiant with the Word and Spirit and love of God, and be a medium through which the light and blessing may be communicated to our world. Let the loveless, Pharisaical religion of forms and ceremonies be cleansed away from the heart and life of every Christian, and let the sweet influence of the Spirit of God have a controlling power upon every soul. Let men unite themselves to their fellow men by the golden links of the chain of love.*11LtMs, Ms 52, 1896, par. 42*

The cause of God is the cause of the oppressed and poor. The Lord expects His shepherds to look carefully after the sheep of His

pasture and show a personal interest in the oppressed; they are to feed the hungry. If they neglect one case brought to their notice where there is real want of food and clothing, God will surely requite this; He pronounces no blessing on those who neglect the personal labor for the poor. *2 Corinthians 9:6-15*. Here are the good works which cause love to God to deepen in the heart because of the kindness and love expressed in relieving the poor and the oppressed. Thanks and praise are awakened in the hearts of God's needy ones and flow back to God, and angels join the songs of praise coming from human lips, which glorify God. God's cause can afford to be just. *11LtMs, Ms 52, 1896, par. 43*

Those who love God ought to feed both the sheep and the lambs. They are God's agents to do this very work. With busy hands, with sensitive hearts, with tongues that are as the pen of a ready writer, they are to win the unconcerned and unbelieving, and inspire their brethren and sisters with a missionary spirit. They are not to say "go on," but "come on." *11LtMs, Ms 52, 1896, par. 44*

A mere profession of faith does not make us Christians. The vital question is, Have we the mind of Christ? Our heavenly Father gave Christ to our world as a Sin-bearer in order that not one who would believe in Him should perish, but have everlasting life. Having made so priceless a donation to men, will He not with Christ freely give us all things? In the gift of His Son, all heaven was opened up that its priceless treasures might enrich the men and women of faith. The love of God has been revealed to the hearts of believers, that they should diffuse the light of heaven. *11LtMs, Ms 52, 1896, par. 45*

Love is the basis of godliness. No man has love to God, no matter what his profession may be, unless he has unselfish love for his brother. As we love God because He first loved us, we shall love all for whom Christ died. We shall not feel like letting the soul who is in the greatest peril, and in the greatest need, go unlabored for, and uncared for. We shall not feel like holding the erring off, or letting them alone to plunge into further unhappiness and discouragement, and to fall on Satan's battleground. *11LtMs, Ms 52, 1896, par. 46*

Every one who has been free to condemn, to dishearten, and to discourage, who has failed to give tender kindness, sympathy and

compassion to the tempted and the tried, will in his own experience be brought over the ground over which others have passed, and will feel what others have suffered because of his want [of] sympathy, until he shall abhor his hardness of heart and open the door for Jesus to come in. *11LtMs, Ms 52, 1896, par. 47*

When Christ abides in the soul, He will be revealed in the uplifting of those who most need uplifting. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God. If we desire healthfulness of soul, a sunshiny experience, we must put into practice the rules given us in the *58th chapter of Isaiah*. *11LtMs, Ms 52, 1896, par. 48*

Every poor, tried soul needs light, needs tender, sympathizing, hopeful words. Every widow needs the comfort of helpful, and encouraging words that others can bestow. Orphans who are lent to Christians in trust for God are too often passed by and neglected, and yet they are bought with a price, and are just as valuable in the sight of God as we are. They may be ragged, uncouth, rough, destitute, cold, and hungry, yet as God's property, Christians should have a lively interest in them. They are members of the household of God for whom Christians are responsible. "Their souls," saith God, "will I require at thine hands." [*Ezekiel 3:18.*] They must be cared for, they must receive special attention. You cannot expend your means in a better way than by opening your doors to make homes for them. When the Lord sees that you are faithful in doing what you can to relieve human misery, He will move upon others to provide means to care for those who need help. *11LtMs, Ms 52, 1896, par. 49*

Christian principles will always be made visible. In a thousand ways the inward principles will be made manifest. Christ abiding in the soul is as a well that never runs dry. Where He abides there will [be] an overflowing of beneficence. There will be acts of love for the needy, and provision will be made for the destitute. "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." [*2 Corinthians 9:6.*] *11LtMs, Ms 52, 1896, par. 50*

Where Christ abides in the heart there will be deep yearnings of soul for the salvation of those who do not believe in Him. Let Christians reveal to every son and daughter of Adam the fact that they are more anxious to practice the good works of Christ in this world, and to be numbered as God's chosen ones, than to be seeking for riches. *11LtMs, Ms 52, 1896, par. 51*

Worldly maxims and worldly practices sap spirituality from the heart and life. Conformity to the world means resemblance to the world in meeting the world's standard. But how dwelleth the love of God in the soul of him who assimilates to the world? No man can serve the world and Jesus Christ at the same time. There is an irreconcilable antagonism between Christ and the world. Every one who loves Jesus has a solemn work to do for the world, for "ye are laborers together with God." [1 *Corinthians* 3:9.] Christ sought to save the world not by conformity to it, but by revealing to the world the transforming power of the grace of God to mold and fashion the human character after the likeness of the character of Christ. To go over to the world in our practices will not influence the world to change its principles and practices. *11LtMs, Ms 52, 1896, par. 52*

With an eye single to the glory of God, we are to live above the world, and yet in every way we are to seek to let the heavenly light shine forth in Christlike actions, and thus exert a powerful influence to save sinners. The moment a professed Christian goes over the line, and follows the fashions of the world, he becomes an idolater, and a stumbling block to sinner. You can draw the world with you only as you wear Christ's yoke; but you can have no influence upon the world in lowering yourself to its low level. Remember Christ gave Himself to save you, and you can do no less than to give yourself to save souls for whom Christ died. *11LtMs, Ms 52, 1896, par. 53*

When the children of Israel were on their journey through the wilderness, the Lord protected them the venomous serpents, but there came a time when, because of Israel's stubbornness and impenitence and transgression, the Lord removed His restraining power from these reptiles whose sting was deadly, and many were bitten and died. Then it was that the brazen serpent was lifted, that all who repented and looked to it in faith might live. In the time of

confusion and trouble such as never was since there was a nation, the uplifted Saviour will be presented to the people in all lands and in all places, that all who look may live. *11LtMs, Ms 52, 1896, par. 54*

When the Lord see His people binding about their imaginary wants, practicing self-denial, not in a mournful, regretful spirit, as Lot's wife left Sodom, but joyfully for Christ's sake, and because it is the right thing to do, then the work will go forward with power. *11LtMs, Ms 52, 1896, par. 55*

Watch the stealthy approach of the enemy, watch against old habits and natural inclinations, lest they exert themselves; force them back and watch; force them back, if need be, a hundred times. Watch the thoughts, watch the plans, lest they become selfish and self-centered. Watch and pray, lest ye enter into temptation. Watch over the souls whom Christ has purchased with His own blood. Watch for the opportunities to do them good. *11LtMs, Ms 52, 1896, par. 56*

Like Mary, we need to sit at the feet of Jesus to learn of Him, having chosen that better part which will never be taken from us. Like Martha, we need to be ever abounding in the work of the Lord. The highest Christian attainments can be reached only by being much on our knees in sincere prayer. Our hands and our hearts, our whole being, must be devoted to the work. One fiber of the root of selfishness remaining in the soul will spring up when least expected, and thereby will many be defiled. *11LtMs, Ms 52, 1896, par. 57*

The truth as it is in Jesus is a refreshing portion. All may rejoice in the study of the truth. With earnest purpose they may seek to know what is truth. The truth received changes the heart, inspiring the faith that works by love and purifies the soul. "The entrance of thy word giveth light, it giveth understanding unto the simple,"—to all who will be humble enough to be doers of the Word. [*Psalm 119:130.*] How do we live on the flesh of the Son of God? By searching His written Word, by digging deep for the hidden treasures contained therein. Whenever a question was brought to Christ, His inquiry was, "Have ye not read? What saith the Scriptures? How readeest thou?" And His command was "Search the

Scriptures.” [*John 5:39.*]*11LtMs, Ms 52, 1896, par. 58*

Christ could have answered every perplexing question that troubled the heart of man from the depths of His own divine wisdom; but He did not do this. He directed the minds of the inquirers to that which was written in His own inspired Textbook. When tempted of the devil, He met Satan’s artful insinuations with, “It is written.” That which is brought to us as truth on the authority of popes’, ministers’, or synods’ decisions is not the sure Word, the unerring Word of prophecy. A “thus saith the Lord” is of more value than the most eloquent assertions of men. The Psalmist saith, “Thy word standeth sure.” It is as unfailing as the everlasting hills, and upon it we may rely. Be sure that you have the Word of God, then follow its teachings implicitly.*11LtMs, Ms 52, 1896, par. 59*

I presented the case of Moses as he pleaded with God for one spiritual blessing after another, advancing step by step, not selfishly, but taking the people with him. He made intercession for the people, encircling them with the arm of faith and, like our merciful Saviour, laying hold on the throne of God, he presents the people sinful as they are before the mercy seat. “And Moses returned unto the Lord, and said, O, this people hath sinned a great sin,” etc. [*Exodus 32:31.*]*11LtMs, Ms 52, 1896, par. 60*

An intensity of feeling overwhelms the man of God. He is so burdened for sinful Israel that he can scarcely give utterance to his thoughts. How similar was his earnestness and burden for sinful Israel to the burden felt by the world’s Redeemer when He wept over Jerusalem, speaking in broken utterances, “O Jerusalem, Jerusalem ... how often would I [have] gathered your children together, as a hen gathereth her brood under her wings; but ye would not.” [*Luke 13:34.*] Again, on the crest of Olivet He beheld the city, and wept over it, saying, “O that thou hadst known, even thou, in this thy day the things that belong unto thy peace.” [*Luke 19:42.*] Here comes the pause. How hard for Jesus to pass the irrevocable sentence upon the doomed inhabitants of Jerusalem.*11LtMs, Ms 52, 1896, par. 61*

Jerusalem had not known the day of her privilege, the day of precious opportunities, when Christ was in the midst of her. Mercy

had long hovered over the impenitent, stubborn, rebellious people; but she is about to depart. It was not yet too late as Jesus looked upon the city; but when the sun should set behind the hills, the day of mercy and reprieve for Jerusalem would be ended. Jesus pronounced the irrevocable sentence, "But now they are hid from thine eyes." [*Verse 42.*]11LtMs, Ms 52, 1896, par. 62

The man Moses was not yet satisfied. "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight." We read that "The Lord spake unto Moses face to face, as a man speaketh unto his friend." But though so manifestly favored of God, Moses still pleads for a further revelation of His divine favor. He says, "I pray thee, If I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: (He will not separate himself from the people) and consider that this nation is thy people." [*Exodus 33:11-13.*]11LtMs, Ms 52, 1896, par. 63

Did the Lord's rebuke rest upon Moses as upon one that had been presumptuous in pressing his case before the Lord? To Moses the situation was one that demanded urgency. He realized that his only help was in God, and he would not allow the transgression of Israel to cut them off from God. The Lord continues to test and prove the quality of Moses' love and faith. The Lord shows no displeasure because Moses holds firmly and steadily to the point, but He answers his appeal, and says, "My presence shall go with thee, and I will give thee rest." [*Verse 14.*]11LtMs, Ms 52, 1896, par. 64

Those who commit their burdens to the Lord, as did Moses, will find that God will give them rest. But though Moses was assured of the presence of God, he is not ready to cease his petitions. He desires to become more thoroughly acquainted with Him who shall be the invisible Leader of Israel, and he still holds his own and Israel's case before the Lord. "And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here (at this present time) that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated? I and thy people, from all the people that are upon the

face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.” [Verses 15-17.]*11LtMs, Ms 52, 1896, par. 65*

In (*Deuteronomy 7:6*) it is recorded that the Lord did hear and did fulfill His covenant with Moses in regard to Israel. And yet when the Lord had made such abundant promises to him, he still desired larger things, and ventures to make a marvelous request. “And he said, I beseech thee, show me thy glory.” [*Exodus 33:18*.] Was this presumption? Was he asking too large things of God? He held the Lord with a firm hand of faith, and would not cease his importunings. The Lord does not turn from him or rebuke him, but still favors his request. “And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee ..., for it is a terrible thing which I will do with thee.” [*Exodus 33:19; 34:10*.]*11LtMs, Ms 52, 1896, par. 66*

O, what love, what wondrous love God has revealed to His people in all ages! From generations He hath made His love known. His wondrous works declare His majesty and power. To Moses He revealed His glory, portraying before him His character, and when Moses failed [one] one occasion to give Him due respect, God was greatly displeased. The natural passions of the man were excited, and he who should have given all glory to God by the manifestation of patience, meekness, and forbearance was angry with a rebellious people. Will men in high position of trust remember this lesson from God, given to all the inhabitants of the earth to be studied as long as time shall last? The Lord has done great things for His people, and they should send back to Him praise and thanksgiving.*11LtMs, Ms 52, 1896, par. 67*

I have been catching the very longings of the Spirit of Jesus Christ and have felt His love for souls who know not God, and Jesus Christ whom He hath sent. Those who accept the truth in the love of it will know what it is to have the Spirit of Christ take possession of them, for the love of Christ constraineth them. Saved through the belief of the truth, they will be endowed with Christlike energy, and their one purpose will be to save those for whom Christ died. Every soul saved means many souls saved through trading upon the

talents which the Lord has given. Every soul who has been quarried out from the world through the mighty Cleaver of truth will do the same work for others as they have done for them.*11LtMs, Ms 52, 1896, par. 68*

It is the Christian's privilege to connect himself with Christ, the Light of the world, and improve every opportunity to catch the bright spiritual beams from the Sun of Righteousness. Every ray of light that is improved upon will increase capacity to gather light and to shed it forth again to the world. The Christian does not fulfil the purpose of God unless he is continually receiving grace for grace, and gaining increased spiritual apprehension of the value of eternal truths applicable for this time. We are to grow in grace and in the knowledge of the Lord and Saviour Jesus Christ.*11LtMs, Ms 52, 1896, par. 69*

The Christian is to develop in spiritual knowledge, to have a comprehension of the science of the plan of salvation. He is to develop, through learning in the school of Christ, until he shall have breadth of comprehension and know how to adapt himself to the people in introducing and presenting the truth. This he may learn from the great Teacher until in Christlikeness he may present the truth and not repulse or be repulsed. Spiritual inaptitude, spiritual ignorance and inability, is a sign of spiritual slothfulness.*11LtMs, Ms 52, 1896, par. 70*

The heart of Christ is full of tenderness toward His heritage. The ear of the Lord is open to all the cries of those who are in His service, and He has promised, "I will guide thee with mine eye." [*Psalm 32:8.*] Walk humbly with your God, and ask Him to make your course of duty plain. When God speaks to His representatives, and asks them to be laborers together with Him, they will do the same kind of work that Jesus announced as His work when He stood up to read in the synagogue at Nazareth. He opened the book of the prophet Isaiah, and read, "The Spirit" [*Luke 4:16-18; Isaiah 61:1.*]*11LtMs, Ms 52, 1896, par. 71*

His great heart of love takes in all the sorrows of His children. If the human agents, from whom we might expect help, fail to do their part, let us be comforted in the thought that the heavenly

intelligences will not fail to do their part. They will pass by those whose hearts are not tender and pitiful, kind and thoughtful, and ready to relieve the woes of others, and will use any human agent that will be touched with the infirmities, the necessities, the troubles, the perplexities of the people for whom Christ died.^{11LtMs, Ms 52, 1896, par. 72}

He who can influence even the most lowly, and can win them to Christ, is co-operating with divine agencies in seeking to save that which was lost. In presenting to the sinner a personal, sin-pardoning Saviour, we reach a hand of sympathy and Christlike love to grasp the hand of Christ by faith. We form a link of union between the soul and the Saviour.^{11LtMs, Ms 52, 1896, par. 73}

We may expect too much of others. The time has been, and history may be repeated, when to many our light will not appear as light. If our works and our spirit be misrepresented, if our motives are misconstrued, if we are criticized, if our mission and character are misinterpreted, if our humility be misjudged, our independence and firmness and boldness be called rashness, yet we must move on, crying, "Courage in the Lord." There is no stern conflict without a victory. If our eyes are not removed from Him who is the great General of armies, we shall have the victory. Abel, the very first Christian of Adam's children, died a martyr. Enoch walked with God, and the world knew him not. The day will come when the faithful, the righteous, shall shine forth as the sun in the kingdom of their Father. That kingdom is made up of righteousness, peace and joy. Its subjects are the pure in heart, the peace-makers, the persecuted for Christ's sake; all who love God in sincerity and truth will be there.^{11LtMs, Ms 52, 1896, par. 74}

It is the kingdom of our Father; a homelike representation is given, in order to remove from the mind the overwhelming awfulness and grandeur. It is our Father that holds the scepter; the kingdom is our Father's. The mansions prepared for the righteous are prepared by Him who gave His life that we might be found heirs of God, and joint heirs with Christ. Love without misinterpretation, without affection, is there, pervading the entire kingdom of God. Peace, rest, and joy are its atmosphere. We shall sit down with Abraham, Isaac, and Jacob, and shine forth as the sun in the kingdom of our

Father.11LtMs, Ms 52, 1896, par. 75

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April 24, 1896

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All education should be broad and should have for its foundation the fear and love of God. All the knowledge acquired aside from the wisdom and knowledge of God may be regarded by the world as highly desirable, but without the knowledge of how to grasp by faith the better gifts of God's grace, education will only increase the perils of every learner. Dangers beset the path of every one whose heart and intellect are not brought into captivity to Jesus Christ. The love of God in the heart makes rough places plain, and works those changes in character that will be to the glory of God.¹¹*LiMs, Ms 53, 1896, par. 1*

Few understand what is comprehended in true education. The larger number of people take but a surface view of this matter and obtain their education without considering that the Lord Jesus Christ should be directly connected with it. Selfishness, self-exaltation, and self-glorification form the sum and substance, the aim and object, of much of the education of today. Students spend much time and money in gaining that knowledge which is not at all essential, and which they only use to gratify their selfish ambition. They use their education for a purpose of glorifying themselves, crowding their minds with that which is not necessary, because they wish to be counted as learned by the world, and therefore must include everything that is included in education from the world's standpoint. But all zeal to obtain knowledge aside from God's wisdom [only] places God's entrusted gifts on the enemy's side. By their wrong practices and habits many students carry on Satan's work, and Christ, who has given His life, that through His own humiliation, suffering, and ignominious death He might make a way for them to win the life immortal in the kingdom of God, is dishonored by their course of action. They need to learn the lesson taught by the greatest Teacher the world ever knew, "Seek ye first

the kingdom of God and his righteousness; and all these things shall be added unto you.” [*Matthew 6:33.*]*11LtMs, Ms 53, 1896, par. 2*

Shall the education given in our schools be after God’s order or after the wisdom of this world, which the Lord pronounced foolishness? Shall the hearts of the students become estranged from God by eating of the tree of knowledge which hardens the heart into disobedience, and administers to vanity and pride? Shall not the education given in our schools be of that character which will give a more decided knowledge of God’s Word, and which will bring the soul into a vital connection with God, arousing every better feeling of the soul, and keeping God before the mind’s eye? This is the education which is as enduring as eternity.*11LtMs, Ms 53, 1896, par. 3*

I wish to inquire of the teachers in our schools, What class of work are you accomplishing? Will you consider how little thought you have given to God, how seldom your mind has gone out to God? Listen to the words of Inspiration, “Let this mind be in you which was also in Christ Jesus.” [*Philippians 2:5.*] Teachers are to do much more for students than merely to give them a book knowledge. They are to act as shepherds to the flock under their charge, watching for souls as those that must give account, for to them is given the responsibility of fashioning the minds and characters of those whom they are educating. Teachers are not true educators unless they themselves are learners in the school of Christ, receiving true education from the divine instructor.*11LtMs, Ms 53, 1896, par. 4*

Above all books, the Word of God must be made the basis of education, irrespective of previous habits and customs. Its living principles, running through our lives like threads of gold, will be our only safeguard in all trials and temptations; its divine instruction is the only way to success. What greater work can you do as teachers than to study the Word, that you may bring it into your work. Only by yoking up with Christ, the great Educator, and drawing with Him, can you be successful in your work, for where God is not remembered, believed in, and honored, evil will be introduced, and time will be occupied in baffling [puzzling or struggling] with this that

should be occupied in other ways.*11LtMs, Ms 53, 1896, par. 5*

Teachers should teach every student to care for the body, the wonderful organism given them of God, for we read in God's Word, "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] They should teach them that to neglect or misuse any of their powers is to be unfaithful to the trust God has given them—to cooperate with Christ in the work of restoring their minds and bodies, so that they may do acceptable service for the Lord of heaven, who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [*John 3:16.*]*11LtMs, Ms 53, 1896, par. 6*

An intelligent knowledge of physiology would help students to understand and adore their Creator. By precept and example they would educate others, and would put to shame those who have pampered their appetites and indulged their inclinations to the uttermost, and who show marked ignorance as to the sure result of this course of action on their physical, mental, and moral powers. Students are to understand themselves. Many have thought this knowledge non-essential, but it is more necessary than a study of the dead languages, for it is impossible to have a true education without a knowledge of the human structure.*11LtMs, Ms 53, 1896, par. 7*

Why is there such ignorance in regard to this subject, which means so much to every one? Thousands, yes, millions, who walk the earth, are suffering from their own wrong course of action. Should not those for whom Christ has given His life, place a value upon their own happiness, peace, and healthfulness by obeying nature's laws? We are the Lord's property by creation and by redemption, and He requires that we study how to care for our bodies, observing carefully the laws of life, health, and purity. It is our duty to preserve and honor our bodies, in order that we shall not, by neglect, by selfish indulgence, by perverted appetite and passions, make ourselves bodies of corruption and impurity, loathsome in the sight of God, dying while life remains.*11LtMs, Ms 53, 1896, par. 8*

How strongly and brightly shines the mercy and loving-kindness of God in His dealings toward His heritage. He has said, "My people have forgotten me days without number." [*Jeremiah 2:32.*] "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." [*Isaiah 49:15.*] All heaven has the deepest interest in our welfare, that Satan shall not control us and conform us to his character. "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall." [*Malachi 4:1, 2.*]*11LtMs, Ms 53, 1896, par. 9*

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*] It is of greater importance for students to learn these practical lessons that mean so much to them than to study Latin or Greek. By showing contempt for the laws of nature, men and women lay the foundation for misery and suffering. Through the weakness of their moral powers they are abject slaves to passion. Some are digging their graves with their own teeth; others defile soul and body and weaken their brain power by yielding to vile habits of moral pollution. By this they close the gates of the city of God against themselves, for the penalty of violated laws must be realized. The punishment must come.*11LtMs, Ms 53, 1896, par. 10*

The practice of eating at all times, and of eating too largely even at stated times, is deleterious to health, and those who do this will never have sound health. The digestive organs are kept at work, grinding like a mill, and indigestion is the sure result of overburdening the stomach, even with simple food. Some fancy that they are always hungry, but this is because the digestive organs have become weak through overwork. After the stomach has carried a heavy load, it needs a complete rest, but the overeater, thinking that he is hungry, puts another task upon the already weak and abused stomach. He has a morbid appetite, and does not relish wholesome food, but takes many unhealthful things to satisfy the demands of his perverted appetite.*11LtMs, Ms 53, 1896, par. 11*

As long as food is taken without allowing at least five or six hours between the meals, the digestive organs are overworked. A late supper, taken by one of sedentary habits, will produce indigestion and a diminished relish for good food, because the food taken is not properly digested through the sleeping hours. The disturbance created sometimes results in paralysis or apoplexy, and is the beginning of an end which is death.¹¹*LtMs, Ms 53, 1896, par. 12*

The success of acquiring a good memory and a calm, uniform temper depends not upon circumstances, but very much upon the way in which the stomach is treated. If food is taken at any and every time, the organs of digestion are abused and man must pay the penalty. Nature will not suffer abuse without proclaiming it in disordered nerves and muscles, and intellect. The gourmand, for this he may be called who overloads his stomach, should remember that the nerve power must be called upon to take care of the burden placed upon the stomach, and the brain is enfeebled in being deprived of the power necessary to strengthen the memory. If a student pursues this course, he is not prepared to do the work a student should do, and the word goes out, He is breaking down through overwork. But the foundation for disease was laid by wrong habits, not through too earnest application to study. Misuse of his physical and mental powers is the cause of his breakdown.¹¹*LtMs, Ms 53, 1896, par. 13*

May argue that inclination is a proper guide in regard to eating. Had the laws of health always been strictly obeyed, nature would regulate this matter, but when the inclination has been used to gratify a desire for all kinds of food, it is not a proper guide. A perverted taste cannot indicate that which it would be wise to place in the stomach; for it does not relish plain, simple food, but craves for something that tastes good. If we follow our inclinations, discord will come in, for the prostrated energies of the stomach will be incapable of judging anything properly.¹¹*LtMs, Ms 53, 1896, par. 14*

There are lessons to be learned in this line which, if observed, will bring health to body and mind. If the habits of eating and drinking are kept intelligently under the control of the human agent, and he eats and drinks to the glory of God, his life will be lengthened. Eat

to live; do not live to eat. The latter process will eventually destroy the pleasure of eating. Some make their stomach their god; their digestive organs become thoroughly diseased, and their happiness destroyed by their wrong practices.*11LtMs, Ms 53, 1896, par. 15*

Students should have an intelligent knowledge of their physical organization. This will be of more value to them than a drilling in Greek or Latin. Those studies are not essential for their life practice, but as long as they shall live, they have a house that God has made for them to inhabit, and it is for their present happiness and future eternal good to know how to practice temperance in all things.*11LtMs, Ms 53, 1896, par. 16*

Taking a certain course of study is not education. The physical as well as the mental powers must be exercised. Many lessons may be learned in connection with agriculture. Working the soil is one of the best kinds of employment, calling the muscles into action and diverting the mind. The sedentary habits of the student need to be varied by active exercise in some useful labor which will help him to gain an all-sided knowledge of practical life.*11LtMs, Ms 53, 1896, par. 17*

But violent exercise should never be taken immediately after eating. For half an hour after eating mental and violent physical exercise should be avoided. After this the student is prepared for close study, but before he takes his next meal, he should take some exercise which will set the organs of his body in action.*11LtMs, Ms 53, 1896, par. 18*

All who would preserve health—ministers, teachers, students, any confined at sedentary occupation—should vary their program. Let the line of thought be broken up. The Lord is not glorified by any one continually suffering from sickness. The habits of eating and drinking should be intelligently understood, and the exercise essential to keep the physical organs in action should be combined with mental work.*11LtMs, Ms 53, 1896, par. 19*

God has sent His warning. Will human beings heed it? Many who are advocating the claims of God's law encourage and educate wrong appetites, which they indulge at the expense of health. Although they live where light is shining all around them, they close

their eyes and will not become intelligent upon the subject of their own habitations. The lessons contained in (*Romans 12:1, 2; Romans 13:11-14; 1 Corinthians 1:2-8; 6:18-20*) should be studied by all. "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." "Let not sin therefore, reign in your mortal bodies, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield ye yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." [*Romans 6:12, 13.*]¹¹*LtMs, Ms 53, 1896, par. 20*

Ms 54, 1896

True Education

Sunnyside, Cooranbong, Australia

May 7, 1896

Portions of this manuscript are published in *8MR 251*.

For months to come I might write upon the subject of true education as it has been presented to me at different times and at different places. I shall ever have to present education, not as it is looked upon from the standpoint of the human educators of this age, but as it is regarded by the only true God and Jesus Christ whom He has sent. When educators urge upon the students that the education essential for them to obtain must be brought into their practical life, they will use different methods in this work. This education can truthfully be termed "the higher education." God is dishonored by the way in which this subject is regarded by those who are considered learned men, by those who attempt to cut and carve the Scriptures. He that sitteth in the heavens scorns their pretensions; He calls these worldly wise men mad. Far better would it be for them if they would become fools in their own estimation, if they would learn of Christ that they might become wise.¹¹*LtMs, Ms 54, 1896, par. 1*

Often many years are spent in studies that are conducted in wrong lines, to useless ends, and the mind is trained in a wrong channel. It is taught to grasp those things that are not only utterly worthless, but which are an injury to the mental and physical health. Thus time is wasted which might be put to good account. A limited knowledge of many things which the student will never use is gained. He obtains a slender store of knowledge upon many subjects that is of no value to him, when there is a knowledge which he might obtain, which would be of the highest service to him if brought into his practical life, and which would become a store house of wisdom from which to draw in time of need.¹¹*LtMs, Ms 54, 1896, par. 2*

So long have many students taxed the mind to learn simply nothing that will be useful, and which their reason tells them is so, that their

mental powers have become incapable of vigorous exertion and persevering efforts in comprehending those studies which are of vital consequence to them. Their school education has consumed time and money, sometimes at terrible cost to their loving, well-meaning parents and guardians, but often this money and time is lost, and the misapprehension of the student's real necessities has led to mistakes in the choice of his life work.*11LtMs, Ms 54, 1896, par. 3*

Bible studies never produce these effects. Those who have not felt the necessity of studying hard have never laid the foundation for an acquirement of real knowledge of how to read their Bibles intelligently, how to obtain a knowledge from the Word of the living God, how to love God supremely and their neighbor as themselves. This is the real essence of education. Upon these principles hang all the law and the prophets. This class of education is "Higher Education."*11LtMs, Ms 54, 1896, par. 4*

The education which would supersede this, or dismiss it from the mind as Felix dismissed the apostle Paul when he reasoned with him of temperance, of righteousness, and of judgment to come, is not of God. The words of the apostle made the heart of Felix tremble. The governor dismissed the grand reasoner with the words, "Go thy way for this time; when I have a convenient season I will call for thee." [*Acts 24:25.*] A very large class of people are doing this very thing. They are resisting the Spirit of God, because their minds are called to the deep subjects of truth, problems high as heaven and broad as the world. They say, "I cannot bring them into my lessons, for the subjects treated upon will so deal with my conscience that it will unfit me for the daily routine of study presented before me. I have never mastered the Bible problems. Go thy way, and when I have a more convenient season, I will call for you." Thus God's great Lessonbook is laid aside. It is not regarded as the one thing needful.*11LtMs, Ms 54, 1896, par. 5*

But to many there comes a call which they cannot so easily dismiss. Sickness and death enter their chamber, and then they realize that they have only studied their Bibles in a casual manner, that they have compelled themselves to read it as a disagreeable task. When they stand face to face with the dread messenger of death, who

says, “I have come for thee; set thy house in order, for thou shalt die and not live” [*2 Kings 20:1*], what satisfaction do they derive from all the years spent in the training and education, while they have neglected the one thing needful, a preparation for the future immortal life?¹¹*LtMs, Ms 54, 1896, par. 6*

“Would that I had pursued a different line of study,” they now say. “That which I ought to have gained, a preparation for the future immortal life, of this I am ignorant.” The storm is beating upon their house, and too late they find it is built upon sliding sand. Worse than wasted now seems to them the time devoted to their studies—studies that have not given them a knowledge of how to die. They have not built upon the solid rock, but on sliding sand; and the future before them is all uncertainty.¹¹*LtMs, Ms 54, 1896, par. 7*

Ms 55, 1896

Diary

"Sunnyside," Cooranbong, New South Wales, Australia

October 1, 1896

Portions of this manuscript are published in *8MR 365*; *12MR 95*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

On October 1, 1896, we assembled on the school grounds to lay the corner stone of our first school building. A draft for one thousand pounds had come a few days before, and we were able to walk by sight. The Lord has moved upon the hearts of Sister Wessels and her sons to grant my request for a loan of one thousand pounds at four and a-half per cent interest. *11LtMs, Ms 55, 1896, par. 1*

This was an important occasion, but only a few were present. It had been hurriedly planned that I should have the privilege of laying the corner stone, as I was to leave the following day for Sydney, on route for Melbourne and Adelaide. We had a season of prayer and singing, and then I took the stone in my hand, and laid it in position. My heart was filled with gratitude to God that He had opened the way that we could erect this first building. We praised the Lord for this favor. The building had been delayed for want of means, and the faith of our people had almost come to a stand still. Many, I fear, had lost faith. But I knew that God would work in our behalf, and prepare the way. *11LtMs, Ms 55, 1896, par. 2*

Our faith has been tested and tried. We have been pressed with poverty on every side. Families were continually coming to me and telling me that they had no money to buy bread, but what could I do? I could not pay my own workers any wages, and our grocery bills were accumulating. For three or four months my workers could not be paid, but they were willing to suffer inconvenience. I received from Battle Creek six hundred dollars. This would barely set me

straight with my creditors, but some of them were willing to wait. I immediately set to work on my garden men who were in need, some of them destitute of daily food. One man with a family of four children came to me and said that they had had nothing but squash to eat for a week. I gave them a cow; for they must have something for their children. We also ploughed their land for them, my hired man doing the work. To another family I loaned a cow, that they might have milk for their children. I cannot see such poverty as this, without great pain of heart, for I know that there is enough in the world to sustain all if economy were practiced by those who have the means. *11LtMs, Ms 55, 1896, par. 3*

I have awakened in the night season sorely distressed over the situation. To what source could we look for help? One night I fell asleep and dreamed that I was weeping and praying before the Lord. A hand touched me on the shoulder, and a voice said, "I have means in many families in Africa that is being bound up in worldly enterprises. Tell them the Lord has need of it. Send to the Wessels brothers. It will do them great good to help to advance my work with their entrusted means by erecting buildings where a proper education can be given to young men and women, that they may go out to teach others what they must do to be saved. Tell them to lay up treasure for themselves in heaven, where moth will not corrupt, and where thieves do not break through nor steal; for where their treasure is, there will their heart be also. *11LtMs, Ms 55, 1896, par. 4*

"The children of Sister Wessels must be sanctified to me. I have heard the mother's prayers, and if they will come to me, I will give them peace and rest. Satan desires their souls, that he may sift them as wheat, but I have prayed for them. I have written their names on the palms of my hands. Although some do not now receive Me, yet the truth will become truth to them if they will not turn away from the Holy Spirit's strivings. Jesus has died for them. They are His property. *11LtMs, Ms 55, 1896, par. 5*

"Talents of means must flow into the treasury from these who are now dead in trespasses and sins. The hearts of many who know the truth are bound upon their worldly treasure. Selfishness must die. The church needs to be reconverted. The Holy Spirit must move

upon hearts that are now fast bound in selfishness.”*11LtMs, Ms 55, 1896, par. 6*

Discouraging reports have gone forth from this place. Those who should have come up to the help of the Lord against the mighty have thrown themselves as stumbling blocks in the way of our progress. May the Lord convict their hearts, and give them a firm faith. The faith of many is at a low ebb. It is an unusual thing to them to go into the midst of a forest and there make a place for school buildings. But my faith has not wavered from the first. Things look very dark sometimes, but aggressive warfare must be done.*11LtMs, Ms 55, 1896, par. 7*

So far no ministerial labor has been done in Newcastle, twenty-five miles from here. There is not a Sabbathkeeper there. But the Lord knows that there is work to be done in that mining city, that there are souls to be saved. If there is not so, why are we here? God has placed us here, and He can spread a table in the wilderness. The Lord help His people to have faith instead of doubts. Our warfare is aggressive, and we must “Go forward.” [*Exodus 14:15.*] We walk by faith, looking not at the things that are seen, but on the things that are unseen. The Lord God omnipotent has His plans and His resources. He says to us, Establish your schools out of the cities, in localities where there will be few enticements to allure the youth from truth and righteousness.*11LtMs, Ms 55, 1896, par. 8*

I was very desirous to see this building erected, but I was afraid the faith of my brethren would fail. I never felt more sure that the Lord would work in our behalf. He will honor them that honor Him. He loves His commandment-keeping people. I prayed earnestly for the Lord to open the way for us to build, and when there seemed no prospect of securing means, He sent the needed help. He has located the school here, and means will come, for He has promised the He will never fail us.*11LtMs, Ms 55, 1896, par. 9*

Ms 56, 1896

Extract from Diary

Sunnyside, Cooranbong, New South Wales, Australia

July 10, 1896

Portions of this manuscript are published in *LS 360-362*.

I had a very beautiful dream last night. My husband seemed to be with me <as when he was alive,> and we were walking about our little farm in the woods, consulting together just as we used to do in regard to the work. He said to me, "What are you doing in reference to a school building?" "We can do nothing," I said, "unless we have means, and I know not where means are coming from. But I am not going to encourage unbelief. I will work in faith. I have been tempted to tell you a discouraging chapter in our experience, but I will talk faith. If we look at the things which are seen, we shall be discouraged. We have no school building. Things seem to be at a stand still. We need educated young people who can communicate the truth to others. If this school could be started, it would develop workers for God, and youth would go forth to testify for Christ."¹¹*LtMs, Ms 56, 1896, par. 1*

"What do you expect to do with the land?" my husband asked. "We shall do all that human ability and experience can do," I said. "We will put in the seed, and plant the orchard, and thoroughly test the land. We know that the orange trees will yield us their fruit. In Martinsville the trees that are planted receive no cultivation, yet they yield their harvest of golden fruit. One year ago we started, and now the peach trees are loaded with their beautiful fragrant blossoms."¹¹*LtMs, Ms 56, 1896, par. 2*

"I have been taught," I said, "that while we work the soil, we are to learn precious lessons. We must sow in faith and hope for results. And in the same way that we cultivate the grounds, we are to cultivate the garden of the soul, that it may produce its harvest for the benefit of all with whom we associate. The parable of the sower contains a lesson which it is for our advantage to study. The care which we give to the soil, to make it fruitful, we must give to our life

and character, that they may produce precious fruit. That which we sow we shall also reap again. We sow the seed, hoping to reap a harvest of its kind. We plant the trees, that they may yield us their rich treasure of fruit. Lessons from the cultivation of the soil will be the most profitable instruction we can receive.”*11LtMs, Ms 56, 1896, par. 3*

My husband said, “Ellen, you are on missionary ground. You are to sow in hope and faith, and you will not be disappointed. One soul is worth more than all that was paid for this land, and already you have sheaves to bring to the Master.”*11LtMs, Ms 56, 1896, par. 4*

We walked the whole length of the grounds we had prepared for cultivation. Strawberry plants had been set out, and we observed that some were in blossom, while others bore green berries. As we advanced we saw some ripe fruit.*11LtMs, Ms 56, 1896, par. 5*

“Ellen,” my husband said, “do you remember when we entered Michigan and travelled in a wagon to the different localities to meet with the humble companies who were observing the Sabbath, how forbidding was the prospect, how hard the field seemed? In the heat of summer, our sleeping room was often the kitchen, heated by large fireplaces, where the cooking had been going on all through the day, and we could not sleep. Do you remember how we lost our way, and when we could obtain no water, you fainted? We tried to milk a cow to get you some refreshment, but failed. With a borrowed axe we cut our way through the forest until we came to a log shanty where we were accommodated and given some bread and milk. We remained there that night, prayed and sang with the family, and in the morning left them one of our pamphlets.”*11LtMs, Ms 56, 1896, par. 6*

“We were greatly troubled over this circumstance. Our guide knew the way perfectly, and why we should get lost was something we could not understand. Years after, at a camp meeting, we were introduced to several persons who told us their story. That visit, made as we thought by mistake, that book we left them, was seed sown. The leader, a man of intelligence, introduced us to his family and neighbors, twelve in number, who were keeping the Sabbath. Several others from the same district, who had not been able to

come to the meeting, were keeping the Sabbath. Twenty in all were converted by what we supposed to be a mistake. But this was the work of the Lord, that light might be given to those who desired to know what is truth.”*11LtMs, Ms 56, 1896, par. 7*

Thus we conversed together. As we returned, the grounds over which we had passed were bearing fruit. Said my husband, “The fruit is ready to be gathered.” As we came to another part, I exclaimed, “Look, look at the beautiful berries. We need not wait until tomorrow for them.” As I gathered the fruit, I said, “I thought these plants were inferior in every way, and hardly worth the trouble of putting into the ground. Who would have supposed that they would do so well. I never looked upon such an abundant yield.”*11LtMs, Ms 56, 1896, par. 8*

My husband said, “You are working on missionary ground. The work commenced in new fields, in Rochester, N.Y., in Michigan, in Oakland, in San Francisco, and in the European fields was quite as unpromising as the work in this field. But the work you do in faith and in hope will bring you into fellowship with Christ and His faithful servants. The work must be carried on in simplicity, in faith and hope, and the spiritual and eternal results will reward your labors.”*11LtMs, Ms 56, 1896, par. 9*

I awoke. It was very early, half past one o’clock; but I dressed, and after lifting my heart in thanksgiving to God for the encouragement given, I wrote out the dream.*11LtMs, Ms 56, 1896, par. 10*

We shall have trials and discouragements to encounter. I know that new trials are before me, for whenever I am to be sorely pressed with temptation, encouragement is given me. Christ said, “Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. ... I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man’s foes shall be they of his own household.” [*Matthew 10:29-32, 35, 36.*]*11LtMs, Ms 56, 1896, par. 11*

This is the result of accepting Christ. That portion of the family which refuses to believe, to the saving of the soul, will be at enmity with those who do believe. But Christ says, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me." [*Verses 37, 38.*]¹¹*LtMs, Ms 56, 1896, par. 12*

Ms 57, 1896

The Great Controversy

NP

December 30, 1896

This manuscript is published in entirety in *18MR 358-367*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

We are living the closing scenes of the earth's history, and what is now done for God is accomplished under the most disadvantageous circumstances. Satan has great skill and wonderful ability. Before his fall God entrusted him with power and wisdom. But he became filled with self-exaltation, and thought that he should be first in heaven. Sin entered the world through this self-seeking, this striving for the supremacy.¹¹*LtMs, Ms 57, 1896, par. 1*

Satan began his work by doing just as men who ought to know better are doing today. He complained of the supposed defects in the management of heavenly things, and sought to fill the minds of the angels unfallen with his disaffection. Because he was not supreme ruler, he sowed seeds of doubt and unbelief against Christ. Because he was not as God, he strove to instill into the minds of the angels his own envy and dissatisfaction.¹¹*LtMs, Ms 57, 1896, par. 2*

Thus the seeds of alienation were planted, afterwards to be drawn out and presented before the heavenly courts as proceeding, not from Satan, but as originating with the angels. So he would show that they thought as he did. Satan whispered his disaffection to the angels. There was at first no pronounced feeling against God. But the seed had been sown, and the love and confidence of the angels was marred. The sweet communion between them and God was broken. Every move was watched, every action was viewed in the light in which Satan had made them see things.¹¹*LtMs, Ms 57, 1896, par. 3*

That which Satan had instilled in the minds of the angels, a word here and a word there, opened the way for a long list of suppositions. In his artful way he drew expressions of doubt from them. When he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones whom he had led. As one in holy office, he manifested an overbearing desire for justice, which was entirely contrary to God's love and compassion and mercy. It was most difficult to make the deceiving power of Satan apparent. His power of deceiving increased with practice. If he could not defend himself, he must accuse in order to make himself appear just and righteous and the Lord God arbitrary and exacting. *11LtMs, Ms 57, 1896, par. 4*

Just such transactions are taking place today. Many place such confidence in their own ideas that they present their theories as if they could make no mistake. Once their words are spoken, they never go back, never repent, never feel that they need forgiveness. They feel that they are simply infallible. Thus it has been in past history; thus it will be again. Religions confidence becomes infallibility. How can those deluded ones think that they are the only ones led and taught of God? When this spirit is manifested, what can be done? You cannot convince them, because they say, "God has led me." They will not acknowledge that they have acted from wrong principles. They maintain that they have moved rightly. The only course that can be pursued is to leave them to develop their principles. They may never see their errors, but others may be convinced and saved. To attempt to unmask them would be to call sympathy to their side. *11LtMs, Ms 57, 1896, par. 5*

Great efforts will be made by those who suppose their own wisdom to be supreme, in exactly the same lines on which Satan worked, and which caused so much mischief in the Paradise of God. The very same working is revealed in 1896. The very same principles are upheld. When a man selected to a position of trust, to preside over important interests, large and broad, or interests of less consequence, but still important, Satan stirs up the minds of those who are selfish, who are not consecrated to God's service with an eye single to His glory. He puts into their hearts the spirit of criticizing and accusing. If they are not specially advantaged, they will tell others of the mistakes and errors of the one against whom

they are working. This step taken, Satan, whose special business it is to create alienation and strife, will place matters before these persons in a most deceiving way, and they will bring against those in positions of trust the most unjust and false charges, in order to discourage and destroy God's servants. *11LtMs, Ms 57, 1896, par. 6*

The principles of the character of God were the foundation of the education constantly kept before the heavenly angels. These principles were goodness, mercy, and love. Self-evidencing light was to be recognized and freely accepted by all who occupied a position of trust and power. They must accept God's principles and convince all who were in the service of God, through the presentation of truth and justice and goodness, [that] this was the only power to be used. Force must never come in. All who thought that their position gave them power to command their fellow men and control conscience must be deprived of their position. *11LtMs, Ms 57, 1896, par. 7*

These principles are to be the great foundation of education in every administration on the earth. In every church the rules given by God are to be observed and respected. God has enjoined this. His government is to be moral. Nothing is to be done from compulsion. Truth is to be the prevailing power. All service is to be done willingly and for love of the service of God. All who are honored with positions of influence are to represent God, for when officiating they act in the place of God. In everything their actions must correspond with the importance of their position. The higher the position, the more distinctly will self-sacrifice be revealed, if they are fit for the office. *11LtMs, Ms 57, 1896, par. 8*

Satan's representations against the government of God, and his defense of those who sided with him, were a constant accusation against God. These murmurings and complaints were groundless. Yet God allowed Satan to work out his theories. He could have handled Satan and all his sympathizers as easily as one can pick up a pebble and cast it to the earth. But by this He would have given a precedent for the violence of man which is so abundantly shown in our world in the compelling principles. The Lord's principles are not of this order. All the compelling power is to be found under Satan's government. God would not work on this line;

he would not give the slightest encouragement for any human being to set himself up as God over another human being, and cause him mental or physical suffering. This principle is wholly of Satan's creation.*11LtMs, Ms 57, 1896, par. 9*

In the councils of heaven it was decided that principles must be acted upon which would not at once destroy Satan's power, for it was His purpose to place things upon an eternal basis of security. Time must be given for Satan to develop the principles which were the foundation of his government. The heavenly universe must see the principles, which Satan declared were superior to God's principles, worked out. God's order must be contrasted with the new order after Satan's devising. The corrupting principles of Satan's rule must be revealed. The principles of righteousness, expressed in God's law, must be demonstrated as unchangeable, eternal, perfect.*11LtMs, Ms 57, 1896, par. 10*

Every heart that is controlled by these principles in 1896 will be loyal. When those who are in God's service resort to accusation, they are adopting Satan's principles to cast out Satan. It never will work. Satan will work. He is working upon human minds by his crooked principles. These will be adopted and acted upon by those who claim to be loyal and true to God's government. How shall we know that they are untrue, disloyal? "By their fruits ye shall know them." [*Matthew 7:20.*]*11LtMs, Ms 57, 1896, par. 11*

The Lord saw the use that Satan was making of his power; and He set before him truth in contrast with falsehood. Time and time again during the controversy, Satan was ready to be convinced, ready to admit that he was wrong. But those he had deceived were ready also to accuse him of leaving them. What could he do—submit to God, or continue in a course of deception? He chose to deny truth, to take refuge in misstatements and fraud.*11LtMs, Ms 57, 1896, par. 12*

The Lord allowed Satan to go on and demonstrate his principles. God did establish Himself, and He carried the worlds unfallen and the heavenly universe with Him, but at a terrible cost. His only begotten Son was given up as Satan's victim. The Lord Jesus Christ revealed a character entirely opposite to that of Satan. As the

high priest laid [aside] his gorgeous, pontifical robes, and officiated in the white linen dress of a common priest, so Christ emptied Himself and offered sacrifice, Himself the priest, Himself the victim. *11LtMs, Ms 57, 1896, par. 13*

By causing the death of the Sovereign of heaven, Satan defeated his own purposes. The death of the Son of God made the death of Satan unavoidable. Satan was allowed to go on until his administration was laid open before the worlds unfallen and before the heavenly universe. By shedding the blood of Christ, he uprooted himself, and was seen by all to be a liar, a thief, and a murderer. *11LtMs, Ms 57, 1896, par. 14*

God sees that the same course of action is being pursued the world over. Men and women come to the place where the road diverges: it is either right or wrong. Thousands upon thousands clothe themselves in what they suppose to be an impenetrable disguise, and choose the wrong. To make their course plain to others by abrupt disclosures would only cause a larger number to choose the side of wrong. Thus the wrong doers would be sustained and many souls would be ruined. God does not force any one. He leaves all free to choose. But He says, "By their fruits ye shall know them." [Verse 20.] The Lord will not write as wise those who cannot distinguish between a tree that bears thorn berries, and a tree that bears olives. *11LtMs, Ms 57, 1896, par. 15*

I beseech of all who engage in the work of murmuring and pitying themselves because something has been said or done that does not suit them, and that does not, as they think, give them due consideration, to remember that they are carrying on the very work Satan began in heaven. They are following in his track, sowing unbelief, discord, and disloyalty, for no one can entertain feelings of disaffection, and keep it to himself. He must tell others that he is not treated as he should be. Thus others are led to murmur and complain. This is the root of bitterness springing up, whereby many are defiled. *11LtMs, Ms 57, 1896, par. 16*

Thus Satan works today through his evil angels. He confederates with men who claim to be in the faith; and those who are trying to carry forward the work of God with fidelity, having no man's person

in admiration, working without partiality and hypocrisy, will have just as severe trials brought against them as Satan can bring through those who claim to know the truth. Proportionate to the light and knowledge these opposers have, is Satan's success. The root of bitterness strikes down deep, and is communicated to others. Thus many are defiled. Their statements are confused and untruthful, their principles are unscrupulous, and Satan finds in them the very helpers he wants.*11LtMs, Ms 57, 1896, par. 17*

Through dissension and alienation, Satan reaps his harvest of souls. He leads those who are ambitious for money, ambitious to be first, too proud to be anything but the highest, to murmur and complain. These poor souls have not overcome their natural and hereditary tendencies, and he leads him into sin.*11LtMs, Ms 57, 1896, par. 18*

As the end draws near, Satan will stir up minds, in proportion to their capabilities and knowledge, to sow seeds that will produce a harvest they will not care to garner. He works in so deceiving a way that he himself is not detected, and then he reaps the benefit of the disaffection of those he had tempted. He is all prepared to hurl charges through them against those whom God would have stand stiffly for the truth.*11LtMs, Ms 57, 1896, par. 19*

Satan must deceive in order to lead away. "In vain the net is spread in the sight of any bird." [*Proverbs 1:17.*] Underhand work must be done; a deceiving influence must be exerted; false pretenses must be set forth as truth; suspicion must be lulled to sleep. Satan will clothe temptation and sin with the garments of righteousness, and by this deception he will win many to his side. Christ pronounced Satan a liar and a murderer. O, that unwary souls would learn wisdom from God.*11LtMs, Ms 57, 1896, par. 20*

Cain and Abel are given us in Bible history to represent the two orders in humanity. Abel was faithful and loyal to God, and he was preferred by the Lord. Cain was disloyal; he wished his own ideas to prevail. Abel protested against these principles as disloyal. As the eldest, Cain thought that his methods and plans should have the supremacy. It made him very angry that Abel would not concede to his views, and his anger burned so hot that he killed his

brother Abel. Here the two principles of right and wrong are developed.¹¹*LtMs, Ms 57, 1896, par. 21*

Test and trial will come to every soul that loves God. The Lord does not work a miracle to prevent this ordeal of trial, to shield His people from the temptations of Satan. If they are tempted severely, it is because circumstances have been so shaped by the apostasy of Satan that temptations are permitted in order that characters may be developed that will decide the fitness of the human family for the home in heaven, characters that will stand through all the pressure of unfavorable circumstances in private and public life, and though tried by every species of Satan's temptation, through the grace of God grow brave and true, and firm as a rock to principles, and come forth from the fiery ordeal of more value than the golden wedge of Ophir. Those who have such characters God will endorse with His own superscription as His chosen elect.¹¹*LtMs, Ms 57, 1896, par. 22*

The firmness manifested by Daniel must be shown by God's children. All temptations to depart from pure and holy principles must be unhesitatingly rejected. There must be a firm adherence to right principles. As a people we are to stand unmoved by all Satan's delusions, even when he comes as an angel of light. Thus may we constantly contend for the faith once delivered to the saints.¹¹*LtMs, Ms 57, 1896, par. 23*

All who love God and are loyal to His government will be tempted to change leaders. But God has said, "Thou shalt have no other gods before Me." [*Exodus 20:3.*] "Thou shalt love the Lord God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [*Luke 10:27.*] The Lord accepts no half heart. He demands the whole man. Religion is to be brought into every phase of life, carried into labor of every kind. The whole man is to come under God's control. He must not suppose that he can take supervision of his own thoughts. They must be brought into captivity to Jesus Christ. Self cannot manage self; it is not sufficient for the work. Whoever tries to do this will be worsted. God alone can make and keep us loyal.¹¹*LtMs, Ms 57, 1896, par. 24*

Satan contrives through evil angels to form an alliance with professedly pious men, and thus to leaven the church of God. Fallen men and fallen angels are, through apostasy, in the same confederacy, leagued to work against good. They unite in a desperate companionship. Satan knows that if he can induce men, as he induced angels, to join in rebellion under the guise of servants of God, he will have in them his most successful allies in his enterprise against heaven. Under the name of godliness, he can inspire them with his own accusing spirit and charge them with evil. They are his trained detectives. Their work is to create feuds, to make charges which create discord and bitterness among brethren, to set tongues, in active service for Satan, to sow seeds of dissension by watching for evil, and speaking of that which will create discord. *11LtMs, Ms 57, 1896, par. 25*

Christ prayed for His disciples, "Sanctify them through the truth, Thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*John 17:17-23.*] *11LtMs, Ms 57, 1896, par. 26*

God has expressed His will in this prayer of thirst for the unity of His believing people. But there is an unwearied conflict kept up upon this earth, polluted and marred with the curse. Satan works to make the prayer of Christ of none effect. He makes continual efforts to create bitterness and discord, for where there is unity there is strength, a oneness which all the powers of hell cannot break. And all who shall aid the enemies of God by bringing weakness and sorrow and discouragement upon any of God's people through their own perverse ways and tempers are working directly against the prayer of Christ. *11LtMs, Ms 57, 1896, par. 27*

All the friends of the powers of darkness, notwithstanding their

jarrings and their bitter recriminations, which are continual, are linked together as with bands of steel in the great object of disloyalty to Jehovah.¹¹*LtMs, Ms 57, 1896, par. 28*

The only remedy for our institutions, our churches, our families, and for individuals, is entire conformity to the will and character of God. Unless God shall work through the two olive trees, His witnesses, causing them to empty from themselves the golden oil through the golden tubes into the golden bowls, His churches, and hence to the burning lamps, representing His churches, no one is safe for one moment from the machinations of Satan. He will, if possible, deprave human nature and assimilate it to his own corrupt principles. But this golden oil will revive the Spirit of God in the hearts of man. A Christlike principle will be introduced like leaven. Through the inspiration of the Spirit of God, satanic agencies will be overcome.¹¹*LtMs, Ms 57, 1896, par. 29*

Ms 58, 1896

“The Least Of These My Brethren”

NP

1896

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When Jesus described to His disciples the scenes of His second coming and the great final separation between those who serve God and those who serve Him not, He represented the decision of that day as turning upon one point. When the nations are gathered before the judgment seat of Christ, there will be but two classes, and their eternal destiny will be determined on the ground of what they have done or have not done for Christ in the person of the poor and the suffering. *11LtMs, Ms 58, 1896, par. 1*

To those upon the right hand will be said, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.” [*Matthew 25:34-36.*] *11LtMs, Ms 58, 1896, par. 2*

But those whom Christ commends are unconscious of the good deeds they have performed. They know not that they have been ministering to Christ; and to their perplexed inquiries, Jesus answers, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” [*Verse 40.*] *11LtMs, Ms 58, 1896, par. 3*

A little before, Jesus had told His disciples of the scenes that were before them, how they were to be hated of all men, to be persecuted and afflicted; He had told them that those who forsook friends or home for His sake should receive, even in this life, a hundredfold. Now He declares that a special blessing shall rest upon all who minister to their brethren for Christ's sake. Many would

be driven from their homes and brought to poverty. Many would be in distress through disease and privation. Many would be cast into prison. In all these, said Jesus, you are to recognize Me. As you would minister to Me, so you are to minister to them. This is the evidence that you are My disciples. *11LtMs, Ms 58, 1896, par. 4*

When the Hebrew people were suffering in Egypt under the hand of their task-masters, God looked upon them, and He called Israel His son. He bade Moses go to Pharaoh with the message, "Israel is my son; even my firstborn: and I say unto thee, Let my son go, that he may serve me." *Exodus 4:22, 23*. The Lord did not wait until His people went forth and stood in triumph on the shores of the Red Sea before He called Israel His son; but while they were degraded, downtrodden, enduring all that the power and invention of the Egyptians could impose to make their lives bitter and to destroy them, He undertook their cause, and declared, "Israel is my son, even my firstborn." *11LtMs, Ms 58, 1896, par. 5*

Pharaoh scornfully demanded, "Who is the Lord, that I should obey his voice to let Israel go?" And he said, "I know not the Lord, neither will I let Israel go." *Exodus 5:2*. The Israelites were his slaves, despised by the very lowest of his people. The God of such a race the proud monarch feared not, nor would he obey. But the word of the Lord will not return unto Him void; it will accomplish the thing whereunto it is sent. God's message to the king of Egypt was, "Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." *Exodus 4:23. 11LtMs, Ms 58, 1896, par. 6*

The angel of the Lord went through the land of the Pharaohs with thunder and flame, and with "the pestilence that walketh in darkness" (*Psalms 91:6*) until the pride of every household was laid low. "And he brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen: and they inherited the labor of the people; that they might observe his statutes, and keep his laws." *Psalms 105:43-45*. God cares no less for His children today than He cared for Israel. *11LtMs, Ms 58, 1896, par. 7*

When the mother and brothers of Christ came desiring to see Him,

the Saviour looked upon His disciples and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." *Matthew 12:49, 50.* All who have been born into the heavenly family are in a special sense the brethren of our Lord. And Jesus said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, ... he shall in no wise lose his reward." *Matthew 10:42.11LtMs, Ms 58, 1896, par. 8*

The love of Christ binds together all the members of His family, and wherever that love is made manifest, there the divine relationship is revealed; for "every one that loveth is born of God, and knoweth God." *1 John 4:7.11LtMs, Ms 58, 1896, par. 9*

Those to whom the Saviour's words of commendation are spoken in the judgment may have known little of theology, but they have cherished the principles of Christ. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who cherish the spirit of kindness, who have given all the help in their power to the missionaries that have been sent to them. There are those who worship God ignorantly, and to whom the message of light is never brought by human instrumentality, yet they will not perish; the works of God which they have wrought are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.*11LtMs, Ms 58, 1896, par. 10*

How surprised and gladdened will be the lowly among the nations and among the heathen to hear from the lips of the Saviour, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Matthew 25:40.*] How glad will be the heart of Infinite Love as His followers look up with surprise and joy at His words of approval.*11LtMs, Ms 58, 1896, par. 11*

But the words of Christ identify His interest, not only with His people in the world, but, in a wider sense, with every child of Adam. When Jesus would uplift men to become members of the heavenly family, He humbled Himself to become a member of the earthly family, and by partaking of our nature He became the Son of man, the Son of Adam, and a brother to every son and daughter of our fallen race.

“God so loved the world, that he gave his only begotten Son,” (*John 3:16*) and thus the Saviour has identified Himself with suffering humanity. “While we were yet sinners, Christ died for us;” and He bids us, “Love one another, as I have loved you.” [*Romans 5:8*;*John 15:12*. Christ’s love embraces the fallen, the erring, and the sinful; and every deed of kindness done to uplift a fallen soul, every act of mercy, is accepted as done to our Saviour. *11LtMs, Ms 58, 1896, par. 12*

The angels of heaven are sent forth to minister to those who shall be heirs of salvation. We know not now who they are; it is not yet made manifest who shall overcome and share the inheritance of the saints in light; but angels of heaven are passing throughout the length and breadth of the earth, seeking to comfort the sorrowing, to protect the imperiled, to win the hearts of men to Christ. Not one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created. *11LtMs, Ms 58, 1896, par. 13*

As in Christ’s name you open your doors to His needy and suffering ones, you welcome with them unseen angels, who minister to these children of want and sorrow. You are inviting the companionship of heavenly beings. They bring a sacred atmosphere of joy and peace. They come with praises upon their lips, and an answering strain is heard in heaven. Every deed of mercy makes music there. The Father from His throne numbers the unselfish workers among His most precious treasures. *11LtMs, Ms 58, 1896, par. 14*

Those on the left hand of Christ, whom He condemned as having neglected Him in the person of the poor and suffering, were unconscious that they had dealt unjustly. Satan had so blinded them that they had not perceived what they owed to their brethren. They had been self-absorbed, and cared not for others’ needs. *11LtMs, Ms 58, 1896, par. 15*

Upon the rich, God bestows their wealth that they may relieve and comfort His suffering children; but the rich are in danger of becoming indifferent to the wants of others. Too often they come to feel themselves superior to their poor brethren. They do not put themselves in the poor man’s place. They do not understand the

temptations and struggles of the poor, and mercy dies out of their hearts. The rich shut themselves away from the poor in costly dwellings; their churches are too splendid for the entrance of the poor; and the means that God has given to bless the needy is spent in pampering pride and selfishness.¹¹*LtMs, Ms 58, 1896, par. 16*

The poor are robbed daily of the education they should have concerning the tender mercies of God, for He has made ample provision that they should be comforted with the necessities of life. They are compelled to feel the poverty that narrows life, and are often tempted to become envious, jealous, and full of evil surmisings. Those who have not themselves endured the pressure of want too often treat the poor in a contemptuous way, and make them feel that they are looked upon as paupers.¹¹*LtMs, Ms 58, 1896, par. 17*

But Christ beholds it all, and He says, It was I who was hungry and thirsty. It was I who was a stranger. It was I who was sick. It was I who was in prison. When you were feasting at your bountifully spread table, I was famishing in the hovel or the empty street. When you shut the door of your luxurious home against Me, I had not where to lay My head. While your wardrobe was filled with rich apparel, I was destitute. While you were at liberty to pursue your pleasures, I languished in prison, and you came not unto Me. When you doled out [to] the famished child the pittance of broken food that could not satisfy her hunger, when you gave the flimsy garments that could not shield her from the biting frost, did you remember that you were giving to the Lord of glory?¹¹*LtMs, Ms 58, 1896, par. 18*

All the days of your life I was near you in the person of the afflicted and the poor, but you did not see Me, you would not enter into fellowship with Me, and now I know you not.¹¹*LtMs, Ms 58, 1896, par. 19*

When in answer to the inquiry, "What shall I do that I may inherit eternal life?" Jesus bade the rich young man, "Sell that thou hast, and give to the poor, ... and come and follow me," (*Mark 10:17-22; Matthew 19:16-21*), He was but presenting that which, in the conversation with His disciples, He declared to be the great test at the final judgment. For the spirit of love and self-sacrifice is the

touchstone of the character. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 *John 4:20.11LtMs, Ms 58, 1896, par. 20*

Compassion for the afflicted and suffering the Lord accounts as among the first fruits of repentance—the first outflowing of love from a renewed heart. He says, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." *Isaiah 1:16, 17*. And of one who had been faithful before God it is said, "He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord." *Jeremiah 22:16.11LtMs, Ms 58, 1896, par. 21*

Christ's words in regard to our duty to the poor show the spirit in which all work for God is to be done, and open a field where all may find something to do. "The poor always ye have with you" (*John 12:8*), said Jesus, and none need complain that there is no place where they can labor for Christ. As long as there are hungry ones in God's world to be fed, naked ones to be clothed, perishing souls that need the bread of life, there is work for us to do. Every comfort we have, every gracious gift of God to us, every piece of money needlessly expended, pleads for the poor and the naked.*11LtMs, Ms 58, 1896, par. 22*

Many feel that it would be a great privilege to visit the scenes of the Saviour's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Bethany, or to Jerusalem, in order to walk in the steps of Jesus. We shall find His footprints by the sickbed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when He was on earth, we shall walk in His steps.*11LtMs, Ms 58, 1896, par. 23*

Those who realize, even in a limited degree, what redemption means to them and to their fellow men will comprehend in some measure the vast needs of humanity. Their hearts will be moved to compassion as they behold the widespread destitution in our world

—multitudes suffering for the want of food and clothing, and far greater multitudes under the shadow of a terrible doom, in comparison with which physical suffering fades into nothingness. *11LtMs, Ms 58, 1896, par. 24*

Millions upon millions of human souls ready to perish, bound in chains of ignorance and sin, have never so much as heard of the Saviour's love for them. Were your condition and theirs to be reversed, what would you desire them to do for you? All this, so far as lies in your power, you are bound by the most solemn obligation to do for them. Christ's rule of life, by which every one of us must stand or fall in the judgment, is, "Whatsoever ye would that men should do to you, do ye even so to them." *Matthew 7:12. 11LtMs, Ms 58, 1896, par. 25*

In revealing the love of Christ, object lessons are of far more value than mere precept. Deeds of mercy will touch the heart and make an ineffaceable impression upon the mind. The most persuasive eloquence is the word that is spoken in love and sympathy. *11LtMs, Ms 58, 1896, par. 26*

The love of God, manifest in His followers, will melt away the barriers of race and caste, and will remove the obstacles with which men have barred souls away from the truth as it is in Jesus. The message of God's grace is to be spoken to those that are afar off and to them that are nigh. Right in our own families may be souls that need help—souls that are starving for sympathy, starving for the bread of life. These should not be passed by. But God calls upon us also to turn our eyes to "the regions beyond." [*2 Corinthians 10:16.*] In Christian lands time and energy and means are devoted to those who already have a knowledge of Christ and His Word, instead of being used to enlighten the ignorant and uplift the fallen. Churches are tended like sick lambs by those who should be seeking for the lost sheep. If Christians would minister to other souls who need their help, thousands who are now wandering in the desert of sin would be rejoicing in the fold of Christ. *11LtMs, Ms 58, 1896, par. 27*

Why not go to work at once? There is danger in delay. The souls whom you might find, whom you might bring to Jesus, speedily

pass beyond your reach. Satan has prepared some net for their feet, and tomorrow they may be working out the plans of the archenemy of God.*11LtMs, Ms 58, 1896, par. 28*

In that day when the Chief Shepherd shall demand, "Where is the flock that was given thee, thy beautiful flock?" "What wilt thou say when he shall punish thee?" *Jeremiah 13:20, 21*. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" *Proverbs 24:11, 12.11LtMs, Ms 58, 1896, par. 29*

Christ has given His precious life in order to establish a church capable of caring for sorrowful, tempted souls. A company of believers may be poor, uneducated, and unknown; yet if they are humble in heart, and labor with faith and prayer, they may do a work in the home, the neighborhood, the church, and even in "the regions beyond," whose results shall be as far-reaching as eternity. [2 *Corinthians 10:16.*]*11LtMs, Ms 58, 1896, par. 30*

It is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience. The light which was glowing in their own hearts, when Jesus spoke to them, "Thy sins be forgiven thee" [*Matthew 9:2*], they might have kept alive by helping those who needed help. The restless energy that is so often a source of danger to the young might be directed into channels through which it would flow out in streams of blessing. Self would be forgotten in earnest work to do others good.*11LtMs, Ms 58, 1896, par. 31*

Those who minister to others will themselves be ministered unto by the Chief Shepherd. They themselves will drink of the living water, and they will not be longing for exciting amusements, or for some change in their lives. The great topic of interest will be how to save the souls that are ready to perish. Social intercourse will be profitable. The love of the Redeemer will draw hearts together in unity.*11LtMs, Ms 58, 1896, par. 32*

When we realize that we are workers together with God, His promises will not be spoken with indifference, but will burn in our

hearts, and kindle upon our lips. To Moses, who through the long years of wilderness wandering was called to minister to an ignorant, undisciplined, and rebellious people, God gave the promise, "My presence shall go with thee, and I will give thee rest." And he said, "Certainly I will be with thee." *Exodus 33:14; 3:12*. The same assurance is given to all who labor in Christ's stead for His afflicted and suffering ones. *11LtMs, Ms 58, 1896, par. 33*

Love to man is but the earthward manifestation of the love of God. It was to implant in the human heart that principle of love which would make us children of one family that the King of glory became one with us. And when among the followers of Christ His parting words are fulfilled, "Love one another as I have loved you" (*John 15:12*), when we love the world as He has loved it, then for us His mission is accomplished. Heaven is begun on earth. God with us has become God in us. *11LtMs, Ms 58, 1896, par. 34*

Ms 60, 1896

God's Claims On His Stewards

Sydney, New South Wales, Australia

October 1896

Portions of this manuscript are published in *SpTA #9 67-74*.

Friday, October 2, W. C. White and Sara McEnterfer, my secretary, accompanied me to Sydney. We were met at Ashfield by Brother Semmens, and during our stay in Sydney were entertained at his house. Sabbath, W. C. White met with the church at Parramatta. Brother Schowe conducted the morning meeting at Ashfield, and Brother Semmens conducted the service at Newtown. Sabbath afternoon I met with the church at Ashfield. The Lord gave me a message for the people assembled. I presented before them the *third chapter of Malachi*. I cannot see how the Lord could present His requirements in a clearer and more forcible manner than He has done in this chapter. *11LtMs, Ms 60, 1896, par. 1*

All should remember that God's claims upon us underline every other claim. He gives to us bountifully, and the contract which He has made with man is that he is to return to Him the tenth of his possessions. God graciously entrusts His stewards with His treasures, but He lays His hand upon the tenth, saying, "This is mine." Just in proportion as God has given His property to man, so man is to pay a faithful tithe of all His substance. This distinct arrangement was made by Jesus Christ Himself. *11LtMs, Ms 60, 1896, par. 2*

This work involves solemn and eternal results, and it is too sacred to be left to human impulse. We should not feel free to deal with this matter as we may choose. In answer to the claims of God, regular reserves should be set apart as sacred to His work. *11LtMs, Ms 60, 1896, par. 3*

Besides the tithe, the Lord demands the firstfruits of our increase as His. These He has reserved, in order that His work in the earth may be amply sustained, and that His servants may not be limited to a

meager supply. The Lord's messengers should not be handicapped in their work of holding forth the Word of life. As they teach the truth, they should have means which they can invest for the advancement of the work which must be done at the right time in order to have the best and most saving influence. Deeds of mercy must be done, the poor and suffering must be aided. Gifts and offerings should be appropriated for this purpose. Especially in new fields, where the standard of truth has never yet been uplifted, this work must be done. If all, both old and young, would do their duty, there would be no dearth in the treasury. If all would pay a faithful tithe, and devote to the Lord the firstfruits of their mercies, there would be a full supply of funds for His work. But the law of God is not respected or obeyed, and this has brought a pressure of want. *11LtMs, Ms 60, 1896, par. 4*

Every extravagance should be cut out of our lives, for the time which we have to work is none too long. All around us we see suffering humanity. Families are in want of food; little ones are crying for bread. The houses of the poor lack proper furniture and bedding. Many live in mere hovels, which are almost destitute of all convenience. The cry of the poor reaches to heaven. God sees; God hears. But many glorify themselves. While their fellow men are poor and hungry, suffering for want of food, they expend much on their tables and eat for more than they require. What an account men will by and by have to render for their selfish use of God's money! Those who disregard the provision God has made for the poor will find that they have not only robbed their fellow men, but that in robbing them, they have robbed God and have embezzled His goods. *11LtMs, Ms 60, 1896, par. 5*

All things belong to God, and all the good that man enjoys comes because of the mercy of God. He is the great and bountiful Giver of all. His love is manifest to all in the abundant provision which He has made for man. He has given us probationary time in which to form characters that will fit us for the courts above. And it is not because He needs anything that He asks us to reserve part of our possessions for Him. *11LtMs, Ms 60, 1896, par. 6*

The Lord created every tree in Eden pleasant to the eyes and good for food, and He bade Adam and Eve freely enjoy his bounties. But

He made one exception. Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them an opportunity to demonstrate their faith and trust in Him, and their perfect obedience to His requirements. *11LtMs, Ms 60, 1896, par. 7*

So it is with God's claims upon us. He places His treasures in the hands of humanity, but requires that one tenth shall be faithfully laid aside for His work. He teaches us the lesson that He requires this portion to be placed in His treasury. It is to be rendered to Him as His own; it is sacred, and is to be used for sacred purposes, for the support of those who carry the message of salvation to all parts of the world. He reserves this portion that means may ever be flowing into His treasure house, and that the light of truth may be carried to those who are nigh and those who are afar off. By faithfully obeying this requirement, we prove that we realize that all belongs to God. *11LtMs, Ms 60, 1896, par. 8*

And has not the Lord a right to demand this much of us? Did He not give us His only begotten Son because He loved us and desired to save us from death? And shall not our gratitude offerings flow into the Lord's treasury, to be drawn therefrom to advance His kingdom in the earth? God is the owner of all our goods, and shall not gratitude to Him prompt us to make freewill offerings and thank offerings, thus acknowledging His ownership of soul, body, spirit, and property? Had God's plan been followed, means would now be flowing into His treasury; and funds to enable ministers to enter new fields, and workers to unite with ministers to lift up the standard of truth in the dark places of the earth, would be abundant. *11LtMs, Ms 60, 1896, par. 9*

It is a heaven-appointed plan that men should return to the Lord His own, and this is so plainly stated that men and women have no excuse for misunderstanding or evading the duties and responsibilities God has laid upon them. Those who claim that they cannot see this to be their duty reveal to the heavenly universe, to the church, and to the world, that they do not want to see this plainly stated requirement. They think that if they followed the Lord's plan, they would detract from their own possessions. In the covetousness of their selfish souls, they desire to have the whole

capital, both principal and interest, that they may use it for their own benefit. *11LtMs, Ms 60, 1896, par. 10*

God lays His hand upon all man's possessions, saying, "I am the owner of the universe, and these goods are mine. The tithe you have withheld I reserved for the support of my servants in their work of opening the Scriptures to those who are in the regions of darkness, who do not understand my law. In using My reserve fund to gratify your own desires, you have robbed souls of the light which I made provision they should receive. You have had opportunity to show loyalty to Me, but you have not done so. You have robbed Me, for you have stolen my reserved fund. 'Ye are cursed with a curse.'" [*Malachi 3:9.*] *11LtMs, Ms 60, 1896, par. 11*

The Lord is longsuffering and gracious, and He gives those who have done this wickedness another chance. "Return unto me," He says, "and I will return unto you." But they say, "Wherein shall we return?" [*Verse 7.*] Their means have been made to flow in channels of self-service and self-glorification, as if their goods were their own, and not lent treasures. Their perverted consciences have become so hard and unimpressible that they do not realize the great wickedness they have done in so hedging up the way that the cause of truth could not advance. *11LtMs, Ms 60, 1896, par. 12*

Man, finite man, though using for himself the talents which God has reserved to publish salvation, to sent the glad news of a Saviour's love to perishing souls, and hedging up the way by his selfishness, inquires, "Wherein have we robbed thee?" God answers, "In tithes and in offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." [*Verses 8, 9.*] The whole world is engaged in robbing God. With the money He has lent them they indulge in dissipation, in amusements, revellings, feasting, and disgraceful indulgences. But God says, "I will come near you to judgment." [*Verse 5.*] The whole world will have an account to settle in that great day when every one shall receive sentence according to his deeds. *11LtMs, Ms 60, 1896, par. 13*

God pledges Himself to bless those who will obey His commandments. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith,

saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall you vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts.” [Verses 10-12.] *11LtMs, Ms 60, 1896, par. 14*

With these words of light and truth before them, how dare men to neglect so plain a duty? How dare they disobey God when obedience to His requirements means prosperity in temporal and spiritual things, and disobedience means the curse of God? Satan is the destroyer. God cannot bless those who refuse to be faithful stewards. All He can do is to permit Satan to do his destroying work. We see calamities of every shape and in every degree coming upon the earth; and why? The Lord’s restraining power is not exercised. The world has disregarded the Word of God. They live as though there were no God. Like the inhabitants of the Noachic world, they refuse to have any thought of God. Wickedness prevails to an alarming extent, and the earth is ripe for the harvest. *11LtMs, Ms 60, 1896, par. 15*

“Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God, and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are delivered.” [Verses 13-15.] Those who withhold from God His own make these complaints. The Lord asks them to prove Him by bringing their tithe into His storehouse, and to see whether He will not pour them out a blessing. But they cherish rebellion in their hearts, and complain of God, and at the same time they rob Him, and embezzle His goods. When their sin is presented to them, they say, “I have had adversity; my crops have been poor; but the wicked are prospered. It does not pay to keep the ordinance of the Lord.” *11LtMs, Ms 60, 1896, par. 16*

But God does not want any to walk mournfully before Him. Those

who thus complain of God have brought their adversity on themselves. They have robbed God, and His cause has been hindered because the money that should have flowed into His treasury was used for selfish purposes. They showed their disloyalty to God by failing to carry out His prescribed plan. When God prospered them, and they were asked to give Him His portion, they shook their heads, and could not see that it was their duty. They closed the eyes of their understanding, that they might not see it. They withheld the Lord's money, and hindered the work which He designed should be done. God was not honored by the use of His entrusted goods. Therefore He let the curse fall upon them, permitting the spoiler to destroy their fruits and to bring calamities upon them. *11LtMs, Ms 60, 1896, par. 17*

In (*Malachi 3:16*) an opposite class is brought to view, a class that meet together, not to find fault with God, but to speak of His glory, and tell of His mercies. These have been faithful in their duty. They have given to the Lord His own. Testimonies are borne by them that make the heavenly angels sing and rejoice. These have no complaints to make against God. Those who walk in the light, who are faithful and true in doing their duty, are not always complaining and finding fault. They speak words of courage, hope, and faith. It is those who serve themselves, who do not give God His own, that complain. *11LtMs, Ms 60, 1896, par. 18*

"They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." [*Verses 16-18.*] *11LtMs, Ms 60, 1896, par. 19*

This meeting made a deep impression upon the people. After the discourse, testimonies were borne. We know that the Lord was in our midst, working to send the truth home to the hearts of the people. *11LtMs, Ms 60, 1896, par. 20*

Ms 61, 1896

Diary, January 1896

NP

January 1-11, 1896

Portions of this manuscript are published in *4Bio 260*.

January 1, 1896

Sunnyside, Avondale, Cooranbong, New South Wales

1895 has passed into eternity with its burden of record. A new year has opened upon us, and there are no changes we can make in the old year. How stands our record?¹¹*LtMs, Ms 61, 1896, par. 1*

The day has opened beautifully. My heart was drawn out in prayer to God for the pardon for our past transgressions and sins. We rendered to God an offering of thanksgiving and praise for all His blessings given us in the preservation of our lives. Our blessings have been without number and yet how unmindful have we been, how little glory have we reflected back in praise and honor and thanksgiving! Whoso offereth praise glorifieth God. How many, upon the celebration of Christmas, had a sense of the works of their Creator? How many did not have Christ and His self-sacrificing love in their minds! They follow self-indulgence. This is the order of the day. Who will confess Christ by developing a Christlike character? Who will continue to deny Christ before man? Christ says He will deny such before His Father in heaven. Then let us be sure to honor Christ.¹¹*LtMs, Ms 61, 1896, par. 2*

Sarah Belden and I went with the mail to the post office. We learned that Brother Starr was expected, and we rode to the station to get goods that had been ordered. Brother Starr and wife came. We were glad to greet them. They rode up with me to our place-Brother and Sister Rousseau, Brother and Sister Starr, Sarah Belden, and I. As we came from the depot there were men, women, and children all coming from Morisset to Cooranbong. The day was hot and mothers with babies in their arms and two or three other children

surrounding them looked so weary. I thought, What is creating so great excitement? It was a horse race. We were hailed by a weary mother solicitous for her boy about six years old, carrying a large satchel of lunch. She wished we might take him in. I looked upon two mothers, each carrying a ten-months-old child, and two other children tired and heated. I said to one mother, Give me your babe; to the next, Get right in with your babe. We had the two families all in the took them to the school building. The place where they were going was close by. *11LtMs, Ms 61, 1896, par. 3*

Thursday, January 2, 1896

Avondale, Cooranbong, N. S. W.

The atmosphere was very warm. Sarah Belden and I rode down with the mail to the post office. We took Brother Starr to the station. Brother Rousseau rode with us and had business to do at the mill. Brother Richardson called at our place. He stepped off the cars at Dora Creek and walked up and found our place, then took dinner with us in our dining tent. Our horses took him to station at Dora Creek. *11LtMs, Ms 61, 1896, par. 4*

Sabbath, January 4, 1896

Word came that Brother Rousseau was not well and solicited me to take the meeting, which I did. This was in the dining room full of our people and some not of our faith. Two windows were open, but the weather was warm and the atmosphere oppressive. I spoke about the Saviour at the well of Sychar, the Samaritan woman coming to draw, Christ asking her to give Him to drink. Read this history, write it out in full, speak it in the meetings where you assemble. Let the Spirit of God come into your hearts. *11LtMs, Ms 61, 1896, par. 5*

We need every day to be taught of God. The Lord saw all the dangers when He called Abraham. Are you elected to become members of the Lord's family? Ministers, are you sensing your responsibilities? If you are, you will be a representative of Christ in your example, that all your associates will see that you are constantly learning and teaching the most solemn message ever given to mortals. We are to be examples after the Christlike pattern. *11LtMs, Ms 61, 1896, par. 6*

Never lose sight of your mission or cease to sense your responsibilities as God's messenger. Come out from the world in speech, in action. Every truly converted soul must maintain a separate holy character. Satan is watching to find some points which he can use to advantage. Will you give Satan his desire to make the students in our schools, by their lax familiarity—young men, middle-aged men, and women—pursue a course of action light and trifling? Will our ministers have the holy charge? Let them maintain their separate holy character as under discipline to Jesus Christ. Unless you watch and pray you will not be guarded. Teachers, ministers, be watchful. We know that there are some who are not careful to consider. God grant you may all put on Christ's garments of holiness and purity.*11LtMs, Ms 61, 1896, par. 7*

[Sunday, January 5, 1896]

Sunday was very oppressive. The land breeze seemed hot as heat from a furnace. The hammering and sawing and painting are all going on with the closing up of the work on our cottage. We are figuring closely to save expense. We have planned a kitchen and that gives me the dining room for my working room.*11LtMs, Ms 61, 1896, par. 8*

Monday, January 6, 1896

Heat continues oppressive. A cool breeze is beginning to be felt. It is a sea breeze. In afternoon it clouded up, threatening rain. There was thunder and quite severe lightning, with heavy rain. Now everything will be revived and glad to drink in the refreshing, blessed rain. The air is cool and reviving.*11LtMs, Ms 61, 1896, par. 9*

[January 7, 1896]

Tuesday morning. The heat is passing away.*11LtMs, Ms 61, 1896, par. 10*

Wednesday, January 8, 1896

Avondale, Cooranbong, N. S. W.

Sara McEnterfer, Sister Shannon, and I rode in our platform wagon to the hotel and to the post office. We learned that Elder Starr was not going to Sydney as he expected. He would remain over until January 9. On our way to the post office we received a telegram from Willie White, stating the boat was to leave Sydney for Cooranbong next Friday. All directions must be given at once.*11LtMs, Ms 61, 1896, par. 11*

May Israel was going to Newcastle to obtain supplies for family and provender for the beasts. We took her to the station, about three miles. We found Brother Lacey at our house when we returned. He took dinner with us.*11LtMs, Ms 61, 1896, par. 12*

And now we see two men taking down one of the old forest monarchs. We fear it may not fall just as it is supposed to fall. It is a very high tree and should have been uprooted ere this. It stands close by our washhouse, and we fear may blow down upon it someday. I can do but little but watch and wait. It is of great size. But the monarch of the forest must come down. The ax, the iron wedges, the heavy mallet, and the saw are all at work in their fit places.*11LtMs, Ms 61, 1896, par. 13*

The monarch of the forest has come down with a tremendous crash, splintering the breaking its top. The heart of the tree was rotten. The rest was nearly as hard as iron, perfectly sound. We must get bullock teams and, after the saw and ax have divided it in sections draw it away. It is not good for firewood, neither is it good for building purposes, but only to burn.*11LtMs, Ms 61, 1896, par. 14*

Just received letter from W. C. White saying to expect fruit tonight.*11LtMs, Ms 61, 1896, par. 15*

Thursday, January 9, 1896

Sara McEnterfer and I hitched up Jessie beside Colson's colt and we were pleased to see she was able to travel. She hurt her leg and it was much swollen, but Brother McKee has cared for it and bathed and fomented it, and we were glad of an opportunity to ride after Jessie. We met Brethren McCullagh and Sherwood at the school. We drove to the station to meet May Israel who had gone to trade at Newcastle. We must have provisions and provender for horses.

We found fruit, picked up seven cases in our wagon, and in the afternoon went for other boxes, seven more, and a trunk. Brother and Sister Shannon moved Thursday.¹¹*LtMs, Ms 61, 1896, par. 16*

Friday, January 11, 1896

We have another beautiful morning. Slept little last night. Many things perplex my mind. Received telegram that we are to meet our family at twelve o'clock train. Oh how much I feel my need of the grace of Jesus Christ in my heart continually, as an ever-flowing stream! Then I can refresh and bless others.¹¹*LtMs, Ms 61, 1896, par. 17*

Ms 62, 1896

Diary, February 1896

NP

February 9-27, 1896

Portions of this manuscript are published in *TMK* 133, 147, 266, 349; *3MR* 407-408; *11MR* 114; *12MR* 58; *4Bio* 255, 261-263, 387; *FBS* 63.

Sunday, February 9, 1896

[Sunnyside, Cooranbong, N. S. W.]

May Lacey White, Mabel White, Sister M. A. Davis, and I visited Sister Lacey's. Her husband, May's father, is in Sydney. We returned with some flower roots to set out; planted a part that night.¹¹*LtMs, Ms 62, 1896, par. 1*

Brother and Sister Hughes, two of their daughters, and Fannie Bolton came to our place. Fannie expected to leave the next day, but caught the heel of her shoe on coming down stairs, sprained her ankle again, and it is decided she cannot go on her journey. Brother Sherman came to see Willie.¹¹*LtMs, Ms 62, 1896, par. 2*

This day was one of great activity, with the unpacking of goods and the preparation of a place for W. C. White to make a temporary home for his family, for the present, by use of a tent and laundry rooms. I have had feelings of exhaustion today, and not a little perplexity of mind over the case of Fannie. She wishes to come back to work for me, but I have felt it impossible. I know not of any special change wrought in her that I dare trust her. And yet my mind is troubled exceedingly. Shall I feel altogether clear that I have divorced her from the work? Shall I be prepared to meet the result of this course of action on my part in that great day when the judgment shall sit and the books be opened?¹¹*LtMs, Ms 62, 1896, par. 3*

Monday, February 10, 1896

I arose at half past four a.m. At five I was at work spading up ground and preparing to set out my flowers. I worked one hour alone, then Edith Ward and Ella May White united with me, and we planted our flowers. Then we set out twenty-eight tomato plants, when the bell rang for morning prayers and breakfast. I think I have received no harm from my vigorous exercise, but feel better for the work done. *11LtMs, Ms 62, 1896, par. 4*

After breakfast I read manuscript—two short chapters on the life of Christ. Brethren Hughes and Brandstater, and his son, kindly offered to transplant my cauliflower, and received seventy-five plants to set out in his grounds. I consider they have done me a special favor. Grounds are prepared for vegetables to be put in—potatoes, beans, peas, and other things. W. C. White and Mabel drew dressing [mulch or fertilizer] in a little cart from barnyard to garden, but then it became too dark to see how to work. *11LtMs, Ms 62, 1896, par. 5*

Tuesday, February 11, 1896

Tuesday morning I rose at half past three o'clock and again wrote a little in my diary. Worked some in the orchard, tying up the trees. A tuft of grass is put between the stake and the tree so that the tree shall not be marred. *11LtMs, Ms 62, 1896, par. 6*

At five, Willie and I walked down to our garden, which is some distance from the house, and planted peas. We worked until seven a.m. and were prepared for our morning family prayer and for breakfast. I felt too weary to do more out of doors. We planned about many things that must be done on the ground. *11LtMs, Ms 62, 1896, par. 7*

In the afternoon Brother and Sister Prescott came up. We had a long talk. I read important matters to them. Our conversation was profitable. We could see some matters in a clearer light. The problem of studies in our school was canvassed. I had matter, written some time ago, but could not find it till books were unpacked. *11LtMs, Ms 62, 1896, par. 8*

Wednesday, [February 12, 1896]

Rode to Cooranbong with Sister Belden. We purchased some articles for the furnishing of their home and were glad to find these articles were cheaper than we expected. The articles answered the purpose well. Brother and Sister Prescott rode up with us.^{11LtMs, Ms 62, 1896, par. 9}

Thursday, February 13, 1896

Awoke in the morning at four o'clock. Commenced writing. Found some special writings dated 1874; very important instruction in them. I am writing out some things upon education to go in next mail.^{11LtMs, Ms 62, 1896, par. 10}

Rain has been falling, some every day. Our settling is going forward. There is work being done to complete Willie's house, which is very humble but will be comfortable. Everything is in activity about the premises. Brother Whiteman, Brother Richardson, and Robert McCann are at work upon the cistern. They have to wait for brick and this hinders them. Brick has to be drawn from the school grounds, where they are making good brick, better than they can obtain in Sydney. Brother McCann and Willie are cutting through a road from our location to school grounds, so that we can draw lumber and brick from the grounds and save two miles travel.^{11LtMs, Ms 62, 1896, par. 11}

In the afternoon Professor Prescott and wife again visited me in my room. We had a long talk in regard to the management of school matters. As questions were asked, the Holy Spirit revived many things in my mind and I could tell them the way many matters concerning our educational interest had been presented to me. We are to lay the situation of dearth of means before the whole school and then make known the Lord's plan as presented to me. In place of devoting time to inventing amusements to use their muscles, they can strengthen nerves and muscles to good advantage in the work that needs to be done on the school grounds. If we shall be compelled to hire the work done, the price of tuition must be increased. Every student may consider it to be his privilege to have a part in saving means they would pay for hiring work done, that [they] themselves can do. Earning their expenses is to be considered a part of their education. Every student is to exercise

brain and bone and muscle. Here is the education of the whole man, right on the ground—an education essential for all, for there is work for all to do. *11LtMs, Ms 62, 1896, par. 12*

Friday, February 14, 1896

[I] awake at half past two, and seek the Lord, as is my practice, for wisdom and grace, mingling my prayers with thanksgiving for His tender, loving compassion toward us. *11LtMs, Ms 62, 1896, par. 13*

The words of (*Isaiah 40:28-31*) seem appropriate, and impressed upon my mind. Study *this chapter* prayerfully, and *chapter 50*. My prayer is, Help me, O my heavenly Father, to trust wholly in Thy wisdom and not to lean to my own understanding. Guide Thou my pen and direct my speech that I shall not sin against Thee with voice or pen. I must have grace. I plead, Teach me Thy truth, that I shall not err from Thy way. O my Lord, I am weakness itself, but Thou are strength, fortitude, and courage to Thy people, if they will only diligently make Thee their trust. We have too small faith, altogether too small. My cry is, Lord, help my unbelief. *11LtMs, Ms 62, 1896, par. 14*

Professor Prescott came to see me and read several letters to me in regard to the highest education, education in our schools. One was from Professor Griggs. We had some important matters to consider. *11LtMs, Ms 62, 1896, par. 15*

Friday noon we had a thunderstorm and there was a heavy downpour of rain. We fear bridges will be overflowed if this rain continues. Workmen can do nothing, for it rained heavily all the afternoon. But this forbidding work out of doors brings us together to study how everyone should work interestedly for the benefit of the physical, mental, and moral influence, for the lasting future good of our school. *11LtMs, Ms 62, 1896, par. 16*

Sabbath, February 15, 1896

The Lord is good and merciful. I want my gratitude offering constantly ascending to God. I long to have a deeper sense of His goodness and of His changeless love. I long daily for the waters of life. I know that God wants me to receive strength from Him that I

may strengthen others by the light He gives me in representations. *11LtMs, Ms 62, 1896, par. 17*

I must continually have my strength in God. My dependence must not waver. No human agency must come between my soul and my God. The Lord is our only hope. In Him I trust, and He will never, no never, fail me. He hath hitherto helped me when under great discouragement because of pressures of outward circumstances. *11LtMs, Ms 62, 1896, par. 18*

I have often been reminded that we must individually cultivate thanksgiving and praise to God. There is altogether too little praise offered to God. But it shall not be so. I will thank the Lord and praise His holy name. I will praise the Lord that in Him I can trust at all times. He is the health of my countenance and my strong tower into which I can run and be safe. He understands my necessities and He will give me the light of His countenance, that I may reflect light upon others. I will not fail nor be discouraged. I look to Thee, my heavenly Father, to give strength and grace, and to lift up upon me the health of Thy countenance. I will praise the Lord at all times and not wait for a happy flight of feeling. Then praise the Lord, for He is good, and His mercies will attend me morning, noon, and night. A happy flight of feeling is not evidence; His Word is my assurance. *11LtMs, Ms 62, 1896, par. 19*

Sunday, February 16, 1896

I arise at half past three o'clock and make every effort to prepare my mail to leave Monday morning for America. I was charged not to allow my mind to be confused, but to study carefully [*Isaiah?*] (*chapter 51*), and let my mind be impressed with the instruction that is in this chapter—the *first eleven verses*. *11LtMs, Ms 62, 1896, par. 20*

The Lord God understands, and He will work if His people will conform their minds to the direction of the Word of the Lord God which I have given them that they may move carefully. Let them go forward and cultivate the powers of mind and soul and body. The instruction the Lord has given is to improve by exercise. God says to every one, "Go forward and cultivate every capacity of the mind and increase every gift of ability. The world is teeming with new

human inventions.” We are ever to bear in mind that God would have every soul receive His words of instruction and continually increase in efficiency.*11LtMs, Ms 62, 1896, par. 21*

Monday, February 17, 1896

I arose early to close up the mail. I wrote a letter to Brother Tait and sent several letters written with my own hand to Edson White. I was led out to write to Brother Tait, and the Lord let His Holy Spirit rest upon me. My pen traced the words very rapidly and we succeeded in getting it copied, and then I had a breathing spell. I could let down a little from the pressure.*11LtMs, Ms 62, 1896, par. 22*

The Lord grant that I may this day be wholly His, this day speak and write and do the work essential as a Christian. We cannot serve Him with the whole heart unless our will and our way are surrendered to God and His Word and His way are chosen as the best, and the only safe course to pursue.*11LtMs, Ms 62, 1896, par. 23*

The breaking-up team came today to plow our land. There are seven yoke of heavy oxen with an immense plow to cut through the roots of the eucalyptus. It was interesting to see how obedient are the dumb animals to the word of their master. I noticed the strongest looking ox, one of the leaders, had on a leather blinder such as is worn by horses. I asked the meaning. The master of these animals said that he had often to look after the oxen near the plow and watch for strong roots, and that this ox, if he knew his master was not watching him, would shirk his duty. He put blinders on so the ox could not see that his master was not close beside him, but at a distance. He would suppose his master was nigh and would do his work, that he was fully able to do.*11LtMs, Ms 62, 1896, par. 24*

I thought, This is a lesson to all who claim to be Christians. How many are eye servants! If they have a sense that the eye of God is upon them, they will conduct themselves as if in view of the whole universe of heaven. If the eye is taken off from Jesus, how soon the work testifies to the same. May the Lord help us to be watchful, prayerful, and faithful under all circumstances.*11LtMs, Ms 62, 1896, par. 25*

Tuesday, February 18, 1896

I thank the Lord I was able to sleep until quarter before four o'clock. I am thankful for every hour's sleep I obtain, for the reason that I can gain refreshment to do better work. I wrote some things after seeking the Lord in prayer. After breakfast there were things that required attention. The creek has risen and covered some of my tomatoes that were sown on the banks of the creek as an experiment. Brother Connell has dug a ditch to conduct the water from the land to the open creek, and the water has been pouring through the channel for some time. The ox team is taking away great logs from near the house. It takes two men to hold the plow, breaking up, and another to follow and with a pickaxe cut away the roots of the trees that obstruct its passage. *11LtMs, Ms 62, 1896, par. 26*

Sara McEnterfer and I prepared curtains to cover the shelves in my room, which reach from floor to ceiling and answer as book shelves, and a place to store papers and other goods. *11LtMs, Ms 62, 1896, par. 27*

In the afternoon Brother and Sister Prescott came. We had a good visit with Sister Prescott. Brother Prescott was with Marian in the interest of the book, *Life of Christ*. He is reading it, for it is the last reading before publication. *11LtMs, Ms 62, 1896, par. 28*

Willie is free, now that the mail has gone, to get himself comfortably arranged in his close quarters. They seem to be comfortably situated. *11LtMs, Ms 62, 1896, par. 29*

The cistern is now bricked up and it is now to be cemented. This will be a great treasure to obtain water to be kept for drinking purposes, and is so large it will not fail us if we have drought. We have five large iron tanks beside. Wells are uncertain and are obtained at great expense. The drought last year lasted from February until the next December. We had only a slight occasional shower. *11LtMs, Ms 62, 1896, par. 30*

Boxes of peaches came from Sydney. We need them. We are often having a shortage of fruit. *11LtMs, Ms 62, 1896, par. 31*

Wednesday, February 19, 1896

Sunnyside, Avondale, N. S. W.

I awoke at two o'clock; could not sleep longer. Arose and commenced writing at half past two o'clock. I am so thankful I can use my eyes; often, however, I am compelled to bind up the left eye.*11LtMs, Ms 62, 1896, par. 32*

We rode out in our platform wagon with Brother and Sister Prescott. While riding I read important matter written to Battle Creek, addressed to Elder Olsen, in reference to some things that they were managing all wrong. Both W. C. White and Brother Prescott were so much surprised at the revelations made. I was more than surprised that Brother Prescott had not an understanding of these things that have been going on in Battle Creek. What does it mean? We must all be wide awake, else the enemy will take advantage of circumstances. Words were spoken: "Watch and pray lest ye enter into temptation." [*Mark 14:38.*]*11LtMs, Ms 62, 1896, par. 33*

Things are being swayed in wrong lines. There are long journeys that should be avoided. The time and money thus spent will be needed to do continually in our large cities the work that means so much to those who have never heard the reasons of our faith. As I have labored since 1843 and 1844, I have felt so thankful that the Lord has permitted time to last to do more fully the missionary work that was needing to be done to warn our cities.*11LtMs, Ms 62, 1896, par. 34*

Oh, our wise heavenly Father made the infinite sacrifice of His only begotten Son! He gave Him to our world, that the world might, through the merciful provisions made, accept the Word—Bible truth—and prepare for the great event of His coming. That which caused the believing church so much sorrow in their disappointment in the time of His coming has been a reason of thanksgiving for the delay. Now the angels of God are preparing the way for the truth to reach all nations.*11LtMs, Ms 62, 1896, par. 35*

There are thousands in the cities, in the byways and the highways, to hear the warning message. Are we awake? Do we understand there is a world to have the warning? The cities are all to be worked

diligently. We must arouse and do a great work. There are many more to hear the last warning message to a perishing world. We have no time to delay, for Satan is doing his best to destroy souls. *11LtMs, Ms 62, 1896, par. 36*

I now praise God for His long and merciful forbearance. The message has been carried to many countries. It is a world-wide message. There is most diligent work to do to warn our cities. We have had opportunity to send the light to many thousands who have rejoiced in the truth and sacrificed their time and their means to build up the sanitariums and churches in all parts of America. Schools have been established and new fields are opening, many in new countries. The work at times has moved slowly because of dearth of means, and in various places the work has not been done that the Lord Jesus has signified should be done, to bring the light before all people. It is for the need of the Holy Spirit that many more places are not hearing the last message of warning. It is the unconsecrated elements that need to be aroused to consecrate themselves and become qualified to do most earnest work. Angels are waiting to fit up converted men and women to do this work if they will consecrate their whole heart, mind, and soul to the work. We have no time to lose. *11LtMs, Ms 62, 1896, par. 37*

I am instructed it is the human agencies in our world that need to be corrected and converted and to walk and work humbly with God—to be laborers together with God. There are those who work in their own self-importance and spoil the blessed representations the angels [would] make through them if they were humble and prayed more and talked less. The Lord Jesus is dishonored. The truth, Bible truth, if lived, if obeyed, will sanctify the soul and all such will bear fruit. *11LtMs, Ms 62, 1896, par. 38*

Thursday, February 20, 1896

Sunnyside, Avondale, N. S. W.

I arose early, a great while before day, and sought the Lord in prayer. I want to understand my duty in regard to how far I ought to try to please others at great expense to myself and my horses. There is a proposition to be one of a party to take Brother [Romero] and his mother in my carriage drawn by my horses about ten miles

up a mountain road. I am informed the road is very bad. Working the roads in this country is not conducted as in America. They always calculate to make a safe passage for travelers, but they do not do this careful work here. They move recklessly in their work, and if travelers pass over the road, they are supposed to get over at their own risk.¹¹*LtMs, Ms 62, 1896, par. 39*

Brother Romero has a position in the Echo office. He is reliable and is a hardworking man. He has worked too constantly days and nights, and he is sick. Word came by letter that Brother Romero was suffering with neuralgia. His mother proposed to pay his expenses from her own not-too-well-filled purse, and she would accompany him to Sydney. They would visit Cooranbong and asked for our carriage to meet them at the station at Morisset, which we did. The proposition was made by someone that we compose a party—Brother and Sister Prescott and his niece and little lad Louis, and Sisters Rousseau and Mills and I—to accompany them in our carriage and take the party in from Melbourne.¹¹*LtMs, Ms 62, 1896, par. 40*

Friday, February 21, 1896

Let Friday morning come into consideration as the last of the six days of labor and have Friday a day of binding off, not accumulating work. This day is preparation day. We would come up to the Sabbath with our work closed up in proper shape and not dragging into the Sabbath. We must commence in the morning to look after every piece of clothing if we have neglected to do this through the week, that our garments may be neat and orderly and comely to appear in the place where God's people assemble to worship Him. There must be no garments left to be pinned together, to supply the stitches which should have been taken the day before. Entering upon new business should be avoided, if possible, but endeavor to close up the things already started that are half accomplished. Prepare everything connected with the household matters so that there shall be freedom from worries, and the mind be prepared to rest and to meditate upon heavenly things.¹¹*LtMs, Ms 62, 1896, par. 41*

There needs to be much more close investigation of the week past.

Review it and see if, as a branch of the living Vine, you have drawn nourishment from the parent Vine to bear much fruit to the glory of God. If there has been feverish excitement, if hasty words have been spoken, if passion has been revealed, these have surely been the working on Satan's side of the question. Clear the heart by confession. Sincerely make everything right before the Sabbath. Examine your own selves, whether ye be in the faith. We need to guard our own souls constantly, lest we make a great profession but, like the flourishing fig tree spreading its branches in pretentious foliage, reveal no precious fruit. Christ is hungering to see and receive fruit. Leaves of profession without fruit are to Christ just as worthless as those of the fig tree which He cursed.^{11LtMs, Ms 62, 1896, par. 42}

The Lord is waiting to behold in His followers that which they have learned of Him. "Learn of me," said Jesus, "for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." *Matthew 11:29, 30.*^{11LtMs, Ms 62, 1896, par. 43}

The humble dependence upon God, the faith that takes Him at His word and trusts Him at all times and under all circumstances, is the wearing of the yoke of Christ. The Christian brings all his passions under control to God. Then if the thoughts are brought into captivity to Jesus Christ, there is a healthful growth in beauty and grace of character.^{11LtMs, Ms 62, 1896, par. 44}

Sabbath, February 22, 1896

Said Christ, "I am the true vine, and my Father is the husbandman." "I am the vine, ye are the branches." "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it that it may bring forth more fruit." *John 15:1, 5, 2.* That unpruned branch may have looked good to human eyes, but the eye of One who never slumbers nor sleeps leaves it not alone to die of discouragement. The Husbandman pruneth it, that it may produce fruit unto life eternal, revealing a faith that works by love to God and purifies the soul.^{11LtMs, Ms 62, 1896, par. 45}

Whenever professed Christians are constantly flaunting their leaves of profession before the eyes of others, there is no real fruit to the

glory of God. Their religious life and experience seem satisfactory to themselves. They have exaggerated emotions, effusive expressions of fervor, and highest exaltations. Their religion consists largely in feeling and excitement. There is very little in their own souls that corresponds to their profession of faith. Self is their ideal of perfection. They value more the outward impression they make upon others than the inner which is hidden with Christ in God.*11LtMs, Ms 62, 1896, par. 46*

Let everyone who would reveal Christ by being a doer of His word become rooted in Christ Jesus, rooted and grounded in the truth. Put away all self-assertion. Let living and acting the lessons of Christ Jesus speak of your perfect obedience to Jesus Christ. Let the fruitbearing be seen.*11LtMs, Ms 62, 1896, par. 47*

The formation of the character must go on day by day, hour by hour. The inward working of the Holy Spirit is revealed outwardly in the appearance of fruit, ripening and perfecting to the glory of God. The inward life speaks in the outward action, in the producing of rich fruit. This is showing forth the praises of Him who hath called them out of darkness into His marvelous light. If the Lord Jesus is formed within, the hope of glory, the life will be rich in good works, corresponding with the truth which they profess to believe.*11LtMs, Ms 62, 1896, par. 48*

Sunday, February 23, 1896

I could not sleep after two o'clock. I sought the Lord in prayer, and then tried to write. The rain fell softly all day. The creek is rising. We fear the water may overflow our garden. We have tomatoes we are just now enjoying from the vines. We hope not to lose them. The atmosphere is very depressing. We feel little strength, because there seems to be no vitality in the atmosphere to revive us.*11LtMs, Ms 62, 1896, par. 49*

Not much work could be done Sunday. Willie invited to his tent home Brethren Roberts and Bulah. They are from Newcastle. Brother Roberts has within a few months accepted the truth. Brother Bulah has been engaged in canvassing in Newcastle, twenty miles from here. These brethren slept in W. C. White's office, my front room, sat at our table for breakfast, and were with

us in morning worship. *11LtMs, Ms 62, 1896, par. 50*

There seems to be no place to entertain visitors. We will have to shoulder this burden largely, as we have done fully in Granville, New South Wales. We are the Lord's missionaries and we must not complain, even if our important work of writing must be interrupted. But the people need the matter I am preparing. *11LtMs, Ms 62, 1896, par. 51*

Many that are sick come to Cooranbong to change their surroundings. We are trying to gather means for a small sanitarium in Avondale. We shall have it, for we need it. We have to distribute our visitors the best way possible. The Lord will see our necessities, our dearth of means. Those of all nationalities come for help, and if we have a sanitarium in running order, the sick can be treated, and there will be healthful results without the use of drugs. They leave in health. They tell others what a blessing they have received, with no questionable drugs to affect their system. Then others will be helped. A spirit of inquiry is aroused, and the Lord makes these institutions the means for the conversion of souls. *11LtMs, Ms 62, 1896, par. 52*

Monday, February 24, 1896

We are thankful this morning that there is prospect of a cessation of rain. A large amount of rain has fallen. Much damage must be the result. *11LtMs, Ms 62, 1896, par. 53*

We turn water into the cistern from the tanks today. Brother Whiteman expects his wife, accompanied by Sister Radley, from Castle Hill. We sent our horse and carriage to the station to bring them up. They design to spend two weeks here on a visit. *11LtMs, Ms 62, 1896, par. 54*

Tops of trees are being cut off, for there is danger of winds so swaying the tops of these high trees as to break them down and do damage to the house. This day I can gather strength to do scarcely anything. *11LtMs, Ms 62, 1896, par. 55*

Sister Lucas came from Sydney to remain with us several weeks and help us in our sewing. We are missionaries, and the Lord

understands our every necessity. There is need of a physician right here in Avondale, but how can we support one is the question. Families in every direction are looking to us for help. Sara is sent for in the night. She rides horseback five or six miles to give treatment to the souls and bodies of the suffering ones. Yet they realize not benefit. The Lord will help us if we will rely upon His Word. Will we bring our sick to the Lord in faith? Our health institutes must be increased. We must walk out on faith and follow the Lord's plans in the simple means He has provided under the physicians who have knowledge, who know how to treat the sick.*11LtMs, Ms 62, 1896, par. 56*

Tuesday, February 25, 1896

I am very thankful to the Lord; I have slept until past five o'clock. This is an unusual circumstance. In the night the atmosphere seemed so close I could scarcely obtain vitality to breathe. I sought the Lord for His watchcare and His grace that I may be kept in quietude and peace through this day.*11LtMs, Ms 62, 1896, par. 57*

Our family numbers twelve. We wish to have the grace of Christ in our hearts expressed in words and in our actions. I was led out in prayer to pray most earnestly for the Holy Spirit's guidance through the day.*11LtMs, Ms 62, 1896, par. 58*

It is misting again. The weather is disagreeable. We must bring more sunshine into our own hearts and reveal the patience of Christ.*11LtMs, Ms 62, 1896, par. 59*

The stove has been moved in the kitchen for the chimney to be built for the stovepipe. We have had the smoke filling our kitchen when the wind was in a certain direction. The chimney has come nearly to the iron roof. Now the rain comes again and the work cannot proceed. Thus the kitchen is all disarranged in order to build the chimney, which cannot be completed, and we must permit our niece Sarah Belden to labor under difficulties.*11LtMs, Ms 62, 1896, par. 60*

Wednesday, February 26, 1896

I awoke at twelve o'clock p.m. and could not sleep. I decided to

dress and see if I could write. I commenced to write at a quarter before one o'clock and continued until seven a.m. I have written ten pages of letter paper before breakfast. It continues to rain, and much rain has fallen during the night. I have some matters upon my mind in regard to the soon coming of our Lord in the clouds of heaven, and I am tracing upon paper that which I am impressed to write. *11LtMs, Ms 62, 1896, par. 61*

Tuesday, February 27, 1896

I was unable to sleep past two a.m. My heart is oft times oppressed. I long for the wisdom which God alone can give me. I feel deeply the responsibilities resting upon me. Oh for physical and mental strength to do my whole duty and yet not be presumptuous! "Herein is my Father glorified, that ye bear much fruit." *John 15:8. 11LtMs, Ms 62, 1896, par. 62*

Ms 63, 1896

Diary, March 1896

New South Wales, Australia

March 7-29, 1896

Portions of this manuscript are published in *FBS 64-65*.

Sabbath, March 7, 1896

[Sunnyside, Cooranbong, N. S. W.]

Sabbath Sara, Brother Connell, and I rode through the woods to the school ground. Quite a congregation of men, women, and children were seated on plain hard boards without backs, and only the cover of the sawmill over their heads. A fly of a tent had been put up to shield me from wind or sun. *11LtMs, Ms 63, 1896, par. 1*

I had freedom in speaking. Oh, how my heart felt the burden for the souls that were perishing out of Christ! There were parents, there were children who needed to be converted. They were out of Christ, disobedient to parents, unthankful, unholy. There were girls who were intoxicated with reading novels. Their minds were spoiled and ruined for useful labor. But never were there youth that I have seen whose lives were entirely perverted and ruined for anything good. Oh how I longed to see these souls affected and their hearts melted and broken! I feel deeply burdened that God shall take these souls and work with them, poor ruined wrecks of humanity, until they shall be converted. *11LtMs, Ms 63, 1896, par. 2*

Sunday, March 8, 1896

Sunday morning I was not able to sleep after one o'clock. I am much troubled in regard to Willie McKnight. He is in peril. I was awakened with remorse of soul on his account, as if my soul was in the desperate condition his soul is in. I felt wonderfully troubled. His course has been very singular. He has been boarding with a family who have no love for God. They are disreputable and I greatly fear for him, lest he has already become corrupted. *11LtMs, Ms 63,*

1896, par. 3

Monday, March 9, 1896

This day Brother Whiteman and wife and Sister Radley from Castle Hill left for their home.¹¹*LtMs, Ms 63, 1896, par. 4*

March 12, 1896

This past night I have slept well; did not leave my bed until nearly five o'clock. This is a rare thing in my experience.¹¹*LtMs, Ms 63, 1896, par. 5*

Wednesday, March 18, 1896

North Shore, Sydney, N. S. W.

I slept until two o'clock. Yesterday was a very hard and trying day for me.¹¹*LtMs, Ms 63, 1896, par. 6*

We left Cooranbong for the station Wednesday. We had, Sara and I, the compartment to ourselves with the exception of a young woman and two of her children. We did not become weary. We changed cars twice to get to New Fern Station, then walked to Brother Israel's. He was all prepared to leave for Parramatta to attend the funeral of Sister Keel, a colored sister. Before she died a letter was sent us by her dictation, soliciting me to care for one of her children who was a very unruly boy. She felt if I could take the supervision of him she should feel at rest. Oh, I so wish I could, but I could see no way to do this. The sufferings and anxiety of this dear sister are ended and she is at rest.¹¹*LtMs, Ms 63, 1896, par. 7*

We found Sister Israel very, very bad. There were thoughts that they might be obliged to take her to the asylum. She has been raving wild. I could find no peace there and went to North Shore on the tram, then changed for omnibus, then for the boat, then for the tram, then walked and walked, and could not find the place where Brother and Sister Starr lived. It was a very hot day and I felt so weary I had to sit down by the roadside. I felt that I must fall down exhausted, but we found their hired home at last and we were thankful. Went to rest early. Brother Rousseau came a little after

dark. The two families, Brother Pallant's and Brother Starr's, were broken up and moving. We were very weary. Retired early. *11LtMs, Ms 63, 1896, par. 8*

Matthew 10:40-42. We have our work to do and hitherto hath the Lord helped me. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] I have proved this word of Christ and have found that rest. Let all come in full faith to Jesus. *11LtMs, Ms 63, 1896, par. 9*

Thursday, March 19, 1896

North Shore, Sydney, N. S. W.

I could not sleep past two o'clock a.m. I sought the Lord in prayer and then commenced my writing. Some things are urging themselves upon my mind in reference to the case of Brother McCullagh, who is very much reduced in health. What can we do to help him is the question. May the Lord give wisdom is my prayer. *11LtMs, Ms 63, 1896, par. 10*

I have received a letter from Fannie Bolton, very much after the same that she has previously written. While I feel pity and sadness for her, I do not feel that I can again connect with her. Yesterday I wrote some things in reference to the past, in the experience I have had with Caldwell and _____. Then I was writing upon the *fifteenth chapter of John*. "I am the true vine, and my Father is the husbandman." *11LtMs, Ms 63, 1896, par. 11*

As I was writing a heavenly atmosphere pervaded the room. I have had the same experience many times in my life. I lost all sense of everything around me. I saw no symbol, no person, but a communication was made to me as if words were spoken: *11LtMs, Ms 63, 1896, par. 12*

"Fannie Bolton is not under the ministration of the Holy Spirit. Although she has proved herself unworthy to be connected with the work in which you are engaged, yet take her to your home and treat the poor deceived child as one who needs help. She cannot ever be

connected with the work that is to go forth in all the meekness and lowliness of Christ. She needs your help in more ways than one. Testify to her that you pardon her, and let her return to her home as she desires. Be careful whom you connect with you in your work, for you must not carry such burdens, but bear testimony that you will help her to come to Jesus and repent. Open the door for her to come to Me, for it is I whom she has wounded and has misrepresented. But I will forgive her past falsifying if she will see it is I whom she has wounded and falsified in misrepresenting the work I have chosen you to do.”*11LtMs, Ms 63, 1896, par. 13*

I decided to take Fannie Bolton home with us and take care of her, although she has done me great injury, misstated me, cast reflection upon my work, and left the impression upon minds that she was the one who made my books. She has confessed to me and yet she repeats the same false statements. I shall do all I can to help the poor soul.*11LtMs, Ms 63, 1896, par. 14*

Friday, March 20, [1896]

North Shore, N. S. W.

I arose at half past two a.m. All is confusion in the daytime, but these early hours are precious to me. All is quiet now and I can write.*11LtMs, Ms 63, 1896, par. 15*

Left North Shore with Elder Israel. We visited Elder McCullagh, riding nine miles. The family were at Sydney. We decided Fannie should go with us to Cooranbong. She is very feeble and needing care. Rode nine miles to Elder Israel's. This makes twenty miles I rode on Friday, after leaving the home where Brother Starr had been living. We had a prayer season with Brother McCullagh.*11LtMs, Ms 63, 1896, par. 16*

Evening after the Sabbath, March 21

I awoke early in the morning and commenced to trace some important matters with my pen. We rode seven miles and a half to where the tent was pitched, and I spoke to a good congregation. The Lord gave me much freedom. Two prominent men were present who were deeply interested in the truth. One, I believe, has

taken hold of the Sabbath. Our meeting continued late. We had a social meeting. We returned to Brother Israel's. Fifteen miles we traveled, going and coming from meeting.*11LtMs, Ms 63, 1896, par. 17*

The Lord is still moving upon hearts, and souls are being convicted. We thank the Lord that some are yielding to the drawings of Jesus Christ. Oh, how few among the many will accept the truth! How few will receive Jesus!*11LtMs, Ms 63, 1896, par. 18*

Sunday, March 22, 1896

At Elder Israel's

We do thank and praise our heavenly Father. Light, precious light, is penetrating the darkness that has enclosed the mind of Sister Israel. She is being healed. Satan is being defeated. The Lord is good, praise His holy name forever and forever! The Lord is giving relief to this family that have so long been oppressed.*11LtMs, Ms 63, 1896, par. 19*

Sara McEnterfer, Elder Israel, and I rode nine miles to see Elder McCullagh. The blocks of wood that were in the road were very slippery and we were obliged to go considerably out of our way, for the horse was smooth shod. We had but a short visit, conversed a little and prayed with him. He is improving and, we hope, will be able to attend the meetings. Had [a] talk with Fannie Bolton and proposed to take her to my home and see if a change will not do her good.*11LtMs, Ms 63, 1896, par. 20*

We rode seven and half miles to the Ashfield church. I had not attended meeting there since I was at the dedication and gave the dedicatory discourse. The house was well filled. The Lord gave me great freedom in speaking. Souls are constantly embracing the truth. We are so glad, so glad. We will praise the Lord with heart and soul and voice.*11LtMs, Ms 63, 1896, par. 21*

I am so grateful to our dear Saviour for all that He has done in these places of importance so near Sydney. We feel grateful for these houses of worship built where the believers and also those not of our faith can be benefited. We see enough to do on the right hand

and on the left hand. Our people, those who have newly come to the faith, need to be visited, encouraged, strengthened; and those who do receive the truth need to be set to work to help those of their friends who know not the truth. We are so grateful, for light God has given us is being taken from under the bushel and set on a candlestick.*11LtMs, Ms 63, 1896, par. 22*

Monday, March 23, [1896]

We left Brother Israel's. Elder Israel took us in his carriage to visit Sister James. We were so sorry to find an alienation between her and her daughter-in-law. Oh how much we need the grace of God to change our own natural ways and habits and let the Spirit of God rule in our hearts. We prayed with our sister and then returned to Elder Israel's.*11LtMs, Ms 63, 1896, par. 23*

We met a brother and sister from Queensland, and a brother from South Africa who came to Australia for work and was unsuccessful. He wants to return but has no money. We decided to help him if we could obtain the money, but money is very, very scarce, and we know not what to do to keep all things moving.*11LtMs, Ms 63, 1896, par. 24*

We left for Strathfield, Brother Israel taking us in his carriage to avoid changing cars. We found every compartment occupied. We were obliged to take seats in a compartment occupied by five men and one woman, but in about half an hour all the men left the compartment and the one woman beside ourselves has now left. I rested some, for I was very tired. Reached Morisset about half past eight o'clock. The team came for us, and we rode to our home, seven miles. It was a beautiful moonlight night, but the roads were bad and we were compelled to go through the brush, _____ leading the horses. We arrived home safely, praising the Lord that no accident and befallen us.*11LtMs, Ms 63, 1896, par. 25*

We have oft been placed in difficult circumstances in our travels, but the hand of the Lord has shielded us from harm and wonderfully preserved us. I felt so grateful to God; I praise His holy name for the assurance I have daily of His great goodness to all who will come to Him and let Him be their helper and friend in every time of need. We need so much the keeping power of God, for we are sometimes

in peril. *11LtMs, Ms 63, 1896, par. 26*

We must have faith in the Word of God, for we need to present the wonderful truths to those we shall meet in our travels on the cars and also to speak a word in season to chance acquaintances. We need so much to study the Word and have faith in the Word as the voice of God to us. *11LtMs, Ms 63, 1896, par. 27*

“And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices and said, Jesus, Master, have mercy on us. And when he saw them he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God save this stranger. And he said unto him, Arise, go thy way; thy faith hath made thee whole.” *Luke 17:12-19. 11LtMs, Ms 63, 1896, par. 28*

The nine lepers were healed of their leprosy and were not exercised thereby to believe in Christ as the only begotten Son of God. Therefore their healing was not of the soul, as well as of the body. The sins of the soul were still defiling the men. In this we have our lesson. The healing of disease is no evidence that the sins of the soul are healed. The one man healed in body and soul manifested fruit in giving glory to God. *11LtMs, Ms 63, 1896, par. 29*

Faith in Jesus Christ as the Sin Pardoner will take away his sin and restore the sinsick soul. He is cleansed; he is pardoned. We need now in our teaching to educate the darkened minds, that all may come to Christ and be healed of physical and spiritual disease. *11LtMs, Ms 63, 1896, par. 30*

Oh what a work is before us here in Australia! Here is just as verily a work to be done for souls as for those who are of foreign tongues. We will, O God, give Thy name the glory for the good work Thou art doing for the souls in darkness. We need more workers in this field. We need to help those newly come to the faith to obtain light from the Word, that they may help us in our work to help other souls that

need the truth, and thus be letting their light shine forth amid the moral darkness. They may open the Scriptures to others, that they may behold the wondrous things of the Word of God.*11LtMs, Ms 63, 1896, par. 31*

Friday, March 27, [1896]

[Cooranbong]

This morning I felt my heart full of praise and thanksgiving to God. A sweet peace pervaded my mind. I said, All my worries I will leave at the footstool of mercy.*11LtMs, Ms 63, 1896, par. 32*

I spoke to the people assembled under the large tent. The Lord gave me a very plain testimony to bear. Then I requested an interview with Caldwell in the presence of our Brethren Prescott, Rousseau, Daniells, Starr, and W. C. White. I laid out before them the unchristian course he had been pursuing. His influence was not good. His course with Fannie Bolton was not at all as it should be and their intention to marry was not carried out.*11LtMs, Ms 63, 1896, par. 33*

Sabbath, March 28

I spoke at eleven o'clock. I also attended the afternoon meeting. We had a good meeting. Many confessions were made and the Spirit of the Lord came in.*11LtMs, Ms 63, 1896, par. 34*

Sunday, [March 29, 1896]

I was unable to sleep past half past twelve.*11LtMs, Ms 63, 1896, par. 35*

I arose and took my pen and tried to put upon paper the matter that burdened my mind.*11LtMs, Ms 63, 1896, par. 36*

I attended the second session of the forenoon meeting at ten o'clock a.m. I read matter which I had written upon education in our schools. I then tarried to hear Elder Starr give a lesson to the class. I was very, very tired. Wrote a letter to Elder Corliss advising him not to move hastily away from his place of labor.*11LtMs, Ms 63,*

1896, par. 37

I have just opened and read a letter from Pastor Anderson of Hobart, Tasmania. This epistle speaks of Sister Hubert being persecuted by her husband and Elder Wilson. It is not surprising that Brother Hubert should have an earnest desire that his wife should believe the truth, the Word of the living God. The truth has always encountered opposition. The messengers of truth have been followed by reproach and falsified; and opposition of the strongest character has been awakened against them.¹¹*LtMs, Ms 63, 1896, par. 38*

Ms 64, 1896

Diary, April 1896

NP

April 6-10, 1896

Previously unpublished.

Monday, April 6, [1896]

Sunnyside, Cooranbong, N. S. W.

I arose at half past two o'clock and commenced writing important matters upon truth, present truth, for these last days.¹¹*LtMs, Ms 64, 1896, par. 1*

Last night about ten o'clock Mrs. May Lacey White presented her husband with twin boys. Her labor was long protracted but not very severe. These boys are a delight to the father and the mother and grandmother. They are lively little chaps. The eldest is one pound heavier than the last born; seems considerably more than a pound larger. The last born was apparently dead but the nurse understood her business. She put cold water upon him rubbed him in oil and brandy, and he came back to life. He is lively as the larger. He weighs five pounds and a half, the first born six pounds and a half. Mother and children are doing excellently well!¹¹*LtMs, Ms 64, 1896, par. 2*

I praise the Lord for His keeping care. Oh how grateful we are that we may trust the Lord continually. In the hope we have in the Lord we rejoice always, for His great mercy expressed to us.¹¹*LtMs, Ms 64, 1896, par. 3*

Tuesday, April 7

Sunnyside, Cooranbong

I slept little last night but awoke at three o'clock and wrote eight pages for Sister Israel. I send her two pages per week. She has

been in despair for all of eight months. But the Lord was with us when we visited in Sydney March 18. We found she had just had a very severe attack of frenzy. She had climbed out of the window and gone to the neighbor's in her nightdress, screeching at the top of her voice. Brother Israel was afraid he would be compelled to place her in an asylum for the insane. We had a hard time, as she was determined to talk with me and ask me questions.*11LtMs, Ms 64, 1896, par. 4*

But when we visited her the next Friday we could labor with her better. Thank God, the power of the enemy is broken. She seems to be sitting at the feet of Jesus and learning of Him. She says she knows that angels of God came with Sister White to her home. I write to her a letter every week. This keeps up a connection between us, and I can talk to her with the pen upon faith.*11LtMs, Ms 64, 1896, par. 5*

This day a lawyer and two teachers of the public school were present, Mr. Matthews, his wife, and two children. Oh that there might more be interested and come out to hear! In the evening meetings there are more; the tent is full. I read to those present most important matter which seemed to interest those not of our faith. The subject was education—how to place their children under the influence of correct teaching, where the physical can be properly educated for the benefit of themselves healthwise. Then their mental and moral powers will be equally benefited, and a wholesome experience will be obtained. This will be an all-round education. The heart, the mind, the soul, and the body are converted to the service of the Lord. We need strength, physical, mental, and religious.*11LtMs, Ms 64, 1896, par. 6*

Wednesday, April 8, [1896]

Wednesday arose early, attended meetings in tent and read important matter upon education. The teachers of the public schools were present, and seemed to be much interested. Sarah Belden and I rode out in afternoon to Martinsville to look at some cows with object of purchasing. We selected two cows that will be fresh milkers, one in four weeks, the other in three months. It was very dark before we got home, but our horse is gentle.*11LtMs, Ms*

64, 1896, par. 7

Our meeting in forenoon was precious. Brother Prescott spoke upon the subject of education, presenting the matter in its true bearings. We were all deeply interested. The evening meetings I do not attend, for I must have my sleep the first part of the night. *11LtMs, Ms 64, 1896, par. 8*

Thursday, [April 9, 1896]

I arose at half past two o'clock, and, after committing myself to God, I commenced writing important communications. As soon as breakfast was past Willie White and I went to visit Brother Lacey's. The road is very rough but we have a gentle horse, and succeeded in reaching the small home, with forty acres of land, he has purchased. The house contains but four rooms. Two of the family are accommodated at Mrs. King's, a short distance away. The man whose home they rented would not let him remain, and he was compelled to move right in the midst of this interesting institute. I had a profitable talk with Minnie Hawkins. *11LtMs, Ms 64, 1896, par. 9*

Brother Lacey has not yet seen his grandchildren. He is very proud of his boys. *11LtMs, Ms 64, 1896, par. 10*

Sister Rousseau called, and we conversed together. I learn Brother McCullagh has come to the meeting. I am glad this is so, for I do want him to get all the good possible. He had been very sick, and it was questionable whether he would recover. *11LtMs, Ms 64, 1896, par. 11*

Friday, April [10, 1896]

I thank the Lord I have had more hours of sleep than usual. I did not leave my bed until four o'clock. I could offer to God thanksgiving and praise for the blessing of sleep. I retired at eight o'clock. May Israel leave to go to her home and let her father come to the meeting for a short time. Elder McCullagh and wife called on us with Sister Shannon. We had a short visit and attended the morning meeting to hear what Brother Prescott has to say upon education. His remarks were excellent. *11LtMs, Ms 64, 1896, par. 12*

Ms 65, 1896

Diary, June 1896

Cooranbong, Australia

June 6-19, 1896

Portions of this manuscript are published in *7MR 86*; *4Bio 388*.

Saturday, June 6, 1896

Sunnyside, Cooranbong, N. S. W.

I was quite sick all day Friday. My head pained, back of eyes. It was a sharp pain. I used pulverized charcoal put in a cotton cloth bag the size required, wet with hot or cold water, and kept it on the parts affected. Took sitz bath at night. Slept well. This morning my head is somewhat relieved. I have rheumatic pains in right shoulder, across kidneys, and on left side. Dictate words for Marian to write for me.¹¹*LtMs, Ms 65, 1896, par. 1*

Wednesday, June 17, [1896]

Wednesday May Lacey and W. C. White and Ellen G. White rode to the depot at Morisset. The road was bad but the atmosphere clear and reviving. We had a precious opportunity of conversing and reading letters on the way. W. C. White was on his way to meet and have an interview with Brother and Sister Starr, who were returning to Queensland, the field of labor which they left to come to Sydney to labor and to attend the Bible Institute held in Cooranbong.¹¹*LtMs, Ms 65, 1896, par. 2*

We had plans to talk over and settle as to what shall be done in the advancing of the work here. We have made some important decisions which we will now work to, trusting in the Lord to give us His blessing, which means success. We have every worker diligently employed in various lines to keep the paper supplied with articles. I seek to write upon subjects which will do the churches the most good. Marian's hope is to find something that she can use in the book, *Life of Christ*.¹¹*LtMs, Ms 65, 1896, par. 3*

We have now a large family of thirteen, and it takes considerable food to supply them. We furnish four quarts of milk to W. C. White's family daily, sometimes more, [and] a quart or three pints of milk to Brother McCann, who is working on the land. His son Robert and the father have the use of my tent and have volunteered to work for me to pay for seven pounds I loaned them two years ago. We find them in want of provisions. They are working out their indebtedness because they are anxious to do this. We supply a family, Brother Lawrence's, one quart of milk per day, and still another family one quart.¹¹*LtMs, Ms 65, 1896, par. 4*

Thursday, June 18, 1896

My eyes trouble me, but I am thankful that at my age—sixty-nine years—I can write. I have been oft unable to sleep after two o'clock. Sometimes I arise and write at twelve o'clock and one o'clock. I am compelled to keep my bed, awake or asleep, these cold, frosty mornings until three or four o'clock. I have suffered much with pain in back of left eye, and with pain in left cheek bone. I am obliged to shade the eye, and I fear I must be compelled to cease using it by lamplight. My heart is full of matter I am longing to write out. The truth burns in my soul like fire. I must trace the words upon paper. How can I forbear?¹¹*LtMs, Ms 65, 1896, par. 5*

Sara and I went to Dora Creek to meet Willie at the station. He came from Newcastle. We enjoyed conversing together as we rode up from Dora Creek to our home. The air is getting sharp at four and five o'clock a.m. Had heavy frost this morning. Willie was very much gratified with his interview with Brother Starr, for it will save him a large amount of writing and the postage, which is not a small item in our mail business.¹¹*LtMs, Ms 65, 1896, par. 6*

June 19, [1896]

Slept more hours last night than I have done in any one night since coming to Australia—eight hours. Wonderful for me! Retired at half past eight and slept until half past four. I feel thankful to my heavenly Father for this much time in sleep. I found the ground covered with frost, and it seemed to be frozen. I am thankful for the precious rest I am having in sleep, thankful for the clearness of mind the Lord has given me.¹¹*LtMs, Ms 65, 1896, par. 7*

Oh, I so much desire to glorify my Redeemer with pen and voice, with heart and soul! I am writing upon subjects which stir every fiber of my being. The pre-existence of Christ—how invaluable is this truth to the believer! How full of mightiness and power! What solid rock foundation we stand upon if our faith is centered in Him who was from the beginning and yet humbled Himself to humanity and gave His precious life to save a perishing world!¹¹*LtMs, Ms 65, 1896, par. 8*

Ms 66, 1896

Diary, July 1896

Cooranbong, Australia

July 2-5, 1896

Portions of this manuscript are published in *TMK 127*.

Thursday, July 2, [1896]

Sunnyside, Cooranbong, N. S. W.

We are having cool, frosty nights. I could not sleep after half past twelve o'clock. Write I must, and relieve my mind of its burden. My spirit has no rest because of the existing state of things in Battle Creek, which affects every institution that has been brought into existence. *11LtMs, Ms 66, 1896, par. 1*

Sent large mail to South Africa. *11LtMs, Ms 66, 1896, par. 2*

Saturday, July 4, [1896]

Spoke to those assembled, numbering eighty, in the upper story of the new mill, from *Ephesians 6:10-18*. *11LtMs, Ms 66, 1896, par. 3*

Sunday morning, July 5

Cooranbong

Heavy frost; very cold for this country. Quite a shell of ice on the water. We are having beautiful days. The sky is clear and the atmosphere bracing. I am not generally blessed with sleep until four o'clock a.m., but I [have been] able to sleep more than usual for a few nights past. I will thank the Lord my God for His great goodness and mercy and love expressed to the human family. *11LtMs, Ms 66, 1896, par. 4*

I am impressed we should cultivate cheerfulness; and what does this do? It reveals to the world the peace and comfort that it is our privilege to claim. It is not honoring our Lord and Saviour to carry a

shade of gloom. Many do this; but shall we change this aspect?¹¹*LtMs, Ms 66, 1896, par. 5*

“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord; ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children; they are a perverse and crooked generation.” *Deuteronomy 32:1-5.11LtMs, Ms 66, 1896, par. 6*

“Not the spot of his children.” They do not possess the character of the sons and daughters of God, do not in spirit, in words, in actions, appear as the people who love God and keep His commandments. “Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee and established thee?” *verse 6. Read verses 7, 8, 9.11LtMs, Ms 66, 1896, par. 7*

“For the Lord’s portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.” *Verses 9, 10.11LtMs, Ms 66, 1896, par. 8*

The tenderness of God to His people, His unceasing care for them, the riches of the wisdom of the methods He has taken to lead them to Himself, demand our gratitude offerings expressed in most earnest devotion to serve Him with all humility of mind and contrition of soul. The Lord is gracious, and He would have His people represent His loving kindness by acknowledgment in cheerful thanksgiving to God. All who appreciate the favors of God will be a happy people. The silver and gold and treasures of every description which men have accumulated belong to the Lord, and He has a perfect right to the disposal of them.¹¹*LtMs, Ms 66, 1896, par. 9*

Ms 67, 1896

Diary Fragment

Ashfield, New South Wales, Australia

December 21, 1896

Previously unpublished.

Willie, Sara, May Israel, Sister Graham, and I left the Morisset Station last night at six o'clock. The second-class cars were about as bad and inconvenient as they could be. We did not get to rest until midnight. I was not well enough to take this trip, but Willie leaves this day for America at four o'clock p.m. and must sign papers before lawyers. And houses have been hunted up that may answer as a beginning for a Health Home. We ride out this early morning to see these houses. Rent for the cheapest is one hundred and twenty pounds a year.¹¹*LtMs, Ms 67, 1896, par. 1*

If we could only have money to erect even a cheap building, it would be more profitable. But we see no other way. I must do my level best to draw in all the money I can from America, and be responsible for borrowed money to make even a beginning. Some will not listen at all to the idea of having a sanitarium. Others are afraid they will be expected to do something. Brother Lawrence, for instance. His money he clenches with so tight a grip he will do nothing or next to nothing anywhere. But we mean to try and see what can be done.¹¹*LtMs, Ms 67, 1896, par. 2*

Brethren Daniells and Salisbury came to see and consult and get some knowledge of the work Willie has been doing, and to see how it shall be done in his absence. We take advantage of this time to have these men show some little interest in this movement. The Lord must have some means for us somewhere. We may have to build. We do not know just what to do. We cannot expect donations from those not in our faith, but the Lord can move upon minds to help in the work. Time is passing and Satan is moving from beneath with intensity of action.¹¹*LtMs, Ms 67, 1896, par. 3*

[Page missing.]¹¹*LtMs, Ms 67, 1896, par. 4*

... to Battle Creek. I have greatly desired to come face to face with those who have acted a prominent part in the wonderful strange movements that have taken place in Battle Creek. I think I could speak to them in the name of the Lord and they would hear me, they would understand, but I think that will never be.¹¹*LtMs, Ms 67, 1896, par. 5*

Two o'clock p.m. I have just taken some nourishment and feel a little stronger. I was in a meeting where a large number were assembled and questions were started in reference to devoting so much time and expense to the roughest class of humanity. The question was presented in this form, is it in the order of the Lord that such an amount of labor should be devoted to the lower class, when by so doing there is so great a dearth of labor put forth for those who have not sunk so low in the scale of humanity?¹¹*LtMs, Ms 67, 1896, par. 6*

One arose and said, There should be special efforts made to restore the moral image of God in man, and to make encouraging experiments in our large cities. But while the labor in these lines should be done, there should be consideration not to absorb so largely in this class of work that there is little means or strength to supply suitable labor to act as missionaries in these large cities. The Lord would have all our work arranged as a part of, and acting harmoniously with, the great whole. Many devoted souls are needed to carry the truth in many localities and make it their special work to proclaim the message of warning to the world in direct lines of well-organized labor. There is much being lost because the work is not managed proportionately. The work must be so arranged that men and women shall feel the great need of putting their talents and ability to the very best account.¹¹*LtMs, Ms 67, 1896, par. 7*

Ms 68, 1896

Criticizing, Condemning, and All Evil Speaking To Be Put Away

NP

December 26, 1896 [typed]

Formerly Undated Ms 144. This manuscript is published in entirety in *PC 356-360*.

It is the duty of God's servants to work constantly with an eye single to His honor and glory. No man's person is to be respected or looked upon with admiration if his heart and soul are not enlisted in the work of God, unless he seeks to carry forward that work with self-sacrificing efforts. There are those who think more highly of themselves than they ought to think. They speak evil of their brethren because after a thing is done they can look back and tell how differently they would have done it, but their forethought would not have been any better than that of their brethren had they been in their place. God sees that faults and imperfections have characterized the lives of the very ones who speak evil of their brethren. *11LtMs, Ms 68, 1896, par. 1*

Keep yourselves off the judgment seat. All judgment is committed unto the Son of God. Your words and your works will not be judged according to the light in which you view them, but according to God's unerring standard. By uniting and talking with those who have grievances, by emptying your heart of all the hard feelings and wounds and bruises you have sustained, you have made great blunders. God will hold you accountable for every seed of that kind which you have sown in human hearts. Satan will water that seed and inspire you with all the bitterness and evil speaking and wrath and malice that he can. *11LtMs, Ms 68, 1896, par. 2*

Oh, how can anyone suppose that he can be in harmony with Christ and indulge in this cruel and wicked work? All who do so are departing from the Word of God, disregarding that Word, and failing to act out the lessons of Jesus Christ. Talking with solemn earnestness the Counsellor has said: "There are many who, when their own ideas and will are crossed, reveal a bitterness of spirit.

They cherish the same feelings as an unconverted man. They watch for an opportunity to complain, and thus set a wrong example for others." "In that day," declares the Word of God, "shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek shall also increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."

[Isaiah 29:18-21.]11LtMs, Ms 68, 1896, par. 3

Here is one man professing to be a Bible Christian. But if everything does not harmonize with his ideas, he looks upon himself as abused. He feels justified in making a great fire out of a spark. Another brother in connection with the work of God thinks that he has been treated unjustly. What if he has? Does not the Lord know all about that? It would not be surprising if the human agent did not know himself, for the heart is deceitful above all things, and desperately wicked; who can know it?*11LtMs, Ms 68, 1896, par. 4*

A condition of things has been coming into existence that is not after the order of Christ. Those who look for evil, who are ready to charge those who do not meet all their expectations by accommodating them and carrying out their ideas with evil, who feel at liberty to judge their brethren and misconstrue their motives, are not Christians. Those who encourage and sustain persons who are not walking in the ways of the Lord are aiding Satan by doing his work. They are not feeding on Christ, the Bread from heaven. They have ever lived for self. Self has been their center. As long as they can be first, all goes well.*11LtMs, Ms 68, 1896, par. 5*

I wish my brethren who shall read the words I am placing on paper to carefully consider that which I present before them. No man liveth for himself. Whatever course of action the human agent may pursue, others are influenced. God alone knows the extent of this individual responsibility. Apparent influence may be deceiving; real influence requires all that there is of a man. Whatever the position or surroundings of old or young, they carry with them an influence. Their responsibility is great. No one can be lax, self-indulgent, self-

serving, and be counted worthy of eternal life. *11LtMs, Ms 68, 1896, par. 6*

Never let your tongue and voice be employed in discovering and dilating upon the defects of your brethren, for the record of heaven identifies Christ's interests with those He has purchased with His own blood. "Inasmuch as ye have done it unto one of the least of these my brethren," He says, "ye have done it unto me." [*Matthew 25:40.*] We are to learn to be loyal to one another, to be true as steel in the defense of our brethren. Look to your own defects. You had better discover one of your own faults than ten of your brother's. Remember that Christ has prayed for these, His brethren, that they all might be one as He is one with the Father. Seek to the uttermost of your capabilities to be in harmony with your brethren to the extent of Christ's measurement, as He is one with the Father. Then your evil thinking and evil speaking will cease. You will not become bitter and hard against them because they do not make enough of your merits and show special partiality to you. Those who are missionaries for the Master will have the spirit of truth and righteousness. *11LtMs, Ms 68, 1896, par. 7*

"Love as brethren; be pitiful; be courteous." [*1 Peter 3:8.*] True moral worth does not seek to have a place for itself by evil thinking and evil speaking, by demeriting others. All envy, all jealousy, all evil speaking, with all unbelief, must be put away from God's children. *11LtMs, Ms 68, 1896, par. 8*

Satan works zealously to cause men to offend on this point. Those whose tongues are so free to utter words of criticism, the adroit questioner who draws out expressions and opinions which have been put into the minds by sowing seeds of alienation, are his missionaries. They may repeat the expressions they draw from others as originating with the ones they so slyly led on to forbidden ground. These persons seem always to see something to criticize and condemn. They treasure up everything of a disagreeable nature, and then leaven others. Their tongues are ready to exaggerate everything evil. What a great matter a little fire kindleth! They scatter their fire brands, putting doubts and mistrust into other minds, falsifying because they view everything in a false light. Thus neighbors and churches are leavened. *11LtMs, Ms 68, 1896, par. 9*

Jesus said to His disciples, "Take heed and beware of the leaven of the Pharisees and Sadducees." [*Matthew 16:6.*] His voice comes sounding down the lines to our time, "Beware of that misrepresenting tongue, which is not content unless leagued with the disaffected, with those who are tempted to think that they have been misused." Self, self, self is their theme. They have become envious and jealous, and Satan has helped them, putting his magnifying glass before their eyes, until a mote looks to them like a mountain, and they think themselves the most abused persons in the world. With a beam on their own eye, they are very much interested in pulling the mote out of their brother's eye.*11LtMs, Ms 68, 1896, par. 10*

It is satanic to be an accuser of the brethren, to delight to tell of the imperfections and wrongs of others. Those who suppose themselves to be God's missionaries, and yet work upon the minds of those who are weak and inexperienced in the faith, may see the time, if they are converted, when they will wish to counteract their past work. But it is not an easy matter to do this. Eternity alone will reveal on whose side everyone has been working, and the good or ill they have wrought.*11LtMs, Ms 68, 1896, par. 11*

Shall the attributes of the enemy be revealed in the life-practice of professed Christians? Shall men who put on the armor and stand as faithful sentinels for God, refusing to favor any man and seeking to do the work God has given them to do with humble faith and sincerity, be despised by men who know not that they have given themselves to do the work of Satan? Oh how much better it would be if those who thus judge others would themselves feed on the flesh and blood of the Son of God, studying and practicing the Word of God!*11LtMs, Ms 68, 1896, par. 12*

Men who have large opinions of themselves are often in error, but they will not confess this. Envy and jealousy are diseases which disorder all the faculties of the being. They originated with Satan in Paradise. After he had started on the track of apostasy, he could see many things that were objectionable. After he fell, he envied Adam and Eve in their innocence. He tempted them to sin, and to become like himself, disloyal to God. Those who accept of his attributes will demerit others, misrepresent and falsify in order to

build up themselves.*11LtMs, Ms 68, 1896, par. 13*

These persons are generally incurable, and as nothing that defileth can enter heaven, they will not be there. They would criticize the angels. They would covet another's crown. They would not know what to do, or what subjects to converse upon unless they could be finding some errors, some imperfections, in others. Oh that such ones would be changed by following Christ! Oh that they would become meek and lowly of heart by learning in the school of Christ! Then they would go forth, not as missionaries for Satan, to cause disunion and alienation, but as missionaries for Christ, to be peacemakers, to work with Christ in restoring, not to bruise and mangle character. Let the Holy Spirit of God come in and expel this unholy passion, which cannot in the slightest degree survive in heaven. Let it die. Let it be crucified. Open the heart to the attributes of Christ who was pure, holy, undefiled, without guilt.*11LtMs, Ms 68, 1896, par. 14*

“Keep thy heart with all diligence; for out of it are the issues of life.” [*Proverbs 4:23.*] The Word of God tells us that the heart is to be kept as a temple, holy unto God. The unconverted heart is represented as a habitation for the evil one, who brings in a whole brood of unholy thoughts and stirs up the natural passions. But the Spirit of God must cleanse the soul from its defilement. Every room must be purified. The conscience must be quickened by the Holy Spirit. Truth must take hold of the thoughts and actions. Holy vigilance must keep guard to spy out the approach of the enemy. Woe unto that man who falls asleep and lets the enemy take possession of his house.*11LtMs, Ms 68, 1896, par. 15*

Genuine conversion is needed, not once in years, but daily. This conversion brings a man into new relation with God. Old things, his natural temper, natural passions, and hereditary traits of character, pass away, and the man is renewed, converted, sanctified. But this work needs to be continued or else the heart will become estranged from God; for just as long as Satan lives, he will make an effort to carry out his will. The human agent will constantly encounter a strong undercurrent. His heart needs to be barricaded by faithful watchfulness and unceasing prayer, else the embankment will give way, and like a mill stream, the undercurrent of natural and

cultivated tendencies will sweep away the safeguard. Then the old objectionable traits of character will assert their sway. No renewed heart can keep in a condition of sweetness and grace without the application of the salt of the Word. Divine grace must be applied daily, else no man will stay converted. *11LtMs, Ms 68, 1896, par. 16*

It is the sufferings of our Redeemer in His life and death that makes it possible for fallen man to become refined and elevated. As the divine substitute and surety, He elevates the fallen race in character, and brings their minds into healthful sympathy with the divine mind. Those who are partakers of the divine nature see that trueheartedness means continual humiliation, self-denial, and self-sacrifice. Those who have spiritual eyesight will discern that God does not honor those who are honored by the world, but those who are true to principle. *11LtMs, Ms 68, 1896, par. 17*

Ms 69, 1896

Upholding The Law Of God

NP

1896

Formerly Undated Ms 145. Portions of this manuscript are published in *1SM 115; 3BC 1133, 1152; 4BC 1143-1144.*

All who advocate truth in distinction to error have a special work to do in vindicating the law of God. Men inspired by a power from beneath have considered it their duty to uphold as the Sabbath of the Lord, the first day of the week. By thus disregarding the claims of God, ministers who claim to preach the gospel are echoing the words of old to Adam and Eve in Eden, that if they transgressed the law, they would not die, but would be as gods, knowing good and evil. By their influence and example, these false shepherds have caused a lie to be received as truth. With persevering energy they have labored to establish a spurious sabbath, and this man-made institution has received the homage of the greater part of the world. But this does not make a day holy which God has given us as a common working day. Though their error be hoary with age, though the world bow in reverence to it, it still remains an error and a delusion, for God says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." [*Isaiah 8:20.*]*11LtMs, Ms 69, 1896, par. 1*

Well-nigh universal contempt is shown to the law of God, and all who are loyal to Him have a sacred and solemn work to do in magnifying the law, and making it honorable. God placed His sanctity upon the seventh day, and gave it to men to keep holy; and He says, "My covenant will I not break, nor alter the thing that is gone out of my mouth." [*Psalms 89:34.*] By rendering obedience to His commandments, we uphold the honor of God in the earth.*11LtMs, Ms 69, 1896, par. 2*

Satan works against the law with untiring energy, and God calls upon His people to be witnesses for Him by pressing the battle to the gates. This work must advance, or it will go backward. In this

war there is no release. Those who take part in it must put on the whole armor of God, that they may fight manfully in the warfare against evil. *11LtMs, Ms 69, 1896, par. 3*

Often God's soldiers find themselves brought into hard and difficult places, they know not why. But are they to relax their hold because difficulties arise? Is their faith to diminish because they cannot see their way through the darkness? God forbid. They are to cherish an abiding sense of God's power to uphold them in their work. They cannot perish, neither can they lose their way, if they will follow His guidance, and strive to uphold His law. *11LtMs, Ms 69, 1896, par. 4*

Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil, for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever shall break one of these least commandments and shall teach men so (by precept and example) shall be called the least in the kingdom of heaven." [*Matthew 5:17-19.*] In the councils of heaven the violators of the least commandments of God are registered as of least value among men. This decision is pronounced in the councils of the kingdom of heaven to show that not one of these moral precepts is to be trifled with. Men are not to consult their convenience or pleasure when it is a question of obeying God. *11LtMs, Ms 69, 1896, par. 5*

God will bring them into judgment for disregarding His law. They will not be taken into the kingdom of heaven and treated as inferior subjects; they will never enter the kingdom of heaven, but in that kingdom God and Christ and the holy angels in counsel pronounce them as the least in all God's creation. God does not regard those who mislead the inexperienced as proper religious teachers. He says, "Whosoever shall do and teach them (the commandments), the same shall be called great in the kingdom of heaven." [*Verse 19.*] Those who do and teach the commandments of God are recognized in heaven as those who are one with Christ and with God, and they are accounted great by the angelic hosts. How careful should we be to obey the commandments of God, and exercise our entrusted talents in showing to a disobedient world that we honor God by keeping His law which is a transcript of His character. All human intelligences are to obey the law of God, not

making for themselves a lower standard than that which the Lord has given through Jesus Christ, the world's Redeemer.¹¹*LtMs, Ms 69, 1896, par. 6*

David was greatly tried in his day in seeing men pouring contempt upon God's law. Men threw off restraint, and depravity was the result. The law of God had become a dead letter to those whom God had created. Men refused to receive the holy precepts as the rule of their life. Wickedness was so great that David feared lest God's forbearance should cease, and he sent up a heart-felt prayer to heaven, saying, "It is time for thee, Lord, to work, for they have made void thy law. Therefore I love thy commandments above gold, yea, above fine gold." [*Psalm 119:126, 127.*] If David thought in his day that men had exceeded the limits of God's mercy, and that God would work to vindicate the honor of His law, and bring the wickedness of the wicked to an end, then what influence should the widespread iniquity of our day have upon those who love and fear God?¹¹*LtMs, Ms 69, 1896, par. 7*

When there is widespread disobedience, when iniquity is increasing to a swelling time, will the professed Christian world be evil with the evil, unrighteous with the unrighteous? Shall we place our influence on the side of the great apostate, and shall universal scorn be heaped upon God's law, the great standard of righteousness? Shall we be swept away by the strong tide of transgression and apostasy? Or shall the righteous search the Scriptures, and know for themselves the conditions upon which the salvation of their souls depend? Those who make the Word of God the man of their counsel will esteem the law of God, and their appreciation of it will rise in proportion as it is set aside and despised. Loyal subjects of Christ's kingdom will re-echo the words of David and say, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [*Verses 126, 127.*] This is the position those will occupy who love God sincerely and their neighbors as themselves. They will exalt the commandments in proportion as contempt increases.¹¹*LtMs, Ms 69, 1896, par. 8*

The point is fast being reached when the iniquity of transgressors will be to the full. God gives nations a certain time of probation. He

sends light and evidence that, if received, will save them, but if refused as the Jews refused light, indignation and punishment will fall upon them. If men refuse to be benefited, and choose darkness rather than light, they will reap the results of their choice. "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no longer cover her slain." [*Isaiah 26:21.*]*11LtMs, Ms 69, 1896, par. 9*

The professed Christian world is advancing, as did the Jewish nation, from one degree of sinfulness to a greater degree, refusing warning after warning, and rejecting a thus saith the Lord, while crediting the fables of men. The Lord god will soon arise in His wrath, and pour out His judgments upon those who are repeating the sins of the inhabitants of the Noachic world. Those whose hearts are fully set in them to do evil, as were the hearts of the inhabitants of Sodom, will like them be destroyed. The fact that God had long forbearance, patience and mercy, the fact that His judgments have been long delayed, will not make the punishment any less severe when it does come.*11LtMs, Ms 69, 1896, par. 10*

The Jewish nation is before us as an example of the termination of God's long forbearance. In the destruction of Jerusalem the destruction of the world is typified. The lips of Him who ever pronounced blessings upon the penitent, and spoke encouragement to the poor and suffering, and brought gladness to the humble, pronounced a curse upon those to whom He had presented light, who would not appreciate or accept light. Those who thought to evade the clear, distinct Word of God, and cherish man-made traditions, He declared would be found guilty of all the blood of the prophets which had been slain from the foundation of the world. [*Luke 11:50.*]*11LtMs, Ms 69, 1896, par. 11*

Again and again God had arrested the Jews in their wicked course by severe chastisement, but they provoked Him by their wicked works, casting away the law of the Lord of Hosts, and finally refusing to reverence His only begotten Son. Each century of transgression treasured up wrath against the day of wrath. Jesus bade the stubborn and impenitent nation to fill up the measure of their iniquity. Their wicked works were not forgotten nor overlooked.

When the time of retributive judgment was fully due, the mandate was sent forth from the sacred place of the Most High for the vindication of God's honor and the magnifying of His law.¹¹*LtMs, Ms 69, 1896, par. 12*

In these last days the history of the Jewish nation is being repeated in the Christian church. Notwithstanding the fact that they have before them the example of the Jewish nation in rejecting light, they are doing as they did, and doing despite to the Spirit of grace. The time is drawing near when it will be fully demonstrated that it is a fearful thing to fall into the hands of the living God. There shall be a time of trouble such as never was since there was a nation, and the severest of punishment will fall upon those who have educated the people to accept error in place of truth, to walk in paths that have not been cast up for the ransomed of the Lord to walk in.¹¹*LtMs, Ms 69, 1896, par. 13*

God keeps a reckoning with nations, and when men fully make His law void, then destruction cometh. The Lord is permitting him who is a hater of God and man to do his will on land and sea. God's protecting mercy is gradually being withdrawn. Calamities on land and sea are warnings from God, telling the earth what shall be when His light is wholly rejected. Overtures of mercy are still presented to the human family, but this will not long continue, for the figures of iniquity are steadily increasing. The fallen churches are uniting with the world and apostatizing from the truth, and the ministry of wrath is about to begin. On the register above, the summing of impiety is kept with unerring accuracy, and the figures are fast reaching their limit. Still God is at work calling to repentance, presenting promises of forgiveness and favor. God would use every entrusted capability, every jot of consecrated influence [to work against the] ingratitude, contempt of the restraining grace of Christ, which would keep men back from presumptuous sins, from pride, selfishness, and covetousness which prevail on every hand.¹¹*LtMs, Ms 69, 1896, par. 14*

Now is the time when every particle of influence should be put to exercise, not to work on Satan's side of the question, but on the Lord's side. Not a new commandment, but the old commandment which we had from the beginning, is to be vindicated. Vigorous piety

is to increase and make for itself a place on the earth. The standard of truth is to be elevated in new places, and to be carried into regions beyond. God calls for men to consecrate themselves wholly, and to place themselves and their means upon the altar for the building up of the interests of His kingdom in the world. Everything is to be done that can be done to shed forth light into the darkened places of the earth, and we have but little time in which to do a great work. Will you be on the Lord's side in the last battle of the controversy?*11LtMs, Ms 69, 1896, par. 15*

He who has moral courage to be true to principle, to obey a "thus saith the Lord," will always be an annoyance among his neighbors who do not regard the Word of the Lord, and who think it matters little whether men obey or disobey God. But the duty remains to conscientiously take the position of rendering loving service to god, because He had shown His love toward the human agent in giving His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. He who takes this position, which is sustained by the Word of God, will find that it disturbs his neighbors, it disturbs the members of his family who will not yield their hearts to the claims of the truth. But in spite of this painful situation, Christ will have His witnesses in all parts of the world. Far and near the rays of light from those who fear God and keep His commandments are spreading, and many who now walk in darkness will place themselves wholly on the Lord's side.*11LtMs, Ms 69, 1896, par. 16*

The law of God is being trampled under foot; the blood of the covenant is being despised; and can we fold our hands and say we have nothing to do? Let us arouse! The battle is raging. Truth and error are nearing their final conflict. Let us march under the bloodstained banner of Prince Emmanuel, and fight the good fight of faith, and win eternal honors, for the truth will triumph, and we may be more than conquerors through Him who loved us. The precious hours of probation are closing. Let us make sure work for eternal life, that we may glorify our heavenly Father, and be the means of saving souls for whom Christ died.*11LtMs, Ms 69, 1896, par. 17*

Ms 69a, 1896

Diary/Duties of Faithful Parenting; Loyalty to God's Law

NP

c. 1896-1897

Last portion used in *Ms 69, 1896*.

Marriage is a serious business and should not be entered into thoughtlessly and recklessly. The father of the family should be pure, upright, free from the slavery of any habit or practice that will not elevate, ennoble, and enlarge his usefulness. He is to be the head, the center of the family, bearing the weightiest responsibilities. He is the houseband, to bind the family circle together like Abraham, the father of the faithful, combining faith and works together, each having their respective places. His family is his heritage, under his influence, supervision, and control. Therefore it is not possible for him to be faithful to his God given trust to make his family a sample of the family of heaven unless business shall take a secondary place and the love and fear of God the first place. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." [*Matthew 6:33.*]¹¹*LtMs, Ms 69a, 1896, par. 1*

A true man before God is that man who, with all his house, fears God. The Lord Jesus abides in the hearts of the members of his family. The rule, the standard, of master, children, and servants is: "They shall keep the way of the Lord." [*Genesis 18:19.*] "The curse of the Lord is in the house of the wicked." [*Proverbs 3:33.*] The question of the father of the household, of the mother who stands by his side as his helper, is not, "What will others do?" "What will others think of me?" "What will my neighbors think of me?" Shall the father of the children consider it is for their present convenience and neighborly feelings to do according to their wishes? Have they paid the ransom for the souls of father, mother, or children? ¹¹*LtMs, Ms 69a, 1896, par. 2*

[Neither] parents nor children, nor any member of the household, need expect to be blessed of their heavenly Father if they keep their

eye upon their neighbors to see if they are pleasing or displeasing them in keeping the way of the Lord and educating the children to keep His commandments. We should consider our homes our own province, where neighbor, minister, the church, or the world are not to dictate or control. The home is to be made a Bethel, a holy temple where God presides, for we are all living as in sight of the eternal world. The love and fear of God combined is true, pure, unadulterated religion. The love of Christ makes the united heads of the family a firm of themselves, and the children are taken in as a part of the firm. The blending of hearts in the service of Christ will bring peace and joy, a holy contentment, but every other principle will leave the heart restless and dissatisfied. It will prove a harder task to manage or govern a family than for the king to rule his kingdom. *11LtMs, Ms 69a, 1896, par. 3*

Parents, if your children are encouraged to seek the companionship of those who do not regard the law of God—that law made in the Guidebook the rule of life so that none need to err in understanding its holy requirements—the sure result will be that the laws of the household will be disregarded. The Word of God is to be your counselor and director that you may reach the portals of bliss. God's Word is to be the rule of life, of practice; from this there can be no turning aside to manufacture a map of your own to reach the paradise of God. *11LtMs, Ms 69a, 1896, par. 4*

Parents, are you daily inquiring, What is the way of the Lord? If you turn your feet out of the safe paths, your children will follow you; and you must render an account to God why they have, under your discipline and influence, walked away from the paths of truth and obedience to God's requirements. Will the excuse stand in the judgment: "I didn't wish to displease my neighbors?" But what about God? Did you carefully study His will, His pleasure, that yourselves and your children should please the Lord by keeping all of His commandments? Is it not sin to set aside the commandments of God, that you may have the favor and pleasure of your neighbors? Have you considered the path you have entered upon, the choice you are making for yourselves and for your children? The Lord Jesus has paid the ransom for your souls and the souls of your children. *11LtMs, Ms 69a, 1896, par. 5*

The Word testifies that many of the priests and rulers believed on Him but did not confess Him for fear of being turned out of the synagogue. Why? [Because] they loved the praise of men more than the praise of God. Parents, an awful responsibility rests upon you. If you find no pleasure in wholehearted service to God now, when light is brought to your very doors, and you close that door lest truth and the rays of righteousness shall penetrate the darkness of worldliness that surrounds you, bear in mind you are making your choice that you prefer the society and friendship of your neighbors rather than the friendship of God. You are educating and training your children by precept and example that it is of no account whether they break the commandments of God or choose the ways and companionship of those who despise His commandments and trample them under their feet. *11LtMs, Ms 69a, 1896, par. 6*

These children are bought with a price. They are the property of Jesus Christ, and the loss of their souls will be reckoned unto you who have those under your guardianship [but who] are entering the path of those who trample upon the law of Jehovah. You feel no burden of responsibility to lead your children in a path that you yourselves do not choose to travel. The children receive error because their parents, in the full face of light, have chosen error before truth. Society is full of disobedient, unthankful, unholy children, and yet parents face the darkness and choose the darkness rather than the light. "The fear of the Lord is the beginning of wisdom." [*Psalms 111:10.*] The religion of home becomes a discarded thing. Parents feel that they are under the censure of God, yet they lead their children on in the same way that they choose. *11LtMs, Ms 69a, 1896, par. 7*

I have a word from the Lord to you: "I will approach nigh unto you in judgement." [*Malachi 3:5.*] Truth and righteousness are exiled from the home, saying, "I want not Thy ways, O, God. I want to follow my own impulse. I care not to respect the restraint the service of God brings. I want not the yoke Jesus placed upon my neck." *11LtMs, Ms 69a, 1896, par. 8*

The most precious possession God can give to human agents is their children, to watch over and guide, to train up in the love and fear of God, that they shall not be left to become the sport of

Satan's temptations and lost to Christ, lost to heaven, and swell the ranks of the unbelieving who are commandment breakers. Oh, the Lord is soon to come, and the inquiry every day should be, How shall I subdue the spirit of worldliness which is constantly seeking to insinuate its deadly influence upon my soul bought at such an infinite price? Do you cultivate love for Jesus who took the punishment of your sins upon His own divine soul? Have you ever considered how many might have eternal life who are now so well-satisfied with their present life that they have lost eternity and the result of their present life out of their reckoning?*11LtMs, Ms 69a, 1896, par. 9*

It is time you consider seriously your responsibility and influence. On whose side are you placing your influence? Jesus, who died to save you and your children, says to you, "He that is not for Me is against Me. He that gathereth not with Me, scattereth abroad." [*Matthew 12:30.*] You cannot compute the amount of influence you may exert over those who have not the love and fear of God, who are in the darkness of error. "You are not your own, you are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] You are privileged to be coworkers with Jesus Christ to save your own souls and the souls of your children, teaching them to live not to please their associates and in thus doing displease God.*11LtMs, Ms 69a, 1896, par. 10*

You are responsible for the precepts and example you give to your children in this line—that the love and fear of God is to be always first. What your neighbors do and say and think is not to mould and fashion your words or your course of action. You are to avoid, and by your example, teach your children (who are God's heritage purchased at infinite cost) to avoid transgressing one jot or one tittle of the law of God given us as a rule of life.*11LtMs, Ms 69a, 1896, par. 11*

You are responsible to God to [show] to your neighbors, by precept and example, that you follow the high biddings of God to practice obedience to all His requirements, avoiding all plots of treason and disloyalty. It is your quiet yet active, earnest, sincere piety that is deciding your own destiny and that of your loved ones for the future life. It will not answer for you to place yourselves farther and farther

away from religious influences, away from the truth, and suppose that you will have a lamp and light to your feet to avoid the pitfalls Satan is constantly devising and planning to entrap you. God requires of you more than you have ever given Him—the whole heart—and then you will have His glory in view and discharge your God-entrusted responsibilities, not looking to please your neighbors, not feeling their pulse to see if it beats in harmony with your own. There is One who owns you by creation and redemption. *11LtMs, Ms 69a, 1896, par. 12*

Study to show yourselves approved unto God, workmen that needeth not to be ashamed; then you can truthfully say, “The Lord of Hosts is with us, the God of Jacob is our refuge.” [*Psalm 46:7.*] Will you consider that an adulterated Christianity is surrounding us? It is now that we are to heed the third angel's message, and the message is to the churches: “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Revelation 2:5.*] There must be a turning unto God in obeying His commandments. There must be much more praying done, and watching unto prayer, else you will be walking in darkness. *11LtMs, Ms 69a, 1896, par. 13*

You are not keeping the commandments of God. You are so blinded by the sophistries of Satan that you do not feel or sense your peril. “What will it profit a man if he gain the whole world and lose his own soul, or what will a man give in exchange for his soul?” [*Mark 8:36, 37.*] Is eternal life of value to you? Is heaven of more value to you than this world? Is this world to absorb your mind and engross your attention, and you live as you choose and as your neighbors choose to have you, hiding your light—that which your conscience convinces you is truth—and sacrifice heaven? Will it pay? God calls upon you to change your course of action for your own soul's sake, fathers and mothers, and for your children's sake, and to let your life become a living testimony for God: “Ye are My Witnesses.” [*Isaiah 43:10.*] *11LtMs, Ms 69a, 1896, par. 14*

I ask fathers and mothers who have the responsibility of bringing up children, Are they being trained in every way that they should be to know God and Jesus Christ as their personal Saviour? Are you

feeling a responsibility for their souls? Do you have your family prayer at night and in the morning, and thus by precept and example teach your children to ask God for His blessing, to render to God praise and thanksgiving for His great mercies and loving kindness to them and to their parents? The question is, Are you working for your Master? Are you in spirit and in attitude expressing the idea that to be a Christian is a wearisome service rather than saying with John the Beloved, "What manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not"? Can you introduce Jesus Christ to your children: "Beloved, now are we the sons and daughters of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." [1 *John* 3:1, 2.] *11LtMs, Ms 69a, 1896, par. 15*

The Christian life must be the theme of conversation—every word, every tone of the voice, brought into the service of the Lord to honor His holy name. Talk of His love. Speak of His great goodness in giving Jesus to our world. Tell of His power. Do not for a moment let the seducing sophistry of Satan take effect in your mind, so that you dilute religion—Bible religion—with worldliness in order to attract your neighbors or your children. [Lift] higher your standard for living a holy, consecrated life before the world, before your neighbors, and before your children. You are not educating your children for the society of heavenly angels and teaching them that the love of God, the love of Jesus—His purity, His holiness—is accessible to them, and laboring to have them understand the simplicity of the service of Christ. Home religion—what is home life without Jesus and our assurance of His presence? *11LtMs, Ms 69a, 1896, par. 16*

Your work placed in your hands, father and mother, is to keep the minds of your children pure and uncontaminated from the world. In order to do this, you must, by studying the Word, obtain a different kind of experience than you, father or mother, have hitherto had. You will have rich food in studying your Bibles. Study the life and lessons of Christ Jesus and, reading and praying with the door of your heart open to receive the teachings of the Holy Spirit, you will be truly converted. You are not now in a right position with God. Do not, I entreat you, make it necessary for the Lord to afflict you, to

withdraw from you the blessings which He has given you, because the blessings He bestows upon you are treated as though they were yours by right and yet made a hindrance rather than a blessing. The Lord who gave His life for you and for your children has left an injunction: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." [*John 5:39.*] *11LtMs, Ms 69a, 1896, par. 17*

Unless there is a most earnest, decided purpose to cultivate our own spirituality to a higher degree, accepting light, the light we already have becomes darkness. Unless there is a constant necessity felt for prayer to our heavenly Father for His wisdom, and a searching of the Scriptures to know His way and to be kept by the power of God, then it will become very easy to drift farther and farther away from God and unite our interest with those who know not the truth and who will not accept the truth. We need spirituality to discharge our duties daily in the fear of God. The Bible history tells us that when men deliberately turn away from God and the messages He sends them, the Lord turns away from them. What is the result? "Therefore I scattered them with a whirlwind among all nations." [*Zechariah 7:14.*] "He that honoreth me I will honor. He that despiseth Me," (and the message I send,) "I will lightly esteem." [*1 Samuel 2:30.*] This is not making God a hard master, it is simply a declaration of the effect of the cause, an eternal necessity of results. *11LtMs, Ms 69a, 1896, par. 18*

The Sun of Righteousness will shine upon all who will follow Christ. "They that follow Me shall not walk in darkness." [*John 8:12.*] We belong to Christ. He has bought us, bought our children. We can educate them to think more highly of earthly pleasures and earthly treasures than of the heavenly. If we give the world all the advantage of obtaining mind, heart, and soul service, every chink is filled, the worldly tide fills every space, and the Word of God is left out. The bright light proceeding from Christ is not admitted. The spirit, the principles, that dwell in the heart of the disobedient dwell in the heart of those who link up in harmony with them. *11LtMs, Ms 69a, 1896, par. 19*

The Lord will have the whole heart or nothing. The lawyer asked of Jesus, "What shall I do that I may have eternal life?" The Lord

Jesus answered, "What saith the Scriptures? how readest thou?" The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and thy neighbor as thyself." Christ responded, "Thou hast answered right: this do, and thou shalt live." [*Luke 10:25-28.*] How are we treating this question? The law of God is plainly revealed. Will you or I venture to find some other way whereby we shall obtain the precious boon of eternal life? Will we, to whom God has given the opportunity to obtain light and knowledge, refuse to receive the message sent from heaven? Shall we refuse the light because in accepting the truth we see it will cause a separation from those who will not hear, who will not believe? Shall there be concession made with you or me to bind up in bundles with the world? They have "pulled away the shoulder" [*Zechariah 7:11*], because the yoke of Christ they would not take, and refused to lift His burden. Christ says, "I have kept My Father's commandments and abide in His love." [*John 15:10.*]¹¹*LtMs, Ms 69a, 1896, par. 20*

Those who are disloyal to God and turn from the truth of God to fables stop their ears lest they shall hear. They act like disobedient, stubborn children. And then they will blame and accuse the truth-loving and obedient ones in the service of Christ of creating disunion among neighbors and dissension in families. Christ was accused of creating dissension in families. But it is the truth that works upon human hearts. Some see the cross involved in accepting the truth, and refuse it. Some members of the family yield to the influence of the Holy Spirit of God and open their hearts to Jesus. Such divisions have ever been and ever will be. Shall I conclude to remain in darkness and unbelief, and refuse light from heaven, because this will separate me from my neighbors? Which will we choose—Christ or the world? Will we bear in mind that God's law is binding upon the soul of every man? Some will keep it through the merits of Jesus Christ, hanging their helpless souls on Christ. Some will pull away the shoulder, refuse the yoke of Christ, put their fingers in their ears, and care not to hear the words of the Lord, but this does not do away [with] the law of God. It is plain and decided: "thou shalt" and "thou shalt not."¹¹*LtMs, Ms 69a, 1896, par. 21*

Men may walk into the dark cellar of unbelief and declare it is

midnight at midday. Shall we believe what they say? If they will come out of the cellar or cave, they will see the Sunshine. Christ said of the Jews, "I have come a light into the world, but men have chosen darkness rather than the light, because their deeds are evil." [See *John 3:19*.] As soon as men choose God as their portion, there will be a separation from the world. A neglected God is a terrible calamity to the men who choose darkness rather than light. *11LtMs, Ms 69a, 1896, par. 22*

Men cannot neglect God and be really rich; heaps of money is not true riches. The man does not really own any of these possessions. He is not a proprietor of his possessions; God can scatter faster than he can accumulate. Any amount of gold and silver may be, as he supposes, in his possession, and yet if he has not Christ, the Bread of life, the Water of salvation, he is perishing with hunger and thirst. Those who regard all they possess as the Lord's, an entrusted gift, and hold it as thus, will be faithful stewards for God. He is strong who shares his strength with those who are weak. The great lesson the Lord would have us learn is to acknowledge Him in all His ways. The family is to be an educating school for the future higher grade—the saints in light. *11LtMs, Ms 69a, 1896, par. 23*

I now wish you to read the Bible carefully and prayerfully. You cannot have searched the Scriptures carefully and prayerfully, as a man searching for hidden treasures, and not have found the jewels of truth. The gospel of St. John is full of treasures more to be valued than real estate, gold, or silver. It is of great consequence to your soul that you know what saith the Scripture. What God hath spoken in His Word standeth fast forever, and it is your Guidebook, and mine, to heaven. If you neglect to study your Guidebook and miss your way and lose your own soul, and by your teaching and example lead your children to consider it of no special consequence whether they heed a "thus saith the Lord" or "what saith my neighbors?" the loss of their souls and the loss of the souls of your neighbors will lie at your door, because your example led them to regard lightly the law of the Lord. Your example led them to suppose it was of no special consequence whether you or they were a doer of the Word of God. You strengthened them in disobedience to the commandments of God. *11LtMs, Ms 69a, 1896, par. 24*

Although men refuse to see the light that shineth in darkness, it does not extinguish the light. Of Christ John says, "In Him was [life] and the [life] was the light of men, and the light shineth in darkness, and the darkness comprehendeth it not. [There was a man sent of God]. ... The same came ... to bear witness of the Light, that all men through Him might believe. ... He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." [*John 1:4-7, 10, 11.*] What does this mean? Just this: The very ones who claimed to be children of God did not receive the Son of God. When He came, the Light of the world, to dispel the moral darkness of the world, why did not Christ receive acknowledgement and recognition from those He came to save? When He was their only hope, He came. He did not come in just the way to suit their opinions and ideas. They were too proud and self-righteous to admit that the ideas of the priests and rulers were incorrect and needed remodeling. The repentance, the conversion, essential for their salvation they would not consent to receive. They preferred to count Christ as an imposter, because His teachings were not in harmony with their own teachings.¹¹*LtMs, Ms 69a, 1896, par. 25*

This same spirit is manifested today in the Christian world claiming to be the children of God. They reject truth sent from heaven, as the Jewish nation rejected Christ, because the truth advocated does not coincide with the errors which they have received. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." [*Verses 12, 13.*] Receiving Christ as our personal Saviour is represented as being born again. "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." [*Verse 14.*] Who beholds Him in this light? Those who receive Him by faith as the Son of God, the Word made flesh, the Light of the world, are blessed with viewing spiritual things, seeing Christ as full of grace and truth, and are partakers of the divine nature. "And of his fullness have we all received, and grace for grace." [*Verse 16.*]¹¹*LtMs, Ms 69a, 1896, par. 26*

The reception of the grace of Christ makes a marked change of

character which is called “born of God.” That grace is diffusive, and as the believing soul opens his mind and heart to receive truth as it is in Jesus, he obtains a glimpse of the righteousness of Christ in the law and he exclaims, “Open thou mine eyes, that I may behold wondrous things out of thy law.” [*Psalm 119:18.*] “Simon Peter, an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [*2 Peter 1:1-4.*] Here, in Second Peter, chapter one, is brought to light the whole Christian [life]. *11LtMs, Ms 69a, 1896, par. 27*

“Ye are a spectacle to the world, to angels, and to men.” [*1 Corinthians 4:9.*] To love and serve God and follow out your own convictions in regard to obeying the truth is making you Christ's witnesses by precept and example. While you are required to manifest moral independence, to believe all the Scriptures say and obey the Word of God, it will be a constant temptation to associate with unbelievers and follow their lead. But to stand in the world as a faithful soldier of Jesus Christ, knowing your neighbors are demeriting you and consider you foolish to advocate the law of the Lord as perfect converting the soul, and separate from your neighbors in practice, making yourself singular—[you say,] “I cannot lift this cross.” I know that there has been cowardice practiced ever since Christ came into the world. Ashamed to acknowledge Christ because of the relation you sustain to your neighbors, there is a shrinking from the consequence of obeying the truth, because it will make it unpleasant for you among your neighbors. *11LtMs, Ms 69a, 1896, par. 28*

Do you wish to hide your light, the truth, under a bushel? “Let your light so shine that men, by seeing your good works, shall glorify your Father which is in heaven.” [*Matthew 5:16.*] You will necessarily differ from the world and from professed Christians who are so [resistant to] obeying the commandments of God. “If ye love

Me,” said Christ, “keep My commandments”—you are not to be ashamed of Me or of My words. *John 14:15*. [Read also] *verse 16*. “He that hath My commandments and keepeth them, he it is that loveth Me and he that loveth Me shall be loved of My Father, and I will love Him and will manifest Myself unto him.” *John 14:21*. “He that loveth Me not, keepeth not My sayings.” *John 14:24*. Here is the test of discipleship. *11LtMs, Ms 69a, 1896, par. 29*

We are sorry that there are some who are too cowardly to own the truth. You feel dependent upon your neighbors for agreeable companionship and do not want to displease them. But your cowardice, your hiding your light so that it shall not shine distinctly in good works, so that they may see with a certainty you are in harmony with the obedient, commandment-keeping people of God, constitute you a stumbling block to your neighbors. They stumble over your disregard of God, taking license from you to follow pernicious ways. *11LtMs, Ms 69a, 1896, par. 30*

Your life is far from being a representation of Christ. There is no excuse that can avail. Why do you not walk in the way of God's commandments with a perfect heart, not saying, “What will my neighbors say?” We are not to ask, “What might my neighbors say?” for they may feel surprised; but you should say with them in view, “I must know the terms of eternal life and comply with the conditions. I cannot lose the presence and favor and love of God out of my soul because it will bring me in peace with my neighbors.” Peace at such a cost is dearly purchased. *11LtMs, Ms 69a, 1896, par. 31*

The question for you and me to settle today, while it is called today, is: Whose side am I on—the side of God and Jesus Christ and angels? [I am] in the very best of company, for I am a son, a daughter, of the Lord Jesus. My Father, whose property I am, what does He think of me? The work of lifting the cross of Christ is resting upon us personally. We are not to look to men for their good opinion but to our heavenly Father, and then, approved of God, move forward in the ranks with a heaven-born spirit of independence that will not fear to be alone or stand alone, for in obedience to God you are never alone. Hear the words of Christ: “As the Father loveth Me, so have I loved you. Continue ye in my

love. If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in His love.”
[John 15:9, 10.]*11LtMs, Ms 69a, 1896, par. 32*

Be very sure that you are not, by precept and example, in any way placing yourself in the ranks of those who are transgressors of God's law. You are deciding in these last precious hours of probation your own eternal destiny. You are evidencing to the world, to angels, and to men your choice. With your family you are taking the very side that is your deliberate choice, and the decision you make in this important matter may be for eternity. You are evidencing to the world, to angels, and to men in just what measure you have decided to show your respect to spiritual and eternal realities. Christ would not have clothed His divinity with humanity and come to our world, all seared and marred with the curse, if it was not to redeem the world from transgression of the law of God. He came to bring moral power to man—the virtue of His righteousness—that he might be elevated in the scale of moral value with God so that the Lord would accept the human family if they would return to their loyalty.*11LtMs, Ms 69a, 1896, par. 33*

Who will be on the Lord's side from their own free willing obedience to His commandments? Who will have appreciation of this great humiliation on the part of Christ and stand with our Substitute and Surety, recognized of God and the whole universe of heaven? [They are] a spectacle unto the world, to angels, and to men, distinctly and definitely God's chosen, because they have received Christ fully as their Saviour and set every faculty of their being [to be] consecrated to His service, forming a character after Christ's likeness, that they may be obedient members of the Lord's family. Christ died for you to open a way, that you who are transgressors of His law shall become obedient children through His own merits, for to this end Christ our Passover was sacrificed for us. He subjected Himself to humiliating ignominy to lift up you, a sinner, through His own perfection of character, and yet you have been so unconcerned in regard to your eternal interest that you do not relish heavenly things.*11LtMs, Ms 69a, 1896, par. 34*

Christ was punished for your sins, [punishment] judiciously inflicted, that you should not perish eternally. And how lightly you esteem

these things! Christ, the Sin-bearer who knew no sin, was made to be sin for us, that we might be made righteous through His sufferings and shame in our behalf. What kind of hearts have we, with all this history of the life and love and suffering of Christ in our behalf, and yet we are not fully in sympathy with our Redeemer? Can we wonder that the human nature of Christ staggered and trembled in Gethsemane as He prayed that the cup might pass from Him, if it could be possible and man not perish? But in that anguish, unendurable to finite nature, the loss of your soul, and that of the world, was weighed, and it seemed such a terrible loss that Christ consented to drink the cup. "Not My will but Thy will, O God, be done." [*Luke 22:42.*] Nature, if unsustained by Divinity, would have died on this field of battle in our behalf—Christ to bear the wrath of His Father in consequence of sin; Christ to suffer for our sins, loaded with the sins of the whole world. *11LtMs, Ms 69a, 1896, par. 35*

"O, if it were possible, let this cup pass from Me." [*Matthew 26:39.*] But the woes of a sinful, disobedient world come up before Him, a tide of human anguish that men are ignorant of. They know not the terrible consequence of their own iniquity. Christ was bearing the agony of a lost world. It is only through His sacrifice that everlasting salvation can come to a single soul who has transgressed the law of God, and yet your mind, your individual experience, is such that it seems a very light matter to not be a decided commandment keeper. You have not been a partaker in spirit with the sufferings of Christ. You do not want to be disturbed in your ease just now but do very much as you please. You are about decided you will not suffer reproach for the truth's sake. You have no sense of what Christ has suffered to bring salvation within your reach and make it possible for you to return to your loyalty to God—with your name registered in the book of life to stand uncondemned because you receive and believe in Him who was condemned for you. *11LtMs, Ms 69a, 1896, par. 36*

But what is the duty now of those who have light in regard to the truth? "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." [*Matthew 5:16.*] How shall we evidence that we are on Christ's side of the question, to recognize the binding claims of the law of God, unless

by precept and example we reveal the same? The screen is not to be cowardly placed before us in our actions. Our light is not to be put under a bushel or under a bed, but is to be put on a candlestick where it may give light to all that are in the house. The light is to shine for what purpose? To expose and condemn the darkness. Moral degeneracy prevails. Right must be made to stand in contradiction to sin and unrighteousness. The light is to discern and condemn sin, therefore those who think they can pass along and be in harmony with men who are going on in disobedience and transgression and sin make a terrible mistake, for they will find themselves written in the registers of heaven, “transgressors of God's law.” [They are] virtually saying to the sinner, “It is well with thee.” *11LtMs, Ms 69a, 1896, par. 37*

Transgression and sin are rebuked by obedience and loyalty. Men whom you think hopeless, who will never see the truth and [to whom you feel] you must make concessions to please them, might have been saved by your steadfast faith and practice in right doing. You caviled in telling them all the time that it is a terrible affliction to keep God's commandments and live, and [to keep] His law as the apple of your eye. The man in the neighborhood who has the moral courage to be true to principle, to obey a “Thus saith the Lord,” will be an annoyance to those who disregard the Word of the Lord and who do not think it really matters whether men obey God or disobey Him. But when you conscientiously take your position to love and serve God—who has shown His love and service for the human agent in giving His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life—standing firmly to the written Word, “Thus saith the Lord,” it disturbs your neighbor; it disturbs the members of your family who will not yield their hearts to believe the truth. *11LtMs, Ms 69a, 1896, par. 38*

These witnesses for Christ will be all through our world, and the voice of truth from God will be loved and make its impression. A God-fearing, obedient character that reverences God's commandments will send its rays of light far and near and, if decided wholly on the Lord's side, will find something of an echo amid the unconcerned and those in darkness. It is not too late for the conscience to be aroused so that it will not yield. The true, wholehearted inquirer for truth will see and understand what is

truth.¹¹*LtMs, Ms 69a, 1896, par. 39*

We are to consider that we are to do service for God. If we have hitherto misapplied our capabilities, we have dishonored God and must render an account to God for the good the Lord had given us capability to do, and we did not do because we did not improve our opportunities to become more and more settled, rooted, and grounded in the truth. No one can live to himself and have the heavenly benediction, “Well done, good and faithful servant.” [*Matthew 25:23.*] The solemnity of our life would be much more deeply infused upon mind and heart if we looked at ourselves and our influence in the light of the Word of God.¹¹*LtMs, Ms 69a, 1896, par. 40*

We are to consider that many with whom we are brought in contact with are getting their only knowledge of God and Jesus Christ through our lives, our words, our actions. Then what a positive necessity that our thoughts and our words should be right in every respect, else we fail in being partners with Jesus Christ in manifesting the truth. Is the heart right? We can, through prayer and faith, know that our hearts are one with the heart of Christ, and that God loves us as He loved Jesus Christ. “Therefore,” says the world's Redeemer [through the apostle Paul,] “While we were yet sinners Christ died for us.” [*Romans 5:8.*] Because He kept His Father's commandments His abiding place was the Father's love.¹¹*LtMs, Ms 69a, 1896, par. 41*

God has made known His will in regard to us through His Word. “As the Father hath sent Me into the world so have I sent you into the world to save the world, but if the salt has lost its savour, wherewith shall it be salted?” [See *John 20:21; Matthew 5:13.*] With our Bible speaking to us individually, clear and distinct upon these subjects, how can any one of us who has the Bible in our possession remain in darkness if we read the Scriptures and search the Scriptures with the interest that we should have where eternal interests are involved? If we care not to hear the voice of God speaking to us out of His Word—if one goes to his farm, another to his merchandise, and says, I cannot comply with the heavenly invitation, “Come to My supper for all things are now ready”—if the invited souls begin, with one consent, to make their excuses, the Lord is dishonored, His

invitation slighted. [*Luke 14:17-19.*]11*LtMs, Ms 69a, 1896, par. 42*

Men's selfish interests are made all-absorbing. The Guidebook which would place questions of eternal interest before their minds is neglected, and the world—its associations, its atmosphere—is preferred to the instruction from heaven. They do not care to hear the voice of God speaking to them of heavenly things. [Unless] they place themselves and their children away from influences which absorb the mind and draw their attention from truth and righteousness, they walk in the same path the world travels, away from God, and are registered in God's books as one with the world. They have chosen their portion, to be with the unbelievers of the truth, because they suppose they can serve self better and please their neighbors.11*LtMs, Ms 69a, 1896, par. 43*

God calls to them, "Follow Me and ye shall not walk in darkness. I am the Light of the world." [*John 8:12.*] But they answer back, "Lord, I do not wish to walk in the footsteps of Jesus, for that will not please my neighbors. I do not want to cause any dissension among my neighbors; therefore, I will link up my interest with my neighbors, for it would be very unpleasant to obey Your injunction. I know that Thy Word is pledged: 'Come out from the world and be ye separate and touch not the unclean, and I will receive you, I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.' [2 *Corinthians 6:17, 18.*] But the carnal heart says, This will make it very inconvenient for me. I should displease my neighbors with whom I am acquainted, with whom I have lived for long years. I cannot follow You, Jesus. I must not break up my association with my neighbors. I will walk in the path they walk."11*LtMs, Ms 69a, 1896, par. 44*

Choosing to be in conformity to the will of God is choosing to obey His commandments and abide in His love, "as I," said Christ, "have kept my Father's commandments, and abide in his love." [*John 15:10.*] Brethren, you are in the valley of decision. You are making your choice for eternity, not only for yourselves as parents but for your children who are the property of God, bought with the blood of Jesus Christ. Your sentiments, your example, the manner in which you treat the plain injunctions of the Word of God, the character of your influence, are deciding their future eternal destiny. And if you

lead in false paths and your children learn through this association to regard the great moral standard of character as lightly as you give them [example of] in your life and by your association and practice, what will you do in rendering up your account to God when the judgment shall sit, and the books be opened, and every man shall be judged out of those things that are written in the books?¹¹*LtMs, Ms 69a, 1896, par. 45*

Christ's words will appear in all their significance, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" every specification of the law just as it was given in Eden, just as it was proclaimed from Sinai. "For verily I say unto you, Till heaven and earth pass, not one jot or one tittle shall pass from the law, till all be fulfilled. Whosoever therefore shall break" (violate or disobey) "one of these least commandments, and shall teach men so," (by precept or example,) "shall be called least in the kingdom of heaven." [*Matthew 5:17-19.*] The councils of the universe of heaven register them as the least of value among men who compose the human family. This is the decision made and pronounced in the heavenly courts, the kingdom of heaven.¹¹*LtMs, Ms 69a, 1896, par. 46*

Not one of these moral precepts is to be trifled with because it is convenient for man to please himself rather than obey God, and in just the degree that he shall do this, God will bring him into judgment. These commandment violators will not be taken into the kingdom of heaven and then treated as inferior subjects of that kingdom, for disobedient subjects will never enter the kingdom of heaven, but the kingdom of heaven pronounces them the least in all God's creation. They are not reckoned by God as proper religious teachers, for they mislead the inexperienced and lead them into forbidden paths. [But] "whosoever shall do and teach them" is recognized in heaven as one with Christ and with God, called great by the angels and archangels, cherubim and seraphim. How careful we should be, then, to obey the commandments of God and exercise all our trusted capabilities of talents to show to a disobedient world that we do honor God by keeping His law which He has given as a transcript of His character for all human intelligence to copy, that no mistake may be made by them to reach a lower standard than God has given them through Jesus Christ,

the world's Redeemer.*11LtMs, Ms 69a, 1896, par. 47*

In David's time he was greatly afflicted to see more than a common contempt put upon God's law. This was a time of extraordinary depravity because men had thrown off the restraint of the law of God. "They made void the law." The law was to them a dead letter. The human beings whom God had created were refusing to receive the ten holy precepts as the rule of their life. When wickedness was so great, David expected that the forbearance of God would cease, and he sent up his heartfelt prayer, "It is time for Thee, Lord, to work: for they have made void Thy law." [*Psalm 119:126.*] David thought in his day that men had exceeded the limits of God's mercy, therefore God must now work and vindicate the honor of His law and bring the wickedness of the wicked to an end.*11LtMs, Ms 69a, 1896, par. 48*

But what influence will this widespread iniquity have upon men who love and fear God in this age of the world? By the widespread disobedience and increased swelling of iniquity will the professed Christian world be evil with the evil, unrighteous with the unrighteous? Will [the professed Christian] place his influence on the side of the great first apostate? Will the universal scorn placed upon God's law, His great moral standard of righteousness, lead him to regard that law slightly and he be swept away by the strong tide of transgression and apostasy? Will the perception of the righteous become more clear and distinct as they search and research the Scriptures, that they may learn for themselves the conditions [prescribed] for the salvation of souls?*11LtMs, Ms 69a, 1896, par. 49*

All who make the Word of God the man of their counsel will esteem the law of God in proportion as it is set aside and despised. The echo from David will be heard by the loyal and true subjects of Christ's kingdom: "They have made void Thy law. Therefore I love Thy commandments above gold; yea, above fine gold." [*Verses 126, 127.*] This is the only safe and true position that those who love God sincerely and their neighbor as themselves can take. The love and steadfast promotion of the commandments of God grow with the increasing contempt which professed Christians, in harmony with the world, put on these commandments which are a

transcript of the character of God. The point is fast being reached when the iniquity of the transgressor will be full. God allows nations a probation, a certain time, and He sends light and evidence which, if received, will save them. But if they refuse the message as the Jews refused the light that came into the world for their benefit, if they choose darkness rather than light, they can expect nothing but indignation and punishment. "He cometh out of his place to punish the inhabitants of the earth for her iniquity: the earth also shall disclose her blood, and no more cover her slain." [*Isaiah 26:21.*]*11LtMs, Ms 69a, 1896, par. 50*

The [professed] Christian world is advancing, as did the Jewish nation, from one degree of sinfulness to a greater, refusing all warnings, rejecting a "Thus saith the Lord," and accrediting fables. And the Lord God will soon arise in His wrath and evidence [His judgments] in His dealings with men who are repeating the sins of the inhabitants of the Noachic world—those whose hearts, like that sinful race, were fully set in them to do evil, and as did the inhabitants of Sodom; and both were destroyed. God's long forbearance, His long patience and mercy, makes not the punishment any less severe because long delayed. The Jewish nation is before us as an example. In her destruction is typified the destruction of the world.*11LtMs, Ms 69a, 1896, par. 51*

On one occasion Christ's lips, that had ever been opened in blessing and in encouragement to the poor, the suffering, and the humble, pronounced a curse upon those who had light presented to them but did not appreciate the light, and sought to evade the clear and distinct Word of God for man-made traditions. He declared that the blood of all the prophets which had been shed from the foundation of the world would be required of that nation He addressed. [*Luke 11:50.*] Long had God borne with the Jewish nation. He had arrested them again and again by His chastisement, but they provoked God by their wicked works, casting off God and refusing Jesus Christ. Each century was treasuring up wrath. Jesus bade the stubborn and impenitent to fill up the measure of their iniquity. Their wicked works were not forgotten nor overlooked, and when the mandate went forth from the sacred place of the Most High, it was because the time had come for God's retributive justice to vindicate His honor and magnify His law, and present it as

honorable, sure, and steadfast forever. *11LtMs, Ms 69a, 1896, par. 52*

In these last days the history of the Jewish nation is being repeated in the [professed] Christian world, and men are doing despite to the Spirit of God and, notwithstanding the example before them of the Jewish nation, they are doing as they did, and the time is now soon to come when it will be demonstrated that it is a fearful thing to have worn out the patience of God. There shall be throughout the whole earth a time of trouble such as there never was since there was a nation, and the punishment will fall more surely upon those who have educated and deceived the people to accept of errors in the place of truth, to turn from the commandments of God to walk in paths God has not cast up for them to walk in. God keeps a reckoning with nations, and when the law of God is fully made void, then the destruction cometh. *11LtMs, Ms 69a, 1896, par. 53*

The Lord is visiting in the earth, permitting the hater of God and man to do his will. God's mercy is gradually being withdrawn, the calamities on land and sea are the warning of God speaking to the world of what will be. The messages and invitations of mercy are still presented to the human family while the figures of their iniquity are steadily increasing, the world and fallen churches uniting in their apostasy. The ministry of wrath is preparing, the Divine patience becoming exhausted, and the register is being kept of the swellings of iniquities with the unerring accuracy of the Omnipotent. As the figures are fast reaching their fullness, still God is at work, calling to repentance with promise of forgiveness and pardon. Every consecrated capability God will use. Every jot of consecrated influence He will require now in His service. *11LtMs, Ms 69a, 1896, par. 54*

Ingratitude and contempt of the restraining grace of God, which would [hold] them back from presumptuous sins, pride, selfishness, and covetousness, are prevailing everywhere. And now every voice, every particle of influence, is to be exercised, not on Satan's side of the question but on the Lord's side. No new but the old commandments from the beginning are to be vindicated. Vigor of piety is to increase and make for itself a place in the earth. The standard of truth is to be elevated in new places, in regions beyond.

This calls for men wholly consecrated, and the lent, entrusted capital of means man is to lay upon the altar to build up the interest of the kingdom of God in our world. Everything is to be done that can be done to reflect light to the dark places of the earth. We have little enough time to work. The Lord is coming.¹¹*LtMs, Ms 69a, 1896, par. 55*

Ms 70, 1896

Systematic Benevolence

NP

September 27, 1896 [typed]

Previously unpublished.

God's bounties are given to man to be acknowledged by him in returning to the Lord the portion He claims in tithes and offerings. By giving to the Lord His due, God's children present to the world a constant evidence that they are mindful that all their mercies, all their entrusted treasures, come from God and belong to God.¹¹*LtMs, Ms 70, 1896, par. 1*

Cain and Abel made offerings to God. Abel brought as his sacrifice the firstling of the flock. This was the very choicest gift he could bring, for it was the Lord's specified claim. But Cain brought only of the fruits of the ground, and his offering was not accepted by the Lord. We are not to bring to the Lord an offering like that of Cain. We are to give the Lord our own individual lives, as the purchased possession of the beloved Son of God.¹¹*LtMs, Ms 70, 1896, par. 2*

By our offerings we acknowledge our dependence upon God. To Him we are indebted for life itself. Were it not for His miracle-working power, which by day and by night causes vegetation to flourish, there would be no harvest to gather. The sun, which brings us light and warmth, ripening that which the earth produces, is His gift. The whole Word of God proclaims the love and benevolence of His character, and the merciful designs of His government. "The eyes of all wait upon thee," writes the Psalmist, "and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." [*Psalm 145:15, 16.*]¹¹*LtMs, Ms 70, 1896, par. 3*

Man's indebtedness to God, and his entire dependence upon Him, should lead him to acknowledge God as the Giver of all blessings in giving Jesus to our world. God desires that the memories of men, women, and children should be freshened in the year 1896. He

desires that their hearts be filled with gratitude, and that they connect their outward, worldly blessings with the atonement of the great sacrifice made in their behalf. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] *11LtMs, Ms 70, 1896, par. 4*

Well and appropriate was the festal anthem of the Jewish nation, "Hosanna, blessed is he that cometh in the name of the Lord." [*Mark 11:9.*] It seems strange to the human mind that in these festivals of rejoicing, which were observed after the ingathering of nature's treasure, the sacrificial offerings should be so important a feature. To outward appearance it was a strange combination to mingle the sacrifice of beast with their expression of joy and gladness. But this was built upon the true foundation. Christ Himself was the foundation of all these ceremonial services. When, in these festal gatherings, these holy convocations, blood was shed, and offering made to the Lord, the people were thanking God for the promise of a Saviour. They were expressing the truth that without the shedding of the blood of the Son of God, there could be no forgiveness of sins. These impressive, jubilant celebrations were right and acceptable in the sight of God. Christ is to be regarded and appreciated as the Source from whence all our blessings come. *11LtMs, Ms 70, 1896, par. 5*

But when the Jewish people departed from God, they lost sight of the true significance of these festal celebrations. When Christ, with His divinity clothed with humanity, stood among them, witnessing their jubilant festivals and solemn services, which in type signified Himself, He was not recognized. He who was the foundation of all these services was not honored by those who were celebrating them. His eye looked upon the leafy encampments, His ear heard the words of song, and understood their import. But the actors knew not the deep meaning of the words they uttered or of the songs they sang. Thousands of voices shouted, "Hosanna, Come Saviour;" thousands of voices prayed for the coming of Him who even stood in their midst, and who they would not receive. They knew Him not. *11LtMs, Ms 70, 1896, par. 6*

Thus, by precept and example, the Jewish nation tore down what

they were trying to maintain by outward ceremonies. So enveloped were they in darkness that the influence, produced by their words and by their sacrificial offerings and their jubilant rejoicing, was destroyed by their example. The power of the principles in representation was not accepted by God; their offerings did not bear the divine credentials, for they were neutralized by wrong practice. *11LtMs, Ms 70, 1896, par. 7*

Those in Christ's day who confederated to make a grand display pledged themselves with the same mind to murder the Son of God, He who was symbolized by all their religious ceremonies. Their hearts were devoid of the spirit of true worship, and were filled with wicked purposes, hypocrisy, and all manner of corruption. *11LtMs, Ms 70, 1896, par. 8*

The Lord has committed to us talents of money, talents of tact and qualification for service. He allots to some five talents, to others two, and to others one. God's whole family are responsible moral agents. From the lowliest to the highest, all are entrusted with gifts from God. They are to employ every capability for God; they are to use the smallest gift, improving it to the glory of God. By diligent exercise, their gifts will grow. The Lord has given to every human agent according to his several ability, and each one is to be a worker in God's great moral vineyard. The Lord expects all to do their best. The interest He requires will be in proportion to the amount of entrusted capital. Now is our solemn period of sacred trust. *11LtMs, Ms 70, 1896, par. 9*

The incarnation of the Son of God is but dimly comprehended by those who are placed in positions of responsibility and trust. If the spirit of self-denial and self-sacrifice imbued the hearts of all those who claim to be children of God, every soul at the head and heart of the work would represent Jesus in character. But this has not been for years. Were the men in positions of responsibility connected with God, the streams of salvation flowing from Christ to human hearts, the revelation of life and immortality brought to light through Jesus Christ, would make an impression on the work and cause of God. *11LtMs, Ms 70, 1896, par. 10*

The requirement of God's Word is that we should be like Christ, that

we should bear Christ's image, that we should follow His example, and live His pure, unselfish life. Christ went about doing good. He cheerfully gave His life to ransom the world from sin. For our sake He became poor, that we through His poverty might be made rich. Selfishness, self-pleasing, self-serving cannot be consistent with a Christian life.*11LtMs, Ms 70, 1896, par. 11*

We must constantly recognize, before believers and unbelievers, our dependence upon God for life, for breath, and for the use of our faculties. He is our Creator, and we are His by redemption. Our bodies, our souls, our lives, are God's not only because they are His free gift, but because He constantly supplies us with His benefits, and gives us strength to use our blessings. God has ordained that men, women, and children should be educated by His Word to become co-laborers with Christ in the great work of dispensing His gifts to the world.*11LtMs, Ms 70, 1896, par. 12*

The great lesson we are daily to learn is that we are stewards of God's gifts, stewards of money, of reason, of intellect, of influence. All these are lent talents; and God would have us realize that He has a right to mind and soul and body and spirit. "Know ye not," asks Paul, "that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] The claim of creation is God's claim to our entire service. The claim of redemption is a claim which we are to realize every hour of our existence. It is a claim of love, as well as of right, of love without a parallel.*11LtMs, Ms 70, 1896, par. 13*

The streams of salvation are poured into our hearts through the grace of Jesus Christ. All our possessions are gained for us by Him who purchased us with His own blood. God has placed signal honor on the human race, for we read, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*]*11LtMs, Ms 70, 1896, par. 14*

All who are sons of God will represent Christ in character. Their works will be performed by the infinite tenderness, compassion, love, and purity of the Son of God. And the more completely soul

and body are yielded up to the Holy Spirit, the greater will be the fragrance of the offering. Shall we not give to Jesus all the powers He has redeemed? If you will do this, He will renew your heart, convert your conscience, sanctify your affections, purify your thoughts, and set all your powers to work in Christ's lines. The motives and thoughts of your mind will be brought into captivity to Christ Jesus. *11LtMs, Ms 70, 1896, par. 15*

As Christians we are to follow our Leader step by step in the heavenward way. He has enjoined upon us, "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him." This is the sign which is uplifted to distinguish between the children of God and the children of the wicked one. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world." [*1 John 2:15, 16.*] *11LtMs, Ms 70, 1896, par. 16*

"They that will be rich," those who are fully determined to obtain riches and enjoy the world, "fall into temptation and a snare, and into many foolish and hurtful lusts." [*1 Timothy 6:9.*] For a time Satan holds out before them many attractions and opportunities, but that which the Word of God pronounces the sure result, must come upon them. That snare into which they fall drowns them in destruction and perdition. "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." [*Verse 10.*] *11LtMs, Ms 70, 1896, par. 17*

Those who allow a covetous disposition to take possession of them, cherish and develop those traits of character which will place their names on the record books of heaven as idolaters; and no idolater "hath any inheritance in the kingdom of Christ and of God." [*Ephesians 5:5.*] "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." [*Psalms 10:3.*] Covetous men are classed with idolaters, adulterers, thieves, drunkards, revilers, extortioners, none of whom, the Word of God declares, shall inherit the kingdom of God. [*Colossians 3:5; 1 Corinthians 6:9, 10.*] *11LtMs, Ms 70, 1896, par. 18*

These attributes are ever opposed to the exercise of Christian

beneficence. They are the fruit of selfishness, and reveal themselves in a neglect of duty, in a failure to use God's entrusted gifts to advance His work.*11LtMs, Ms 70, 1896, par. 19*

The property which we possess is not our own; it is a lent talent, and it is to be used for God. It is not to be regarded as our own, to use as our fancy shall direct. It is to be employed in doing the will of God in behalf of truth and righteousness. The Lord hath need of that talent.*11LtMs, Ms 70, 1896, par. 20*

Rich and poor must awaken to their God-given responsibility in this matter. God would have us work to the uttermost of our ability to honor and glorify Him. None of us are to underrate our talents, and hide them, our entrusted gifts, in the earth. However small our talent, it is important that we use it wisely. By doing good with that talent, one soul who will dedicate his powers to the Master's service may be brought to God, and that one soul may win other souls. Thus the one talent, improved, becomes many talents.*11LtMs, Ms 70, 1896, par. 21*

We cannot place an accurate estimate upon our talents. God bids you use your entrusted gifts, small or large, in whatever sphere you may be called to act. His gifts are not to be absorbed in worldly pursuits. Many have left the one and the two and the five out of their reckoning, but by doing this they rob God. An account will have to be rendered for each talent; and day by day, hour by hour, by the use we make of our gifts, we are deciding our own destiny, deciding what decisions shall be given in the day of judgment. Our whole life-work is bound up in the solemn period of the judgment scene.*11LtMs, Ms 70, 1896, par. 22*

Bear in mind that your money belongs to the Lord. He will one day reckon with His servants, that He may know how much each one has gained by trading. Our whole eternal interests are involved in the use we make of our property, our time, our strength, our capabilities; and our reward will be proportionate to our works. "Behold I come quickly," said Christ, "and my reward is with me, to give unto every man according as his works shall be." [*Revelation 22:12.*]*11LtMs, Ms 70, 1896, par. 23*

The whole value of the life-work is measured by the employment of

the entrusted talents. They are the instrumentalities with which we are to work, and our final reward will depend upon the piety and the earnestness and unselfishness which characterizes our work. Day by day we are making our work for eternity. Read *Malachi 3*. The subject is here presented in a striking, plain, sharp, decided manner. It is not traced by human pen, but is the voice of God speaking for the benefit of all living upon the earth.*11LtMs, Ms 70, 1896, par. 24*

Christians must practice temperance in all things. We have no right to neglect that body and strength and soul and mind which are to be given to the Lord in consecrated service. We are made up of body and senses, as well as of conscience and affections. Our impulses and passions have their seat in the body; therefore there must be no abuse of any of our organs.*11LtMs, Ms 70, 1896, par. 25*

The law of temperance must pervade the whole life of a Christian. We are to keep the glory of God in view. He is to be in all our thoughts. Every influence that would captivate our thoughts, every worldly power that would divide our mind, must be cut away. The love of worldly things must not be allowed to divert the mind from God. We are under sacred obligations to God to govern our body, to rule our appetites and passions, so that they shall not lead us away from purity and holiness, or take our minds from the work God requires us to do.*11LtMs, Ms 70, 1896, par. 26*

Life is the gift of God. A misuse of any of the organs of the body shortens life, reduces that period which God designs we should live. If unhealthful habits are carelessly indulged—in late hours, immoderate eating, the gratification of the appetite for dainties at the expense of health, thus laying the foundation for feebleness, the neglect of physical exercise, in overwork of the mind and body, in allowing the passions to be indulged—the nervous system becomes unbalanced. Those who thus shorten their lives by disregarding nature's laws, are guilty of practicing robbery toward God.*11LtMs, Ms 70, 1896, par. 27*

God desires that we shall have a care, a regard, and an appreciation for our bodies—the temple of the Holy Spirit. He

desires that the body shall be kept in the most healthful condition possible, and under the most spiritual influences, that the talents that He has given us may be used to render perfect service to Him. *11LtMs, Ms 70, 1896, par. 28*

There should be on the part of each one an intelligent knowledge of the human structure, that the body may be preserved in the healthful condition necessary in order to do the work of trading upon the Lord's goods, and that every talent may be employed with the glory of God in view. Those who form habits that lessen physical force, that weaken the brain nerve power, and lessen the vigor of mind or body, are making themselves inefficient for the work that God has given them to do. On the other hand, a healthful, wholesome life is most favorable for the perfection of Christian character, and the development of all the powers of mind and body. *11LtMs, Ms 70, 1896, par. 29*

The very uncertainty of life should cause every human agent to feel the necessity of working to the utmost of his ability to do good and become a blessing to humanity. No one is sure of a day. Accident, sickness, or death may come at any moment. We, none of us know how long our life will last, and while we have it in our possession, it should be most precious in our estimation. It is our duty to keep our bodies, as the property of God, free from all disease and preserve them in health. We are not our own. This life is not ours. We are Christ's purchased possession. And we read in God's Word, "His servants shall serve him." [*Revelation 22:3.*] Then let us personally devote our lives in doing God's will. *11LtMs, Ms 70, 1896, par. 30*

If our individual influence is to be rightly used, and increase in efficiency, the first great secret for us to recognize is that whatever degree of influence we possess, be it great or small, it will increase by being exercised, for God co-operates with the human agent. One may be given credit for natural energy of character, which, if used to honor and glorify God, will increase in growth and accomplish much good; but God is the Source from whence all our capabilities spring. He is personally dealing with each one of us, and we are to recognize the talents that He has bestowed, and make the best use of them. They must not be allowed to weaken and decay through misuse and indolence on the part of the human agent. The words of

inspiration exhort us: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." [*Philippians 2:12, 13.*]*11LtMs, Ms 70, 1896, par. 31*

It is our privilege to increase our influence in whatever sphere of life we may be placed. We are God's servants, to whom we must individually yield ourselves. We are to obey Him; for He knows just what He would have us do as His workers, and what position we can acceptably fill. He wants each individual believer to act the part assigned him. He supplies by His own power those points of character that are essential for the very place that He wishes each to fill. The life that is dedicated to God, He will not leave to become the victim to Satan's temptations, nor to be used as natural inclination may choose. The true believer is brought into close contact with his Redeemer. "Come unto me," He says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*]*11LtMs, Ms 70, 1896, par. 32*

Here we have plainly revealed to us that if we preserve the meekness and lowliness of Christ, if we walk humbly by the side of the Burden-bearer, if we come in close contact with our Redeemer, in being thus yoked up with Him, He will impart to us His own individuality.*11LtMs, Ms 70, 1896, par. 33*

As we individually exercise for usefulness in His service the endowments given us of God, we become one with Christ, and our responsibility is in and through Him. But the human agent, on his part, must not attempt to shape circumstances for himself; he must avoid everything that he knows will have a tendency to dampen or extinguish earnest zeal and devotedness for the service of God. The love of God cannot live in the heart where selfishness is carefully enshrined. Fleshly lusts are against the holy principles of purity and godliness.*11LtMs, Ms 70, 1896, par. 34*

The human agent himself often makes many of the worries and trials that press his path by endeavoring to meet the world's standard. But the Lord desires that he shall fix his eyes upon Jesus,

and study God's will. In thousands and ten times ten thousand ways the Lord has given knowledge and endowments and opportunities to man, that by their diligent use he may become better qualified to do the duties and bear the responsibilities that are required of him as the servant of God. *11LtMs, Ms 70, 1896, par. 35*

Every one may add to his talents by improving those which he already has. In looking to, and fashioning the mind after, outward surroundings, we can never increase our ability. The Lord expects us to gain a valuable knowledge, to increase our ability, to improve the talents that we have. We can only do this by working on the plan of addition. And if we do this, we shall find that God is working for us on the broader plan of multiplication. He says, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 *Peter 1:2-4.*]*11LtMs, Ms 70, 1896, par. 36*

Read still further in this chapter and see the plan of addition worked out and proved: "And beside all this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." [*Verses 5-8.*] This is sanctified ambition, to advance, to increase in wisdom, and in favor with God and man, to live the Word of God. *11LtMs, Ms 70, 1896, par. 37*

Every true Christian will be ready for instant action, depending not on his own preparedness, but trusting in God. He will be instant in season, and out of season. Whatever the circumstances may be, he will be armed and equipped, and standing prepared for service. At all times and in all places, he will be ready to speak, to pray, to sing the praises of God, to use his influence for the Master. His sanctified energies and endowments will be employed in exalting

the Lord Jesus, in magnifying the truth, and in extending the interest of the kingdom of God.¹¹*LtMs, Ms 70, 1896, par. 38*

All are to stand as minutemen, ready to file into service at a moment's warning, losing no opportunity that offers itself to hold forth the Word of life, to make known to others the unsearchable riches of Christ, for that opportunity neglected is forever beyond recall. Be ever ready to make the most of every presented opportunity for exercising your influence for the Master. From hour to hour in your varied life, these opportunities will open before you. They will be constantly coming and going. That opportunity of speaking in the hearing of some soul the Word of life may never offer itself again. Therefore let no one venture to say, "I pray thee have me excused." [*Luke 14:18, 19.*]¹¹*LtMs, Ms 70, 1896, par. 39*

Ms 71, 1896

Higher Education

NP

March 14, 1896 [typed]

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Higher education is ever to be kept before the students in our schools as that knowledge which is secured by diligently searching the Scriptures. If the parents and teachers had taught children the positive requirements of God, as God has commanded them to do, thousands would today be keeping the commandments of God. But every device of Satan has been set in operation to make of none effect the law of God, and to make intricate that which God has made plain.¹¹*LtMs, Ms 71, 1896, par. 1*

The whole plan of salvation is plainly delineated in the Word of God; there every obligation is revealed, and every privilege declared to those who seek diligently to the words of God in regard to obedience to His holy law. Those who keep this law will live in it, but to those who transgress, the result is expulsion from the presence of God. Blessings follow in the path of obedience, but the transgression of God's law will bring its sure result. Impiety, ungodliness, sins of every stripe and type are seen in the world, for in making void the law of God the human family are doing the very work which God has said would bring calamity, disease, and death upon the world. God's delineation of the result of disobedience and transgression has been and is being fulfilled, and yet man goes on in continued defiance of God and His law.¹¹*LtMs, Ms 71, 1896, par.*

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If the words of God, spoken in the mount, had ever been kept before children, the Lord would have had an army of missionary workers. His godly instructions would have been treasured and made to govern the whole conduct of life. But the precepts

presented before children by their parents and before congregations by the ministers, have been in direct opposition to the Word of God. The precepts of the law of God, brought into the home life and carried out in all business transactions, would fit a people to regain Paradise which was lost by disobedience; but man has taught for doctrines the commandments of men, making a false sabbath as a god which all are to reverence. And if this false god is not revered, the stocks, imprisonment, confiscation of goods, the chain gang, await the offender. *11LtMs, Ms 71, 1896, par. 3*

The moral fall of the churches is described by John in the Revelation. "And after these things," he says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. *11LtMs, Ms 71, 1896, par. 4*

"And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [*Revelation 18:1-5.*] We are now on the eve of the fulfillment of the greatest work the world has ever witnessed. Soon the angels of heaven all bear the message on behalf of God's commandment-keeping people, "Reward her even as she has rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double." [*Verse 6.*]*11LtMs, Ms 71, 1896, par. 5*

All that the courts of justice have done in framing laws directly in opposition to God's law, in oppressing His people by compelling them to observe man-made statutes, will be visited upon them. While they enforce these statutes as supreme, they themselves are defying God, the Sovereign of the universe, to His face, by transgressing His law, obedience to which would have proved their highest good. The evil that results from ignoring the law of God and

establishing human laws, executing them against those who are loyal and true to God, delights Satan, for it is working out his attributes.*11LtMs, Ms 71, 1896, par. 6*

God has borne long with the perversity of man, but a time is just before us which will make such a stir in our world as never has been made before. The proclamation goes forth, "Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." [Verses 6-8.]*11LtMs, Ms 71, 1896, par. 7*

In openly making void the law of God and exalting human laws, the church has been living in transgression of God's Word. She has turned away from the truth of God's Word. The words spoken from the cloudy pillar to Moses to give to the chosen people of God, and by them to be given to the world, have been discarded and disobeyed, while human laws and human traditions have been exalted. Those who keep God's memorial Sabbath are hated, and every charge which can be invented to make them trouble, is carried into effect.*11LtMs, Ms 71, 1896, par. 8*

But this is the last great effort which satanic agencies, united with deceived and corrupted churches, will make. When all human calculation seems powerless and the case is desperate, God will interfere, and will be distinctly recognized. He will no longer be robbed of the honor due to His name through the perversity of men who seek glory for themselves. He will work when every human power is of no avail. When the height of guiltiness is reached, when the laws of men are made supreme and the law of God made void, God avenges the people who have vindicated His law.*11LtMs, Ms 71, 1896, par. 9*

The righteous are to pray as never before. God has promised that He will avenge His own elect who cry day and night to Him, though He bear long with them. When truth appears to be overborne by

falsehood, when an idol sabbath is erected as was the golden image in the plains of Dura, when the rulers take their place to compel the conscience, and by legislation exalt a spurious sabbath, Protestantism abjures the principles which gave her the name of Protestant, and supports an institution of the Papacy. Then it is time for God to work in indignation and vengeance. To those who give their power to suppress religious liberty He says, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." [*Verse 8.*]*11LtMs, Ms 71, 1896, par. 10*

At Calvary God declared Himself as a God who will avenge sin, giving unmistakable evidence that He will punish sin by giving His only begotten Son as man's substitute. There is not a sinner in our world whose sins were not laid upon this surety. Our work is to accept this grand and glorious provision, although it is incomprehensible and mysterious that the punishment of every sinner was laid upon Jesus, that the guilt of every individual pressed upon Him. Christ alone by bearing both the divine and the human nature, could be a sin-bearer for the human race. Every soul who repents of his sin, finds forgiveness through Christ's righteousness, But all who do not believe in Christ as their personal Saviour will bear the full penalty of their sins. "Whatsoever a man soweth, that shall he also reap." [*Galatians 6:7.*]*11LtMs, Ms 71, 1896, par. 11*

I am pained beyond measure as I see how full of unbelief and how far behind the light those are who have had the truth presented to them in clear lines over and over again. Some of the teachers in our schools, the principal leaders in our institutions, are apparently like blind men. They are not keeping pace with the unfolding of the truth, but are, as it were, asleep, discerning not the signs of the times. The teachers who have pursued the same old routine in our schools, who have failed to accept and appreciate the light as it has come to the people of God, have not received that fitness which will prepare them to walk in further light. They are not pleased when light comes. The Word of God has been made of none effect by those who have thus not received and obeyed the manifestations of the Spirit of God.*11LtMs, Ms 71, 1896, par. 12*

The work of the Holy Spirit is to bring men to repentance by revealing truth. Not new truth alone, but old truth, which has been forgotten and buried up, is to be presented to man in a forcible light. "He shall testify of me," said Christ of the Holy Spirit. [*John 15:26.*] "He shall receive of mine, and shall show it unto you." [*John 16:14.*] "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [*John 14:26.*] After His resurrection, Christ appeared to the two disciples as they travelled to Emmaus, "and beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." [*Luke 24:27.*]*11LtMs, Ms 71, 1896, par. 13*

If parents and teachers would dwell largely upon these things, we should see far more accomplished in our schools than we see now. But the Bible is made secondary. The words of men, their traditions, customs, and practices hold the minds of the teachers in regard to what constitutes essential education. In their work of educating they have turned from the mount where the voice of God was heard, presenting the principles of holiness, justice, and mercy. Every other study must not be brought into active school life. The one knowledge which is essential is the knowledge of God. "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*]*11LtMs, Ms 71, 1896, par. 14*

"Who is the wise man that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth and is burned to like a wilderness, that none passeth through. And the Lord saith, Because they have forsaken my law, which I set before them, and have not obeyed my voice, neither therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them. Therefore thus saith the Lord of hosts, the God of Israel: Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink." "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, righteousness, in the earth: for in these things I delight, saith the Lord." [*Jeremiah 9:12-15, 23, 24.*]*11LtMs,*

God has made every provision that His people may perfect a character which He can approve, by obtaining a knowledge of Him and of the laws of His kingdom. But during the whole period of probation Satan will never fold his hands and go to sleep. He will assail every one with his temptations, for he is working in every way to gain the world to His service. We shall be confronted again and again by his power; our spiritual foe will never relax his efforts to make the law of God objectionable to us and to fill our minds with enmity against that law. "The carnal mind is not subject to the law of God, neither indeed can be." [*Romans 8:7.*] Its imperfection opposes perfection; its impurity is not in harmony with purity. Sin cannot bind up with holiness.*11LtMs, Ms 71, 1896, par. 16*

"The wages of sin is death." [*Romans 6:23.*] There is no possibility that God will abolish His law to meet the sinner in his fallen state; the transgressor of law must reap that which he has sown. The Governor of the universe has a law, and penalties to meet the transgression of that law. But "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [*John 3:16.*] Not by passing over sin does God save the sinner; He saves him by the gift of His only begotten Son, who was made a substitute and a surety for the transgressor. Christ, the innocent One, was treated as a criminal, that the sinner, through faith in Him, might be treated as innocent. He suffered not only in body, but in soul, to secure the ransom of the sinner. As He bore the guilt of the whole world, He endured the hiding of the Father's face. He suffered the wrath of an offended God as the sinner will suffer who continues to remain in impenitence and transgression.*11LtMs, Ms 71, 1896, par. 17*

The Son of the Infinite God was punished for man's transgression, that sinners might be forgiven through repentance toward God faith toward in our Lord Jesus Christ. One who was equal with God became a sin-bearer for the world. The price paid for the forgiveness of sin is beyond all computation, for it was the punishment of Jesus Christ. Would that every student could have a deeper knowledge of what sin is. If every one who claims to believe on Jesus Christ as their substitute and surety would study and more

fully comprehend the plan of redemption, they would present before the universe of heaven and before the world characters that would have a convincing power upon transgressors.¹¹*LtMs, Ms 71, 1896, par. 18*

The Lord Jesus Christ came to our world to vindicate the honor and glory of God. In His life He withstood every temptation that man is called to endure, bearing a living testimony that law of God can be obeyed by humanity through divine power. By His perfect obedience to the law Christ testified that by offering Himself for the sins of world He became our Sin-bearer, the bread of life to all who eat of Him. "For the bread of life is he which cometh down from heaven, and giveth life unto the world." "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." [*John 6:33, 35.*] Jesus is to the world as the tree of life to which Adam and Eve had access in the garden of Eden. When by disobedience the fallen pair were deprived of the fruit of this tree, they lost everlasting life. The tree of knowledge became a curse to them, not because of its poisonous qualities, but because of their disobedience. This tree was attractive to them, and in their great desire for it, they partook of it, and let their purity and allegiance to God.¹¹*LtMs, Ms 71, 1896, par. 19*

But Christ presents Himself as the Lifegiver, the tree of life to the world. By feeding upon His flesh and drinking His blood, our spiritual life is perfected. "I am the living bread which came down from heaven;" Christ said, "if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." "The Jews therefore strove among themselves saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." [*Verses 51-57.*] Thus the human family are placed in the same relation to Christ as Christ was to God.¹¹*LtMs, Ms 71, 1896, par. 20*

When Jesus taught these things in the synagogue at Capernaum the Jews mocked at the ideas He presented. Even the disciples stumbled over His words in regard to eating His flesh and drinking His blood. They were easily influenced by the words of the Jews, who, before them, pretended to take the words of Christ in the most literal sense. But Christ was presenting before them the benefits all would secure who continued to believe on Him. By accepting the atonement He had made for them, they would gain eternal life. "It is the Spirit that quickeneth," Christ continued, "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [*Verse 63.*] *11LtMs, Ms 71, 1896, par. 21*

Jesus gave these words as a last test and trial for those who have not been receiving His words as as spirit and life. Some, who had not genuine faith in Him, were offended at His words. They were living upon the doctrines, customs, and maxims, which had been, and were still, repeated by the Jewish rabbis; and their experience in spiritual things was after the order and character of this food. They did nor receive and eat the words of Christ as hungry men eat temporal food. They did not drink in the truth of His words when He said that He was the life of the world. They did not bring the truth into their practical life, and their souls were not strengthened, revived, and conformed to the life and character of Christ; the useless forms, multitudinous exactions, man-made ordinances and commandments of the Pharisees were exalted by them, and therefore they had no root in themselves. *11LtMs, Ms 71, 1896, par. 22*

"There are some of you that believe not." "For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and art sure that thou art that Christ, the Son of the living God." [*Verses 64-69.*] Simon Peter and the rest of the twelve, save Judas, became more fully established by this experience; but the disciples who went away from Jesus did not, at any time, return to Him. They had taken their

side, as many will today; they had chosen the form without the spirit, the husks without the kernel. In every age people have turned away from truth in the same way, placing themselves in the army of the great deceiver by failing to accept truth and make it a part of themselves. *11LtMs, Ms 71, 1896, par. 23*

The people did not believe Christ when He told them in the synagogue that they must receive eternal life by eating His flesh and drinking His blood, thus becoming a partaker of the divine nature bequeathed to them in the pardon of sins, as the result of the great sacrifice He was making on their behalf; but if they had searched the Scriptures and brought the words of Christ into their practical life, into the muscles and sinews of their spiritual life, the truth would have proved to be a quickening spirit. Being incorporated into the soul, it would have become life and peace and assurance through faith and prayer. *11LtMs, Ms 71, 1896, par. 24*

The truth as it is in Christ is a grand and glorious subject. Of himself man is unable to comprehend it; without a living faith in Christ he cannot give [to] truth that honor which it deserves. Only by giving to our spiritual being that food, which secures to us a character like Christ's, can we reflect His image. Only by acquainting ourselves with the character of Christ can we arrive at a knowledge of God. Our life must be hid with Christ in God. Had the Jews had a correct knowledge of God, they would have recognized the perfect likeness of Christ. The regenerating spirit of Christ works upon the hearts of all who receive Him, giving the true knowledge of God in the character of Jesus Christ. *11LtMs, Ms 71, 1896, par. 25*

"For this cause," said Paul in writing to the Ephesians, "I bow my knees unto the Father of the Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." [*Ephesians 3:14-19.*] All who believe in Jesus Christ, studying His life and voicing His words, will be unable to think of anything that

can compare with the excellence of His character; and they will turn from every other representation as dim and imperfect.*11LtMs, Ms 71, 1896, par. 26*

The Holy Spirit never leaves that soul unassisted who is looking to Jesus; He takes of the things of Christ and shows them to him, strengthening the vision to behold Christ. If the eye is kept fixed upon Jesus, the work of the Holy Spirit ceases not until the soul is conformed to His image. Then, turning from the common and uninviting, we all, with open face, can behold in Christ our Redeemer, the glory of the Lord. Our minds become as His mind as we contemplate the perfection and excellence of His character.*11LtMs, Ms 71, 1896, par. 27*

A life of conformity to the image of Christ is a life of prayer and praise from the human agent which will defeat the lie of Satan that man cannot keep the commandments of God. By partaking of the divine nature, man can be obedient to all the commandments of God. "The glory which thou gavest me," said Christ, "I have given them; that they may be one, even as we are one." "I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [*John 17:22, 23.*]*11LtMs, Ms 71, 1896, par. 28*

This is the education all will receive who are learners in the school of Christ; this is higher education. But there is constant danger of our institutions travelling over the same ground as did the Jews, conforming to customs, practices, and traditions which God has not given. Some cling to old habits and a love of different studies with tenacity and firmness, as if the salvation of both teachers and students depended upon books which have been placed in the schools. By doing this they turn away from the special light God has given in His Word, and give to the students a deficient education.*11LtMs, Ms 71, 1896, par. 29*

Christ taught the people as one having authority, and not as the scribes. There was an uncertain hesitancy about their manner of teaching. They labored to maintain their influence by persevering repetition of childish tradition. Higher education did not come through their public teaching, for they dwelt upon a boundless round

of trivial ceremonies which were powerless to leave one correct impression upon the mind or character. These foolish religious ceremonies were confirmed by authority which had not the least significance, for it did not proceed from God. If anything would put God from their hearts, it was these outward observances.¹¹*LtMs, Ms 71, 1896, par. 30*

As these teachers listened to the words of Christ, they were deeply stirred in spirit; He spake as never man spake, repeating nothing which had formed the discourses of the rabbis, but laying before them new and intensely interesting subjects. His momentous appeals went to their hearts and consciences, causing them to realize that they were men who should be striving for immortality rather than dwelling on trivialities unworthy of their attention. They were convicted and convinced that He spoke the truth, but they would not give up their own traditions or their religious ceremonies or practices for the words of Christ. This was their condemnation.¹¹*LtMs, Ms 71, 1896, par. 31*

This is the reason for the feeble piety which exists among believers today. Their minds are so occupied with a variety of other things that there is no room for Christ to be an abiding Guest in the soul temple. All time lost in that which does not cause the soul to become more assimilated into the likeness of Christ is so much time lost for eternity, and this we cannot afford; for every moment is freighted with eternal interests.¹¹*LtMs, Ms 71, 1896, par. 32*

Ms 72, 1896

Amusements

NP

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Previously unpublished.

“As it was in the days of Noe, so also shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all.” [*Luke 17:26, 27.*]*11LtMs, Ms 72, 1896, par. 1*

At the present day the line of demarcation between professed Christians and worldings is scarcely discernable. But unless the preacher of godliness is abiding in Christ and receiving nourishment from Him as the branch receives nourishment from the vine, he cannot in any way help the sinner. “Watch and pray” said Christ to His disciples, “lest ye enter into temptation.” [*Mark 14:38.*] Satan is spreading his net to catch unwary souls, and those who are not on guard will be taken in the net of the wily foe. The careless ones, indifferent to the warnings of the Word of God, will be constantly in trouble through their own natural, hereditary tendencies, and a separation will take place between them and the divine Teacher. By them the Light of life will not be discerned, and the knowledge of the way of righteousness fades from their souls.*11LtMs, Ms 72, 1896, par. 2*

It has always been essential that God’s people should be distinct and peculiar, “in the world, but not of the world” [see *John 17:11, 14*]; but it is more necessary now than ever; for we are living in the very last days of this earth’s history. Satan has come down with great power, working “with all deceivableness of unrighteousness,” “because he knoweth that he hath but a short time.” “As a roaring lion he walketh about, seeking whom he may devour.” [*2 Thessalonians 2:10; Revelation 12:12; 1 Peter 5:8.*] Every amusement that will occupy the minds of the people is being set forth to attract and ensnare the youth. Men of gray hairs, and those

who have come to years of maturity, are co-operating with evil angels to make the amusement question the great and all-absorbing theme of the day, and they have so far succeeded that the most debasing influences that prevail, because of the passion for amusement, have come to be regarded as on a level with duty. *11LtMs, Ms 72, 1896, par. 3*

Pleasure and amusement is the prevailing sentiment of this age. Betting and horse racing for a meager reward creates an enthusiasm that is not aroused by subjects of eternal interest, but which overshadows the important themes Jesus came to our world to make prominent. Cricket, baseball, gambling, and the variety of plans and methods which the synagogue of Satan has prepared to entrap unwary souls, are common and all-absorbing. Papers filled with the recital of the success of these various games are placed before the young as food for their minds, that the matter of amusement may predominate over their eternal interests. *11LtMs, Ms 72, 1896, par. 4*

This is the very work that Satan has meant should be done, that the inhabitants of the world today should become as the inhabitants of the flood. In the days of Noah, God saw “that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” [*Genesis 6:5.*] “And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.” [*Verse 3.*] “And it repented the Lord that he had made man on the earth, and it grieved him at his heart. *11LtMs, Ms 72, 1896, par. 5*

“And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the sight of the Lord,” for he “was a just man, and perfect in his generations, and Noah walked with God.” “The earth also was corrupt before God, and the earth was filled with violence and God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth.” [*Verses 6-9, 11-13.*]*11LtMs, Ms 72, 1896, par.*

There exists in our world a similar state of things as existed before the flood. The religion of the Bible is a very rare thing. Amusements and ambitious projects are being constantly invented to glorify and exalt man to the conclusion of the One who has created man, and who has redeemed him at an infinite cost to heaven. The love of pleasure is increasing; an appetite is being indulged for those things which have no place in nature, but which are introduced by a power that is from Satan, that the moral image of God may be defaced in man. *11LtMs, Ms 72, 1896, par. 7*

With His divinity veiled by humanity, Christ came to this world that He might touch humanity. By becoming one with us He became our example, a Pattern for all humanity, in order that, by following His example, the image of God might be restored in us. In the beginning, when darkness was upon the face of the earth, "God said, Let there be light: and there was light." [*Genesis 1:3.*] And when spiritual darkness covered the earth, and gross darkness the people, God said again, "Let there be light." He sent Jesus, "the light of the world," to bring truth to the world. [*John 8:12.*] "The Word was made flesh and dwelt among us." [*John 1:14.*] The divine instructor came when darkness appeared to be universal and complete. The Lord of truth looked from heaven, but darkness covered the earth like a funeral pall, and His image could not be discerned. He must descend and shine. *11LtMs, Ms 72, 1896, par. 8*

When Christ came to our world, many were hungering and thirsting for the knowledge of God and virtue. But many were sitting in darkness and in the shadow of death. Christ came to counteract the work of the destroyer by restoring, in all who would receive Him, the moral image of God. In the synagogue at Nazareth He announced His work: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering the sight to the blind, to set at liberty them that are bruised." [*Luke 4:18.*] The prophet says of Him, "The Gentiles shall come to thy light, and kings to the brightness of thy rising," "and the isles shall wait for his law." [*Isaiah 60:3; 42:4.*] *11LtMs, Ms 72, 1896, par. 9*

He is predicted as the Messenger of the Covenant who was to be revealed, and the Sun of Righteousness, who was to arise and shed forth His beams throughout the world. "Hear, O heavens, and be astonished, O earth!" When the fulness of the time had come, and the promised One came to our world, it was no less a personage than the only begotten Son of God, the Eternal Word. It was a surprise of grace to all the heavenly host. Mercy and benevolence came to dwell upon the earth to subdue the stubborn, obdurate heart, and to win the heart and mind of man by revealing God in human flesh.¹¹*LtMs, Ms 72, 1896, par. 10*

During Christ's work on the earth, Satan disputed every inch of the way with Him. He called together his hellish councils, and with untiring perseverance, earnestness, and energy brought in the same extravagance and excesses in intemperance and pleasure that he is bringing in today to enamor and attract the minds of the people, from the highest to the lowest. He filled the mind with imagery, presented in plays and scenes, which would bewilder the senses and mingle the pure, the elevated, and the sacred with the common, bare, and spurious.¹¹*LtMs, Ms 72, 1896, par. 11*

Everything Satan could do, he has done to defile the imagination and corrupt the morals, that the image of God might be obliterated in man. Thus it was in the days of Noah. The warning was given to the inhabitants of the Noachic world, but they laughed it to scorn, and scoffed at the preacher of righteousness, calling him a crazy fanatic for building an ark on dry land. But when their probation was fully expired, the rain descended in torrents, and they reaped the fruits of their disobedience. "As it was in the days of Noe, so shall it be also in the days of the Son of man." [*Luke 17:26.*]¹¹*LtMs, Ms 72, 1896, par. 12*

Ms 73, 1896

The Manifest Working of the Holy Spirit at Battle Creek College

NP

April 30, 1896

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“Then Jesus said unto them, yet a little while is the light with you. Walk while you have the light, lest darkness come upon you: for he walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of the light.” [*John 12:35, 36.*] Some men in the Battle Creek college have had a false idea as to what constitutes duty. The Lord God of heaven had caused His Holy Spirit from time to time to move upon the students in the school, that they might acknowledge Him in all their ways, so that He might direct their paths. *11LtMs, Ms 73, 1896, par. 1*

At times the manifestation of the Holy Spirit has been so decided that studies were forgotten, and the greatest Teacher the world ever knew made His voice heard, saying, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls: for my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*] The Lord knocked at the door of hearts, and I saw that angels of God were present. There seemed to be no special effort on the part of the teachers to influence these students to give their attention to the things of God; but God had a Watcher in the school, and though His presence was unseen, yet His influence was discernable. Again and again there has been manifest tokens of the presence of the holy Watchman in the school. Again and again the voice of Jesus has spoken to the students saying, “Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [*Revelation 3:20.*] *11LtMs, Ms 73, 1896, par. 2*

The Lord has been waiting long to impart the greatest, truest joys to the heart. All those who look to Him with undivided hearts He will

greatly bless. Those who have thus looked to Him have caught more distinct views of Jesus as their Sin-bearer, their all-sufficient sacrifice, and have been hid in the cleft of the rock to behold the Lamb of God who taketh away the sins of the world. When we have a sense of His all-sufficient sacrifice, our lips are tuned to the highest, loftiest themes of praise. When the students thus behold Jesus, the suspension of their studies was counted as no loss. They were catching glimpses of Him who is invisible. They earnestly sought the living God, and the live coal of pardon was placed upon their lips.*11LtMs, Ms 73, 1896, par. 3*

The Holy Spirit wrought not only for those who had lost their first love, but also for souls who had never placed themselves on the Lord's side. The holy Watcher drew these souls that there might be an ingathering to Jesus Christ. The Holy Spirit wrought so that the Lord's presence could be distinguished, and His work acknowledged. Tokens of His grace and favor called forth rejoicing from the hearts of those who were thus blessed, and it was known that the salvation of God was among His people. The bright beams of the Sun of Righteousness was shining into the chambers of the heart and mind.*11LtMs, Ms 73, 1896, par. 4*

The manifestation of the Holy Spirit was similar to its manifestation in the days of Samuel and Saul in the school of the prophets. On one occasion the showers of grace were outpoured, and all that were gathered together were prophesying. Saul drew near, and though when he came he was filled with a restless, envious, jealous spirit because of David, yet he caught the spirit that was animating those who were praising God, and he also sang praises. The word of inquiry went out, "Is Saul also among the prophets?" [*1 Samuel 19:24.*] The Lord would be glorified if hallelujahs of rejoicing were heard in our schools. The willing and obedient who have received the teaching of the Holy Spirit will rejoice in the Lord, saying, "O give thanks unto the Lord; for he is good, and his mercy endureth forever." [*Psalms 106:1.*]*11LtMs, Ms 73, 1896, par. 5*

If the people of God rightly appreciated the temporal and spiritual blessings which the Lord has poured upon them through Jesus Christ, continual praise would be upon their lips. We have had an experience in being relieved from spiritual bondage similar to that of

the Israelites who were set free from the bondage of Egypt. Have we not had chains of oppression broken, and Red Seas of impossibilities opened up before us? Have we not been fed with manna from heaven? Have not the words of Christ come home to the soul, "This is the bread which cometh down from heaven that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever: and the bread which I shall give is my flesh, which I will give for the life of the world." [*John 6:50, 51.*] We are to continually feast upon this heavenly manna. We are to drink continually of the Water of life. Jesus says, "If any man thirst, let him come unto me and drink." [*John 7:37.*]*11LtMs, Ms 73, 1896, par. 6*

Would it not be well for us to observe holidays unto God, when we could revive in our mind the memory of His dealing with us? Would it not be well to consider His past blessings, to remember the impressive warnings that have come home to our souls so that we shall not forget God? The world has many holidays, and men become engrossed with games, with horse races, with gambling, smoking and drunkenness. They show plainly under what banner they are standing. They make it evident that they do not stand under the banner of the Prince of life, but that the prince of darkness rules and controls them.*11LtMs, Ms 73, 1896, par. 7*

Shall not the people of God more frequently have holy convocations in which to thank God for His rich blessings? Shall we not find time in which to praise Christ for His rest, peace, and joy, and make manifest by daily thanksgiving that we appreciate the great sacrifice made in our behalf, that we may be partakers of the divine nature? Shall we not speak of the prospective rest in the Paradise of God, and tell of the honor and glory in store for the servants of Jehovah? "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." [*Isaiah 32:18.*] We are homeward bound, seeking a better country, even an heavenly.*11LtMs, Ms 73, 1896, par. 8*

The world is full of excitement. Men act as though they had gone mad over low, cheap, unsatisfying things. How excited have I seen them over the result of a cricket match! I have seen the streets in Sydney densely crowded for blocks, and on inquiring what was the

occasion of the excitement, was told that it was because some expert player of cricket had won the game. *11LtMs, Ms 73, 1896, par. 9*

I felt disgusted. Why are not the chosen of God more enthusiastic? They are striving for an immortal crown, striving for a home where there will be no need of the light, of the sun or moon, or of lighted candle, for the Lord God giveth them light, and they shall reign forever and ever. They will have a life that measures with the life of God; but the candle of the wicked shall be put out in ignominious darkness, and then shall the righteous shine forth as the sun in kingdom of their Father. *11LtMs, Ms 73, 1896, par. 10*

Why should we not expect the holy Watcher to come into our schools? Our youth are there to receive an education so that they may do all in their power to acquire a knowledge of the Most High God, and to make Him known as the only true God. They are there to learn how to present Christ as a sin-pardoning Savior. They are there to gather up precious rays of light, in order that they may diffuse light again. They are there to show forth the loving kindness of the Lord, to speak of His glory, to sound forth the praises of Him who hath called us out of darkness into His marvelous light. Those who are faithful will be clothed with white robes, will have palms of victory in their hands, and will stand in the heavenly courts. John says, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." [*Revelation 7:9, 10.*] *11LtMs, Ms 73, 1896, par. 11*

Again and again the heavenly messenger has been sent to the school. When His presence has been acknowledged the darkness has fled away and the light has shone forth, and hearts have been drawn to God. The last words spoken by Christ to John were, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [*Revelation 22:17.*] When we respond to God, and say, "Lord, we come," then with joy will we draw water out of the wells of salvation. Shall we not keep holy festivals unto

God? Shall we not show that we have some enthusiasm in His service? With the grand ennobling theme of salvation before us, shall we be as cold as statues of marble? If men can become so excited over a cricket match, or a horse race, or over foolish things that bring no good to anyone, shall we be unmoved when the plan of salvation is unfolded before us? Let the school and the church henceforth have festivals of rejoicing unto the Lord.¹¹*LtMs, Ms 73, 1896, par. 12*

I do not recommend pleasure parties where young people assemble together for mere amusement, to engage in cheap, nonsensical talk, and where loud boisterous laughter is to be heard. I do not recommend this kind of a gathering, where there is a letting down of dignity and the scene as one of weakness and folly. Many times young men for whom heavenly intelligences have been waiting in order to number them as missionaries for God, are drawn into the gatherings for amusements and are carried away with Satan's fascinations. Instead of being afraid to continue their association with girls whose depth of mind is easily measured, whose character is of a cheap order, they become enamored of them, and enter into an engagement.¹¹*LtMs, Ms 73, 1896, par. 13*

Satan knows that if these young men enter into an engagement with cheap minded, pleasure-loving, worldly-minded, irreligious young women, they will bind themselves to stumbling blocks. Their usefulness will be largely crippled if not utterly destroyed. If the young men themselves succeed in making an unreserved surrender to God, yet they will find that they are greatly crippled by being bound to an untrained, undisciplined, un-Christlike wife, who is dead to God, dead to piety, and dead to true holiness. Their lives will prove unsatisfying and unhappy.¹¹*LtMs, Ms 73, 1896, par. 14*

These gatherings for amusement confuse faith, and make the motive mixed and uncertain. The Lord accepts no divided heart. He wants the whole man. He made all there is of man. He offered a complete sacrifice to redeem the body and soul of man. That which He requires of those whom He has created and redeemed is summed up in these words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind ... Thou shalt love thy neighbor as thyself." [*Matthew 22:37-39.*] God will

accept nothing less than this.¹¹*LtMs, Ms 73, 1896, par. 15*

Ms 74, 1896

God in Nature

NP

May 20, 1896 [typed]

This manuscript is published in entirety in *CT 185-188*.

While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance. God's created works testify to His love and power. He has called the world into being, with all that it contains. God is a lover of the beautiful; and in the world which He has fitted up for us He has not only given us everything necessary for our comfort, but He has filled the heavens and the earth with beauty. We see His love and care in the rich fields of autumn, and His smile in the glad sunshine. His hand has made the castle-like rocks and the towering mountains. The lofty trees grow at His command; He has spread earth's green velvet carpet and dotted it with shrubs and flowers. Why has He clothed the earth and trees with living green instead of a dark, somber brown? Is it not that they may be more pleasing to the eye? And shall not our hearts be filled with gratitude as we read the evidence of His wisdom and love in the wonders of His creation?¹¹*LtMs, Ms 74, 1896, par. 1*

The same creative energy that brought the world into existence is still exerted in upholding the universe and continuing the operations of nature. The hand of God guides the planets in their orderly march through the heavens. It is not because of inherent power that year by year the earth continues her motion round the sun and produces her bounties. The word of God controls the elements. He covers the heavens with clouds and prepares rain for the earth. He makes the valleys fruitful and "grass to grow upon the mountains." [*Psalm 147:8*.] It is through His power that vegetation flourishes, that the leaves appear and the flowers bloom.¹¹*LtMs, Ms 74, 1896, par. 2*

The whole natural world is designed to be an interpreter of the things of God. To Adam and Eve in their Eden home, nature was full of the knowledge of God, teeming with divine instruction. It was

vocal with the voice of wisdom to their attentive ears. Wisdom spoke to the eye and was received into the heart, for they communed with God in His created works. As soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed from the face of nature. Nature is now marred and defiled by sin. But God's object lessons are not obliterated; even now, rightly studied and interpreted, she speaks of her Creator. *11LtMs, Ms 74, 1896, par. 3*

As divine truth is revealed in Holy Writ, so it is reflected, as from a mirror, in the face of nature; and through His creation we become acquainted with the Creator. And so the book of nature becomes a great lesson book, which instructors who are wise can use in connection with the Scriptures to guide lost sheep back to the fold of God. As the works of God are studied the Holy Spirit flashes conviction into the mind. It is not the conviction which logical reasoning produces, but unless the mind has become too dark to know God, the eye too dim to see Him, the ear too dull to hear His voice, a deeper meaning is grasped and the sublime, spiritual truths of the written Word are impressed on the heart. *11LtMs, Ms 74, 1896, par. 4*

The most effective way to teach the heathen who know not God is through His works. In this way, far more readily than by any other method, they can be made to realize the difference between their idols, the works of their own hands, and the true God, the Maker of heaven and earth. The same principle applies to the ignorant, neglected colored race in that part of America where slavery once existed. When these lowly members of the human family have learned to know God through His works, a foundation will be laid for the spiritual truths of the written Word which will elevate and purify their characters. *11LtMs, Ms 74, 1896, par. 5*

There is a simplicity and purity in these lessons directly from nature that makes them of the highest value to others besides the heathen. The children and youth, all classes of students, need the lessons to be derived from this source. In itself the beauty of nature leads the soul away from sin and worldly attractions and toward purity, peace, and God. For this reason the cultivation of the soil is good work for children and youth. It brings them into direct contact with nature and

nature's God. And that they may have this advantage, in connection with our schools there should be, as far as possible, large flower gardens and extensive lands for cultivation.¹¹*LtMs, Ms 74, 1896, par. 6*

An education amid such surroundings is in accordance with the directions which God has given for the instruction of youth, but it is in direct contrast with the methods employed in the majority of schools. Parents and teachers have disregarded the counsel of the Lord. Instead of following the light He has given, they have walked in the sparks of their own kindling. The minds of the young have been occupied with books of science and philosophy, where the thorns of skepticism have been only partially concealed with vague, fanciful fairy stories, or with the works of authors who, although they may write on Scripture subjects, weave in their own fanciful interpretations. The teaching of such books is as seed sown in the heart. It grows and bears fruit, and a plentiful harvest of infidelity is reaped and the result is seen in the depravity of the human family.¹¹*LtMs, Ms 74, 1896, par. 7*

A return to simpler methods will be appreciated by the children and youth. Work in the garden and the field will be an agreeable change from the wearisome routine of abstract lessons to which their young minds should never be confined. To the nervous child, who finds lessons from books exhausting and hard to remember, it will be especially valuable. There is health and happiness for him in the study of nature, and the impressions made will not fade out of his mind, for they will be associated with objects that are continually before his eyes.¹¹*LtMs, Ms 74, 1896, par. 8*

God has, in the natural world, placed in the hands of the children of men the key to unlock the treasure house of His world. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made. Then let the children and youth become acquainted with nature and nature's laws. Let the mind be developed to its utmost capacity, and the physical powers trained for the practical duties of life. But teach them also that God has made this world fair because He delights in our happiness, and that a more beautiful home is [being] prepared for us in that world where there will be no more sin. The Word of

God declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." [1 *Corinthians* 2:9.]¹¹*LtMs, Ms 74, 1896, par. 9*

The little children should come especially close to nature. Instead of putting fashion's shackles upon them, let them be free like the lambs, to play in the sweet, fresh sunlight. Point them to shrubs and flowers, the lowly grass and the lofty trees, and let them become familiar with their beautiful, varied, and delicate forms. Teach them to see the wisdom and love of God in His created works, and as their hearts swell with joy and grateful love, let them join the birds in their songs of praise.¹¹*LtMs, Ms 74, 1896, par. 10*

Educate the children and youth to consider the works of the great Master Artist, and to imitate the attractive graces of nature in their character building. As the love of God wins their hearts, let them weave into their lives the beauty of holiness. So shall they use their capabilities to bless others and honor God.¹¹*LtMs, Ms 74, 1896, par. 11*

Ms 75, 1896

Remarks Concerning Foreign Mission Work

NP

November 12, [1896?]

Previously unpublished.

There seem to be so many fields right around here that ought to be worked that are not worked, that I do not know about stretching out so far just yet. In the persecution that arose [in apostolic times], the saints, the believers, were scattered around through different places, and they preached the gospel. Well, now, they were not ministers. We have got to begin to handle, as we have not yet done, those who are not ministers, not waiting until they are ordained, but take men that we know fear God and make them feel that it is possible for them to go and take hold of the work in these countries. Many of them could do just as much and just as well as ministers. Whereas the large cities in these countries ought to have more experienced laborers to take hold of the work, [lay workers should] go and labor as laborers (the ministers have got to fill these different places) and use their experience as best they can, and do the best they can. *11LtMs, Ms 75, 1896, par. 1*

But from the light that I have had there has not been all that training of men for workers, and bringing them right up close in connection with ministerial labor, and appreciating their talents, and teaching them how to use them so they could go out and go right in to such places as these and work, all over, all around, and let the light shine, as should have been. God does not rest His work on a few ministers. He does not do it. We have let the matter settle in our minds altogether too strongly and too firmly that it is a full-fledged minister that must be prepared to take hold of the work. *11LtMs, Ms 75, 1896, par. 2*

Those in the churches should feel the burden of labor and the work, and ministers should encourage those that feel any burden in that direction unless there is something positive in their life and in their character that makes it very objectionable. As soon as they begin to

experience a desire to work, our finite minds must not pronounce upon it, and think that they must go through the minister's ordeal, all the way through, before they can be accepted as laborers. Let them go out. Let them test their power, their ability, and see what they will do, and not go to them and say, "You aren't a minister." *11LtMs, Ms 75, 1896, par. 3*

Another thing I want to tell you that I know from the light as given me: it has been a great mistake that men go out, knowing they are children of God, like Brother Tay, [who] went to Pitcairn as a missionary to do work, [but] that man did not feel at liberty to baptize because he had not been ordained. That is not any of God's arrangements; it is man's fixing. When men go out with the burden of the work and to bring souls into the truth, those men are ordained of God, [even] if [they] never have a touch of ceremony of ordination. To say [they] shall not baptize when there is nobody else, [is wrong]. If there is a minister in reach, all right, then they should seek for the ordained minister to do the baptizing, but when the Lord works with a man to bring out a soul here and there, and they know not when the opportunity will come that these precious souls can be baptized, why he should not question about the matter, he should baptize these souls. *11LtMs, Ms 75, 1896, par. 4*

This is the very work [described in the Scriptures], as I have been writing on the life of Christ in regard to these [believers] being scattered, how because of the persecution they went everywhere preaching the Word of God; they were preaching the gospel everywhere, and as souls were raised up they were baptized. Philip was not an ordained minister, but when the eunuch began to inquire about this matter, Philip opened to him the Word, and then what? He says, "What doth hinder my being baptized?" [*Acts 8:36.*] Sure enough, what did hinder? It was not considered that anything hindered, and Philip went down and baptized him. *11LtMs, Ms 75, 1896, par. 5*

Well, there are these things that need to be considered before men shall ever go into these countries, and if you are going to have the ordained ministers from what we have now, the ordained ministers will be few and far between. There must be men that shall be commissioned or encouraged by our brethren to go out, and if they

feel that it is best to have these men ordained—some of them—why, ordain them; but if not, let them go out and let them do to the very best of their ability. They are conscientious men and are accountable to God. We must not put men into straight jackets that are going out to proclaim the gospel of peace among those that are in midnight darkness and idolatry and all these things. And we must lead these men with our prayers, earnest prayers, and our hearts to go with them, and bid them Godspeed, and for the Lord to prosper them. That is what we must do.¹¹*LtMs, Ms 75, 1896, par. 6*

And then the work you see here. Are these men being educated all the time? You must sit and call on the church from now until the judgment and tell them that they must all be missionaries, and they must all take hold. What will you do? Make them missionaries. Who is encouraging them to be missionaries, and who is coming right by their side, and taking right hold of them, and lifting them up, and saying, Do the best you can; open the Scriptures wherever you can? Go, and thus encourage them, hold them up, and we must not in any way hinder those that love and serve God. We must not do that work, because there is a world to be warned, and when do you suppose we are going to get around to warning them? When do you think that the warning is going unless we shall stir up the people to do this work and let them go into these countries that have not been visited?¹¹*LtMs, Ms 75, 1896, par. 7*

But at the present time there is more work than can possibly be done, fruit to gather, right at our own door. Here was one point given me in Switzerland where our brethren wanted to go way off to commence work in Germany when they had not worked right around in Basel and in places all around there. Well, they had written to Brother Butler, and he [had] said, Go along. Well, Brother Butler should have kept his voice to himself, because we were right on the ground where we knew all about the matter. But they could not be held; they were going to go. That night a dream came to me, and the dream was: We were berrying, and here were different companies that were to gather these berries. And right around where the wagon was stationed, the supplies were in the wagon, and those that would wander way off to get the berries got nothing, but they were very eager to be sure to get their supplies, and so they would come back to get their supplies. But close by the wagon

were bushes loaded with the most beautiful berries, and they had been falling off and off. And they wandered. Why did not they come here before, why did not they come before, why did they leave these fields unworked? Why did they leave these cities unworked? It seemed to me I felt such a solemnity, such a distress, and I kept gathering the berries, and I had some to bring into the wagon, but the rest seemed to be wandering off and leaving the work right at hand.*11LtMs, Ms 75, 1896, par. 8*

I believe we need not leave the work at hand, and yet we can encourage men and women to go into these districts. We must have more of a missionary spirit; we must be better missionaries, educated so that we shall acknowledge talent where it is. You say such a man has not had an education. So he has not. How big an education did the fishermen have? The Jews were surprised that they did not have more. They said, "These are unlearned and ignorant men." [*Acts 4:13.*] So they did not consider that they had an education, and yet they preached the Word of God with power.*11LtMs, Ms 75, 1896, par. 9*

It is not the education that is going to make men laborers. We want to get all the education that we can, but at the same time men who have no education are not to be restricted as though they were not fit to go until they had the education. If they are humble men, if they are God-fearing men, then the Lord can use them to go fishing. He will use men just as He used the fishermen, and if they have vitality and earnestness and devotion, the Lord will give them His power, His grace.*11LtMs, Ms 75, 1896, par. 10*

He will work with every one that will work, if they are devoted to Him, and, more than that, He will be to them the greatest Educator the world ever knew. He will take those men that will commit themselves to Him, and He will educate them. He will train them. He will fit them for the work. This is what we want.*11LtMs, Ms 75, 1896, par. 11*

We want our ministers to feel that they are under obligation to God to present individuals that shall go out and that shall work in different places to the very best of their ability. While they are under [the ministers'] watchcare, and while [the ministers] can give

instruction and can fit them to go out, let them gather [themselves] right by their side, and not feel they are ignorant men. They can do more. They can do a great deal; they can open the Bible where they can, and teach the gospel. They need not stand in the desk. *11LtMs, Ms 75, 1896, par. 12*

But here is the very thing that needs prudence and carefulness. You say it will make us a lot of trouble. So it will, because some will go before they have any particular burden, and they will want to go. But is not that the very thing we will have to bear? Certainly it is. We have kept our hands too firmly to keep people back instead of urging them forward. It is some of the urging that is needed. Whether they are learned or can give an eloquent prayer or an eloquent speech, but one thing is essential—that they should be men that love and fear God and walk in humility before Him. And this is the only way we can let our light shine to the world. *11LtMs, Ms 75, 1896, par. 13*

Ms 76, 1896

Diary/Private Matter Regarding the Training of Children

“Sunnyside,” Cooranbong

1896

Previously unpublished.

You ask me to advise in regard to the training of children. Parental obligations are made very plain in the Word of God. There are rules I will write out, as I have done over and over again, in regard to the management of children. *11LtMs, Ms 76, 1896, par. 1*

Bro. _____ and his wife are not walking and working in the light. They have a serious matter and I shall now write the facts in the case, bringing out only that which is essential to call them to their neglected duties. Their children are not trained and managed. The neglected work of the first three years of the life of a child is a sad loss. Indulgence of appetite has held sway over the parents, and the education of the father in the work of the ministry has been after a perverted order. His combative spirit has not been favorable to the development of correct habits and attitudes in the home, and in connection with brethren a criticizing spirit has held sway. There has not been an even discipline toward his children. Severity and indulgence—just as his mind happened to be influenced—has made the education of his children to be of an objectionable character, and the seeds sown is the harvest reaped. The conversations in regard to matters of his brethren have not been as God would have them, and the respect and reverence that should be encouraged has been largely neglected. *11LtMs, Ms 76, 1896, par. 2*

The son of Bro. _____ has been the idol and pet of the home. He has not been the twig bent in the right direction. But, now, as the seed sown so will be the harvest. Satan will work through the child to spoil his own character and give pain to his indulgent parents. It is a lamentable thing when parents, with the Bible before them, do not obey its directions. Every father and mother should be impressed with a solemn sense of their own responsibilities. The

great burden of [the father's] life work should be to daily seek grace from God for guidance to make his course of action toward his children that of a faithful pastor to meet every difficulty with the plain, "Thus saith the Lord." Seek the Lord at every step to make every year of the children's life pleasant with the Lord, for this trust in your hands, my brother, my sister, is the most solemn responsibility you can possibly bear. You have a sacred, solemn work. The religion of the Bible is to have your Redeemer preside in your home and fit yourselves and your children "for the home of the Lord forever." You now have sorrow because you see the result of indulgence and severity at times. *11LtMs, Ms 76, 1896, par. 3*

Every father is to realize he is the priest in his home—he is the houseband. In the management and guidance of his children [he is] to take the Word of God, lay it open before him, compare the Lord's counsel with his course of action to ascertain if he has been following the way of the Lord, and [to] inquire as he reads, as he searches for the wisdom of God, "Am I teaching my children the counsel of the Most High?" [See *Psalm 107:11*.] Parents work into the character of their children their own defective elements. They have a solemn, serious work to guide [their children] at every step, to close every door of temptation, whether it is pleasant or unpleasant to their children. If they do their duty and walk in the light God has given in His Word, God will set the influences of heaven in operation to work with [the father's] earnest, prayerful efforts to be a true guide to his children. He will not be blind to their inclinations and unholy practices and will repress many unholy, unsanctified plans. *11LtMs, Ms 76, 1896, par. 4*

A mother should be one to cooperate with the father in all his efforts to elevate the standard in the home. This has not been done as it should have been. *11LtMs, Ms 76, 1896, par. 5*

Ms 77, 1896

Diary/Laboring Together With God

NP

Circa 1896

Previously unpublished.

1 Corinthians 3:9. "For we are labourers together with God"—not apart from God and opposed to His law. After the Lord created Adam in His own image, that is, with mind and will and moral faculties which, though finite, were after the similitude of God's mind and God's will, He placed him in the Garden of Eden. The Lord had planted every tree that is pleasant to the sight and good for food. Four rivers ran by this Garden and the whole land was enriched with precious stones and gold and silver. The Lord instructed Adam how to care for the Garden. He was put there to dress it and keep it. The Lord gave employment to Adam and Eve, the pleasant employment of dressing the Garden. Adam was the first man that labored together with God. There was nothing to interpose between Adam and Eve and their Maker. *11LtMs, Ms 77, 1896, par. 1*

God was their Teacher, Master, and Father. There was no envy, jealousy or fear, because sin had not entered their souls, and precious were the instruction and seasons of conversation with God. But there was a time when the tempter made his way into Eden and tempted Adam and Eve to listen to his words. It was the serpent that spoke, for Satan disguised himself in the form of a serpent, and his temptation came in speech through the serpent. His very first temptation was to be jealous of God who had done everything for him to make him happy in the heavenly courts before his rebellion. He framed up falsehoods and charged God that in forbidding their eating the fruit of the tree of knowledge He was withholding wisdom that would make them wise. Strange to say, Eve was deceived; Adam was not but was persuaded by his wife and both ate of the forbidden tree. *11LtMs, Ms 77, 1896, par. 2*

The Lord pronounced a curse on man for the transgression of His law and a curse upon the earth because of man's sin. Although

Adam was still permitted to tend the garden and to be a laborer together with God, after his disobedience he was to earn his bread by the sweat of his brow. Then God, in Eden, gave the first gospel sermon. The Lord said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [*Genesis 3:15.*]¹¹*LtMs, Ms 77, 1896, par. 3*

Although man had disobeyed God and fallen, yet the blessing of laboring together with God was not removed. Sin does not exclude man from working at daily toil, but never more would the labor question stand on high and holy ground as it had done. The more sinful man becomes, the less enjoyment he finds in tilling the soil and doing the things that will please God. The more there is separation of the soul from God, the more true it is that the bread is earned by the sweat of the brow, and the more unpleasant the reflection of man against his Maker because he is not permitted to give loose rein to his individual inclinations to make his own laws himself, according to his own ideas. Satan is working through the human agency to please himself. The agriculturist, the tiller of the soil, still has great encouragement. If he has given his entire heart, soul, and body to God, the labor will be to him much less; and his repentance will evidence itself by his obedience, accepting the Lord's plans and receiving the Lord's directions.¹¹*LtMs, Ms 77, 1896, par. 4*

Ms 78, 1896

Diary — The Art of Teaching

NP

Circa 1896

Previously unpublished.

Let the teachers in our Sabbath schools be sure that they themselves are converted, that they know individually that Christ is their personal Saviour, and are learning the lessons of Him who is the Light of the world. Teachers cannot properly instruct the little children or the youth unless they themselves know the Scripture they attempt to teach. The conception needs to be clear, in harmony with the Divine Instructor, and the presentation of every idea clear. The teachers should not talk for the sake of talking or of hearing themselves talk, but they should know the subject they wish to present in simplicity and clearness to the students in their class. Without that tact or capability of the teacher to present subjects clearly, he will lose the opportunity of making an impression. Double up your classes if necessary and consider that your words are worth speaking. *11LtMs, Ms 78, 1896, par. 1*

Genuinely converted teachers, who can come right down to the method of instructing in simplicity will be impressed by the spirit of the truth. There is no doubt that in every day school and in religious Sabbath schools there is a want of apt teachers who can present the truth in its simplicity, because they themselves are not genuinely converted. There is need of the head and heart and soul and strength of the teacher to be brought to the work. If they are under the sanctification of the Holy Spirit, they will manifest it. Those who have a head theory alone cannot reach the heart. Teachers need to be sized up not by their intellectual greatness but by their sanctified ability to appreciate the minds of the students. Having heard the truth from their teachers and learned it themselves, they have enjoyed its savor of influence and can communicate their experience and understanding with earnest, simple words. *11LtMs, Ms 78, 1896, par. 2*

Because you feel the precious value of the truth yourself, and you have been taught of God, you can teach others. The large Sabbath schools with a mixed number of teachers do not advance as fast in the understanding of the Word as a small school, for in the large school many teachers are enlisted who themselves should be placed as learners in a class to be educated and not teachers. Some teachers know so little of practical piety and what it means to be consecrated and taught of God. They cannot teach that which they themselves have never learned. This is the saddest part of the representation. Let all who accept a class to teach know that they themselves have been taught of God. *11LtMs, Ms 78, 1896, par. 3*

No one can teach true Bible religion unless they have experienced the same in their own mind, heart, and soul. And let not such unconverted ones be urged to take a class who themselves do not drink of the waters of life. Better to double up your classes and let the communications be made, even to a class of different ages. That which will interest the young will be good for those older in the same class. How can teachers urge the children to come to Christ and deny self for Christ's sake when they themselves have not surrendered their own wills, their own hearts, to Jesus Christ? How can duties be presented before a class where the teacher has not entered into and submitted to the very same experience in order to obtain the truth as it is in Jesus? *11LtMs, Ms 78, 1896, par. 4*

How can teachers urge that duties be practiced when they have shunned these duties all their lives? Let not one young person accept a class to teach who will only give their students lip talk. Children can discern the right ring in the voice, and the words and spirit of the teacher. It is the children's due that the teacher have a real, individual, genuine, solid experience so that on Sabbath they can speak in a reverent, sacred, softened tone of the precious Saviour's love and His great interest in all for whom He has given His sacred life. Make your sentences short and forcible for the scholars. Oh, that I could write words that all can feel and experience themselves because they long to understand "What must I do to be saved?" [*Acts 16:30.*] *11LtMs, Ms 78, 1896, par. 5*

Ms 79, 1896

The Moral Law

NP

February 1, 1896

Previously unpublished.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily, I say unto you. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” [*Matthew 5:17, 18.*]¹¹*LtMs, Ms 79, 1896, par. 1*

A government, of whatever character, supposes a governor. This world has a governor—the God of the universe. His guardian care is universal, extending to man and beast, reaching even to the little sparrow; for Christ declares, “Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered.” [*Matthew 10:29, 30.*]¹¹*LtMs, Ms 79, 1896, par. 2*

God has special regard for righteousness of character. In his word we are told that “he delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in them that hope in his mercy.” [*Psalms 147:10, 11.*] He calls on the earth to fear him, and commands all the inhabitants of the world to stand in awe of him, and yet he invites the most simple to seek him, “if haply they might feel after him, and find him, though he be not far from every one of us.” [*Acts 17:27.*]¹¹*LtMs, Ms 79, 1896, par. 3*

In God’s moral government, which is a government based upon a distinction between right and wrong, laws are essential to secure right actions. But Lucifer took the position that wrong existed in heaven and in this world as the result of the law, and that it need not have been had there been no law. This brought against God’s government the charge of being arbitrary, and made God responsible for all moral deficiencies. But right and wrong are not

based upon God's moral government; God's moral government is based upon a distinction between right and wrong. The erroneous view which many have of this subject cause them to rebel against God's law of government as arbitrary; but moral law is a necessity where free moral agents exist. *11LtMs, Ms 79, 1896, par. 4*

The law of God is the expression of his character, and in his holy word it is pronounced holy, just, and good. David says, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." [*Psalm 19:7.*] With all the exalted influence and glory he possessed before his fall, Satan could not change the smallest letter of the law; and as an apostate and a traitor, he has still been unable to alter it. If he has succeeded in his purpose of gaining the professed Christian world to his side, and if the world and the church have formed a bond of fellowship to make void the law of God, that does not prove that it has been changed. To admit that God instituted a law so imperfect in character that it needed to be changed, would be to stamp God as changeable and imperfect. But God has spoken on this point; let us heed what he says. "My covenant will I not break, nor alter the thing that this is gone out of my lips." [*Psalm 89:34.*]*11LtMs, Ms 79, 1896, par. 5*

As Creator of heaven and earth and thousands of world that have never fallen, God is governor over all, and bound to exercise a moral government throughout the universe. To exact less than obedience to his law from moral agents, would be to abandon them to ruin. Should he not enforce his law by the penalty of death, the whole universe would be in confusion. The moral law is God's barrier between the moral agent and sin. Infinite wisdom places before man the distinction between right and wrong, between sin and holiness; but God's government is a government of free will, and there is no act of rebellion or obedience which is not a free will act.*11LtMs, Ms 79, 1896, par. 6*

God is supreme, and finite man must not question his right to govern the universe, and rule the moral agents which he has created. God asserted his right to rule when he declared, "Thou shalt have no other gods before me;" "for in six days the Lord made heaven and earth, the sea and all that in them is." [*Exodus 20:3, 11.*] He is Creator and preserver of the worlds, upholding the

universe by the word of his power. Nature and science bear witness that he has a right to govern his own creation; angels are subject to God's moral government; therefore let man bow in adoration before him.*11LtMs, Ms 79, 1896, par. 7*

While the Scriptures present the fact that God is a moral governor, they also make it plain that man is under the highest moral obligation to acknowledge him as ruler, and to obey his laws with heart and soul, trusting in his power for help and protection. This law which man is called upon to obey, as the standard of right for the moral universe, is the most wise and holy counsel of God. It is a moral law, and has its foundation in the difference of the quality of moral agents. Positive law is the expression of the will of the law-giver. Moral law is universal; positive law is not necessarily universal, but may be restricted or extended according to the will of the law-giver. Moral law must be immutable, while positive law may be enacted, changed, or abolished, as the lawgiver may determine.*11LtMs, Ms 79, 1896, par. 8*

The Decalogue, or moral code of God, consists of two tables of stone, upon which God engraved with his own finger the foundation principles of our entire duty as his subjects. The first table contains the four commandments defining the duty of man to God; the second table contains six commandments, defining the duty of man to his fellow-man. These arms of the law were recognized by our Saviour when he declared that the whole law hung upon the two great principles of love to God and love to man. Other commands may be found in the Scriptures, but only as a specification of that which is contained in the ten commandments of the Decalogue.*11LtMs, Ms 79, 1896, par. 9*

The moral code of the Old Testament is found in full force in the New Testament. At the opening of his ministry, Christ, in his sermon on the Mount, gave an exposition of important portions of the law, the sense of which had been buried under human customs and traditions. He brought out the pure principles of God's law, freeing it from the spurious and burdensome exactions placed upon it by man. As he showed the far-reaching claims of the law upon human hearts, the Pharisees saw that their pet theories, customs, and practices were being swept away by his plain statements. Jealousy

took possession of their hearts; for they felt that their teaching and influence over the people was becoming of none effect. In their hearts they had so long mingled human customs and practices with divine commands that when Christ did not recognize these customs and traditions, they thought he was making of none effect the law of God. But Christ read their thoughts, and suddenly they were startled by the words, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.” [*Matthew 5:17, 18.*]*11LtMs, Ms 79, 1896, par. 10*

When asked by the lawyer, “Which is the great commandment in the law?” Jesus answered, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” [*Matthew 22:35-40.*] Christ urged home upon his hearer that it was not enough for him to believe, but that he must be a doer of the law. In the claims of these two great principles, is the binding force of the whole law and of all the moral precepts found in the prophets. If these two commandments are brought into the gospel, all that hangs upon them is also brought into the gospel. “Do we then make void the law through faith? God forbid: yea, we establish the law.” [*Romans 3:31.*]*11LtMs, Ms 79, 1896, par. 11*

The objection sometimes brought against the law—that nowhere in the New Testament are all the commandments of the Decalogue specified—has no force; for the expressions so oft repeated—“the law” “The commandments of God”—mean the whole, not a part. And are we not told that whosoever “shall offend in one point, he is guilty of all?” [*James 2:10.*]*11LtMs, Ms 79, 1896, par. 12*

Christ’s work was to rid the commandments of the traditions and customs placed upon it by the Jews, which made it impossible to be kept. This work of covering the law with exactions, had been planned by the adversary of God’s law and the enemy of Jesus Christ, in order that Christ’s pure ministry should not harmonize with the teaching of the scribes and Pharisees. They had yielded to

temptation in departing from the Lord, and though presenting to the people the law, which, with the annexed rigorous exactions was a yoke which neither they nor their fathers were able to bear, they did not keep it themselves. This led to the declaration of Christ, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [*Matthew 5:20.*]¹¹*LtMs, Ms 79, 1896, par. 13*

In his teaching Christ fully developed the genuine principles of the law, making it plain that it does not merely concern the outward actions, but has to do with the heart, reaching even to the unspoken thoughts. While stripping from the law the burdensome minutiae which only belittle, Christ exalted the law, holding it forth in its original purity as a perfect system of morality, far deeper and broader than the law as presented to the people by the Jews. His life, by precept and example, was a living illustration of the law of god. He made it honorable by his perfect conformity to its requirements.¹¹*LtMs, Ms 79, 1896, par. 14*

This moral code, taught in the Old and New Testaments, is an exclusive rule of duty, admitting no other law of any kind or from any source, and allowing no exception in obedience. The Lord has given this rule of righteousness—the only foundation of true religion—and it must be obeyed. Sooner than disobey the least of God's commandments we had better sacrifice all our temporal interests—houses, lands, riches, liberty, even life itself. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." [*Matthew 16:25.*] Adam and Eve found this to be so in their experience, and every son and daughter of Adam will see it verified if they venture to transgress because it is convenient for them to do so.¹¹*LtMs, Ms 79, 1896, par. 15*

In loyalty to the law, we have many noble examples in the prophets and apostles, who endured imprisonment, torture, death itself, rather than break one of God's commands, when they might have escaped by a single act of disobedience. Peter and John have left a record as heroic as any in the gospel dispensation. When called before the high priest, and commanded not to speak at all nor to preach in the name of Jesus, they answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.” [Acts 4:19-21.] Called once more before the council, the high priest asked them, saying “Did not we straitly command you that ye should not teach in this name? and behold ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us. And Peter and the other apostles answered, and said, We ought to obey God rather than man.” [Acts 5:28, 29.] In this answer we have evidence that no human authority has a right to place us under obligation to claims which will cause us to disobey our rightful Sovereign, whose subjects we claim to be.¹¹*LtMs, Ms 79, 1896, par. 16*

By willing obedience to all God’s commandments, we will show our supreme love for him, and will be among that class of whom it is said, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [Revelation 22:14.]¹¹*LtMs, Ms 79, 1896, par. 17*

Ms 80, 1896

True Worship

NP

June 10, 1896 [typed]

Previously unpublished.

The worship of God does not consist in outward ceremonies, or the observance of man-made creeds. Said Christ, "In vain they do worship me, teaching for doctrine the commandments of men." [*Matthew 15:9.*] And again, "God is a spirit; and they that worship him must worship him in spirit and in truth." [*John 4:24.*]¹¹*LtMs, Ms 80, 1896, par. 1*

Christ came to our world at a time when moral power was fast disappearing from among men. Genuine religion had become corrupted. In its place formality and legalism had reared the most rigid exactions. A round of superstitions and externals was made essential, while inward piety was, in a great measure, only a pretense. As the necessity for purity of heart was lost sight of, outward forms and ceremonies multiplied. Wickedness of every kind triumphed. The Bible was misapplied, and modelled to suit the ideas and imaginations of men. The cleansing of hands and cups and utensils was considered of more consequence than the purification of the soul. From age to age these maxims and traditions had been cherished; and with each succeeding age additional inventions had been received with credulity, thus closing the way for the presentation of righteousness and truth.¹¹*LtMs, Ms 80, 1896, par. 2*

Christ came at a time when he was most needed to set before a perishing world the truth in its purity. He came to remove the mass of rubbish which had confused their spiritual understanding and perverted true worship, that the plan of salvation should not become buried under a mass of erroneous theories, a complication of maxims, falsehoods, and authoritative dogmas. He did not require submission to the assertions and theories of man's invention. He firmly and continuously resisted the sayings which rabbis, priests,

and rulers had woven into the framework of truth, declaring before the assembled multitudes: “Ye teach for doctrines the commandments of men; ye make void the law of God through your traditions.” [*Matthew 15:9, 6.*]*11LtMs, Ms 80, 1896, par. 3*

Christ, in his sermon on the mount, stripped from the law this covering of rubbish, the “Thou shalt” and “Thou shalt not” of priests and rulers, and let the words of God in his great moral standard of righteousness appear in their true light. Christ taught them truth and righteousness. He required his hearers to accept nothing except that which they could bring to the law and to the testimony. If the words of their teachers were not in accordance with the words of God, their message was false and was to be rejected. If in the Word of God there were no other lessons given than those spoken by Christ from the mount, this was light, which, if practiced, would have given men wisdom to shun false paths, and enable them to gain heaven. Let all bear this in mind.*11LtMs, Ms 80, 1896, par. 4*

The efforts of Christ’s enemies to entice him by praise and flattery, to make him believe they were his friends, were unavailing. He read their purposes as an open book, and they knew he detected their efforts to ensnare him. He was constantly assailed; but in pity, sympathy, and love he continued to labor for the salvation of lost, ungrateful men. Firmly and unswervingly, without feelings of revenge, without deviating one hair from principle, he told the truth, and followed and taught the law of heaven, which is righteousness and justice.*11LtMs, Ms 80, 1896, par. 5*

The disciples of Christ will heed the Master’s instruction. Their religion will not consist in outward observances, but will be founded on love to God, which leads to love for one another. The true spirit of worship is full of gratitude, humility, long-suffering; it is self-sacrificing, forbearing, merciful, and forgiving. It extends its influence over others; for it leads to active usefulness, and sanctifies the whole life.*11LtMs, Ms 80, 1896, par. 6*

Many spend their precious moments in wishing they could do some great thing. Their desires are apparently very great; but they do nothing in the sphere where God has placed them. They neglect the opportunities within their reach; for they are too common-place for

them to see and improve. Idle and useless, they wish and hope and look for some great thing to come for them which it will be an honor for them to do. Unless their consciences are enlightened, and they have the mind of Christ, they will always be dissatisfied. Christ spent his life in doing good just where he saw good to be done within the sphere where he lived and to those objects within his reach. He was not received in his own country and among his own people; but he found work among them on every hand. There were some places, however, where he did not many mighty miracles on account of their unbelief; for he himself declared, "A prophet is not without honor save in his own country, and in his own house." *[Matthew 13:57.]11LtMs, Ms 80, 1896, par. 7*

Here is a lesson for the discontented wishers, who refuse to take up the simple duties of life, and consume their time in trying to make themselves happy in following their own inclinations. Christ denied all selfish desires, all worldly aggrandizement and avaricious ambition. Pride and envy, resentment and jealousy, were excluded from his heart. He was always awake to the necessities of suffering humanity. The Father, whose eye can discern the least taint of imperfection, looking into the inner sanctuary of the soul, saw nothing but purity, excellence, and divine loveliness. This is true worship; and the life of Christ is the pattern which we are to copy. *11LtMs, Ms 80, 1896, par. 8*

Ms 81, 1896

The Responsibility of Christian Parents

NP

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Character building is a most important work, and if the right materials are used, a noble character may be formed. It is the privilege of parents to exert an influence over their children that will result in the saving of their precious souls. But they must exercise firmness if they would keep the wayward feet in the path that God has marked out for them to walk in. *11LtMs, Ms 81, 1896, par. 1*

With the infant in its mother's arms the work of education is to begin, and the authority of the parent to be established. Little children should be taught to respect their parents, and render obedience to the law of the household. Satan well knows that the advantage that is gained in this respect is not only for time, but for eternity; for when children are taught to respect and obey their parents, they are also learning to reverence and obey the requirements of god. *11LtMs, Ms 81, 1896, par. 2*

The name of Jesus, the world's Redeemer, should be familiar to the minds of the children from the earliest dawn of reason. With soft voice, and reverential tones, the Word of God should be read to them, selecting the most interesting portions. When tact and skill are exercised, an interest will be awakened in the Scriptures, and they will have a reverence for sacred things. *11LtMs, Ms 81, 1896, par. 3*

God is grieved with the lightness, and trifling, and careless indifference that is manifested by the youth of today. *11LtMs, Ms 81, 1896, par. 4*

Reverence for God does not, as many think, show a weak spirit born of ignorance; wherever it exists it is an evidence of a sound mind. True worship of God is one of the surest safeguards against

the skepticism and infidelity that are flooding the world in these last days. Let parents set their children an example in these things. Take your children by your side in the house of God. What more beautiful sight can there be than to see the father, mother, and children together in the place of worship?*11LtMs, Ms 81, 1896, par. 5*

When a number of young boys or girls are allowed to be seated together, the influence they exert is not always the best. The glances and whisperings that often pass between them create irreverence and indifference to Bible teachings. When appeals are made to the unconverted to take their stand on the Lord's side, and one of these remains proud and self-defiant, he holds the others in the same attitude. And should one have the courage to heed the invitation of the Spirit of God, it is hard work for him to break away from this ring of associates, and start out alone. He has to meet the opposition and ridicule of his companions, who are hardening their hearts, and despising the salvation offered them by the Prince of Life through his ambassadors.*11LtMs, Ms 81, 1896, par. 6*

I have heard mothers, when advised on this point, say, "I shall not make my children sit with me." And they did not; and as a result, the youth who might have been moulded for good, were found inattentive, irreverent, and mischievous, and the most solemn messages from God leave no impressions on their minds and hearts. These parents thought it old fashioned to control their children in this matter, I have watched the result of this course of indulgence, and have found that these children have no respect for the worship of God, no love for the truth or God's law, and as soon as they are old enough to enter business for themselves, they put the Sabbath on one side as though it had no further claims upon them.*11LtMs, Ms 81, 1896, par. 7*

God has presented before us the example of Abraham. He was the father of the faithful. His strict regard for God's requirements was exercised in his home. And the Searcher of hearts said of him, "I know him, that he will command his children and his household after him." The record also states the result, "And they shall keep the way of the Lord, to do justice and judgment." [*Genesis 18:19.*] If Abraham had neglected this work of discipline in regard to the

training of his children, they would have grown up regardless of the requirements of their parents. This would lay the foundation for them to be likewise regardless of the commandments of God. Abraham cultivated home religion. The fear of the Lord circulated through his tent. "I know him," said God, "that he will command his household and his children after him." There will be no betrayal of sacred trusts with Abraham; no yielding to weakness and indulgence in permitting his children to have their own way, and choose their course. The law of God is Abraham's standard. He will keep the requirements of God, and teach his children and household to do the same. Blind affection, that indulgence which is the worst kind of cruelty, will not be practiced by him. The young will not be permitted to order and command. God has made Abraham the head, and he will command.*11LtMs, Ms 81, 1896, par. 8*

Simplicity, truthfulness, patience, reverence, and obedience should characterize the life and pursuits of those who profess Christ. Parents must take the lead in these things; in all their words and actions they must acknowledge God as their Father and their Friend. Their course of action must be elevated, their conversation pure. Parents must abide in Jesus in order to have Jesus abiding in their hearts by faith. Christ enshrined in the heart will reveal his beauty of character in every action. Simplicity and godly sincerity will be manifest in the daily life; the force of will and natural energy will be tempered and adorned with the "meekness and gentleness of Christ." [*2 Corinthians 10:1.*]*11LtMs, Ms 81, 1896, par. 9*

Parents are to take a higher, holier stand, and exalt in their homes God's great standard of righteousness. They as well as their children are to come under the laws of their Maker, and be ruled by him. The Holy One of Israel has given rules for the guidance of all, and any deviation therefrom, on the part of either parents or children, incurs the sore displeasure of God. Christian parents are to work with an object in view. They must labor to bring their children to accept of God's plans, and yield obedience to his wise restrictions. In this work they will be co-laborers with Jesus Christ.*11LtMs, Ms 81, 1896, par. 10*

The associations of the children should be select, and chosen by the parents themselves; for the influence they are under at an early

age will mould their character for life. The education and discipline that a child receives, will not end with him, but will be reproduced in those with whom he has influence. If you let your child grow up without training and discipline, the same lawlessness, disrespect, selfishness, and independence will be reproduced in his associates.*11LtMs, Ms 81, 1896, par. 11*

May God help you, parents to arouse to the responsibilities of your God-given work. Let your life in the home prove the reality and fervor of your piety. Let your works be in accordance with profession of faith. Bring your children up in the nurture and admonition of the Lord. God has given you these young lives to train for his service. You must cultivate the soil of the heart, and sow in it the precious seeds of truth, that will spring up and bear fruit to the glory of God. You are not to teach them external good merely; God requires that the principles that govern their actions and control their thoughts shall be right. Teach them truthfulness, forethought, and kindness; teach them to be neat and thorough and painstaking. Thus you may train them for God and heaven. These valuable traits of character will not come of themselves; they must not be left to chance work; for this will give Satan an opportunity to lure them right and truth. From the first dawn of intellect no pains must be spared to form right habits of thought and action.*11LtMs, Ms 81, 1896, par. 12*

Many parents hold themselves at a great distance from their children, thus severing the connecting link that should bind the one to the other. If parents thus maintain an unbending dignity, their children will never confide their joys and sorrows to them, or come to them for counsel. If they throw a chill upon everything that conduces to their pleasure and happiness, and innocent amusement, they will take their own course whenever opportunity affords. Children should find in their parents friends and companions. This need not interfere with the dignity of the parent. While the mother is firm and unyielding where it is necessary for the present and eternal good of her children, she may be in tender sympathy with them in all their trials and disappointments, their pleasures and joys.*11LtMs, Ms 81, 1896, par. 13*

Parents, let your children see that you love them, and will do all in

your power to make them happy. If you do so, your necessary restrictions will have for greater weight in their young minds. Place yourselves under the guidance and control of God. Let not Satan find place in your heart, and influence your judgment. Your children will respect you if they see that you are governed, not by impulse, but by the principles of God's Word. The youth and children are exposed to temptation, and they need the lines to be held in firm and steady hands. Let them feel that they can trust you. Your example will have an influence upon their minds that will be interwoven into their life and character. *11LtMs, Ms 81, 1896, par. 14*

You have a work to do for your children, dear parents, which they cannot do for themselves. God has given them to you to train, that they may become inhabitants of his kingdom. You have precious lessons to give them in order that they may have well-balanced minds and symmetrical characters. Teach them the importance of time, and how to improve it. Impress upon their young minds that they must learn to be useful, that life was not given them to be trifled away. While their earliest years may be given to play and freedom, as the young lambs in the field, yet it is in the duty of mothers to teach the little hands and feet to do what they can to lighten others' burdens. Teach them that to do something that will benefit others and be a blessing to humanity is worth striving for. *11LtMs, Ms 81, 1896, par. 15*

Teach the older members of the family to help bear the burdens of the household, that they may not rest too heavily upon the few. Teach them, also, not to look upon this as drudgery, but as a duty, essential for their own well-being, and for the happiness of those they love. Teach them that idleness is sin; and give to each his allotted task. This will fit them for greater duties, and graver responsibilities. *11LtMs, Ms 81, 1896, par. 16*

This, parents, is your work; will you do it? If you neglect it, you are throwing open the door for Satan to enter in and employ your children in his service. There will be idle talk, vain, frivolous amusements sought to wile away the hours—in numberless ways evils will be indulged that would be prevented if habits of industry were cultivated. You will see your children grow up useless,

indolent, selfish, unfitted in every way to take up the duties of life, and stand at the head of families of their own.^{11LtMs, Ms 81, 1896, par. 17}

Parental neglect is registered in the books of heaven. It should be the careful, diligent study of parents that they fail not in discharging their duty in this respect, lest through some neglect of their part, their children be found among the disobedient, unthankful, and unholy, subjects of Satan's kingdom, doing his will and pleasure. Far better would it be for such had they never been born.^{11LtMs, Ms 81, 1896, par. 18}

While the Lord will not excuse indifference and neglect on the part of parents in the training of their children, neither will he approve a mismanagement that is arbitrary, severe, and loveless. There must be no violent domineering, no hasty, impassioned threats. Justice and mercy are twin sisters, standing side by side; neither is perfect without the other. Parents should guard their children, restraining the evil tendencies, while they encourage and strengthen the good.^{11LtMs, Ms 81, 1896, par. 19}

Many children in this age are ruined as far as their own happiness, and that of their parents, is concerned, by mistaken indulgence. Parents do not see the importance of controlling their children and bringing them up in the nurture and admonition of the Lord. It is not soft pleadings and indulgence that will put good material into character building; but wise, judicious training. Parents must follow God's Word to the letter, and exercise their God-given faculties to educate and train their children to love, to fear, and honor him. The laws which our heavenly Father has enacted and enjoined, though restricting and commanding, flow from a heart that holds the good of his creatures first.^{11LtMs, Ms 81, 1896, par. 20}

Well may the wisest and most experienced feel burdened with responsibility in the training of their children. None can fulfil their duty in this respect unless they daily seek for wisdom and strength from God to do their work with fidelity. The Lord must be your counsellor, dear parents: you must have his Holy Spirit's influence upon your own heart, sanctifying your judgment, or you can never cope with your antagonist in this conflict. The powers of darkness

are at work with all deceivableness of unrighteousness, to take your children out of your hands, and out of the hands of their Redeemer, and place them in their ranks. Satan wills that your children shall grow up unmindful of God, without reverence for sacred things, and they need to be taught daily, their minds moulded by example as well as precept. The child who is accustomed to witness the graces of Christ revealed in the life of those whom he loves and obeys, who, before he can intelligently grasp the truths of God's Word for himself, has had his religious character developed, will not generally grow up careless and unconcerned in regard to those things that are for his eternal interest. *11LtMs, Ms 81, 1896, par. 21*

“Whatsoever a man soweth, that shall he also reap.” [*Galatians 6:7.*] Teach your children that to sow to the flesh will be to reap only corruption; to sow to the flesh will be to reap only corruption; to sow to the spirit, will be to reap life everlasting—a life that runs parallel with the life of Jehovah. This is the sowing time. In these golden moments you must sow the precious seed which will blossom into correct habits, and be laying upon the foundation gold, silver, and precious stones, that will stand the test of the fires of the last days. *11LtMs, Ms 81, 1896, par. 22*

Ms 82, 1896

All Things Loss for Christ's Sake

NP

1896

Previously unpublished.

We are now living upon the borders of the eternal world; and is this a time for vain thoughts and selfish actions? The angels of heaven are looking upon us. They are in every meeting and are weighing and measuring the moral worth of the worshippers. The characters of those who profess to be the children of God are tested in the golden scales of the heavenly sanctuary. The exact measurement of every soul is known and recorded in the books of heaven.¹¹*LtMs, Ms 82, 1896, par. 1*

How shall we stand the scrutiny of Heaven? Only by having in and upon us the righteousness of Christ. Then what think ye of Christ? Is he the bread of life to your soul? Is he the water of life? Is your soul humbled and abased as you contemplate your spiritual poverty and nakedness? Then Jesus is made of God unto you wisdom, sanctification, and redemption. By contemplation of his glory the brightness and attraction of every other interest will grow dim, and with humble confidence you may point to him and say, "This is he whom my soul loveth." With overflowing love and gratitude you may exclaim, "This is he who gave his own life that I might not perish, but have eternal life." You may plead with God, saying "Holy Father, look not upon me, but upon Christ my righteousness. Look not upon me, but upon the face of thine Anointed."¹¹*LtMs, Ms 82, 1896, par. 2*

O that every professed follower of Christ might know what it is to have the precious revealings of the Holy Spirit, that the soul might be filled with enlarged and ever-expanding views of the purity, goodness and mercy of our sin-pardoning Saviour! Were the mind educated and trained to behold Jesus until he was the subject of your thoughts, the theme of your conversation, then would the frivolous lives you have been leading appear to you as they are—

empty, and void, and unsatisfactory. Let the mind be filled with Christ, and refined by the indwelling of the Holy Spirit, and you will not then need to be urged to consider your obligation to those who sit in the darkness. When you yourselves appreciate the precious Word of God, when it is opened to your understanding, you will be stirred to intense interest for the souls of those for whom Christ has died. You will be willing to endure hardness, to be self-denying, and will do your utmost not only by giving gifts and offerings to the Lord, but by giving yourselves to the work, that you may impart the light of the knowledge of the truth to those who are bound in error and darkness. It is the great privilege of every soul to deny self for Christ's sake, not simply on some special occasion, but to deny self daily for the advancement of the work of God in the earth. How much have you sought to render back to God for the gift of precious light he has bestowed upon you that your soul may be saved? Have you rendered back to him talents of money, influence, and ability? If the truth that has been brought to you does not seem sufficient value to move your soul to sincere gratitude, to diligent effort for others, to fervent love for Jesus, manifested in offerings of what you can give for the advancement of his cause, then you have not that love of the truth, that depth of experience, which will enable you to be overcomers in the daily trials and temptations of life. *11LtMs, Ms 82, 1896, par. 3*

No one can live unto himself alone. Everyone has an influence for good or evil, and the character of that influence is determined by the thoughts and actions of men. He who is truly converted to God will make the fact manifest by living for God, and he will do his utmost to advance the work of God in the earth. But what need there is of an earnest, prayerful, self-denying spirit. The truth cannot advance in these colonies, and souls be won for Christ, unless those who profess to believe it, shall arouse to greater diligence than ever before. The heavenly intelligences wait for co-operation of the human agents, that great things may be done in spreading abroad the knowledge and light of the truth. Why not make earnest efforts to arouse from your sluggish indifference, and work for the Lord as his agents should? The reason why so many are in a dying spiritual condition is that their talents are unimproved, and opportunities are wasted. You have not done what you could to give the light which God has given you to others; and should the Master

come now, you would assuredly meet the fate of the slothful, unfaithful servant.¹¹*LtMs, Ms 82, 1896, par. 4*

Let the older brethren and sisters set a worthy example before the youth and children. Do you expect the Lord to bless you with light when you do not seek to disseminate it to those who sit in darkness? Do you expect that your love for Jesus will be increased, when in this great missionary field you do nothing for the souls for whom he died? When your country was considered in the General Conference in America, most earnest appeals were made that messengers might cross the Pacific, and establish the truth in these colonies; and to these appeals many responded; some denied themselves greatly in order to raise means to start the work here. And now that the work has grown to the proportions that it has in these lands, will not those who have received light and blessing by the self-denial of others, manifest the same spirit, and deny self, that others may be benefited? Men and means must be found in order to accomplish the great work that must be done in Australia, New Zealand, Tasmania, and the islands of the Pacific.¹¹*LtMs, Ms 82, 1896, par. 5*

Many who profess the truth in these colonies have need to educate themselves as to what is meant by self-denial and cross-bearing for Christ's sake. Much more in smaller or larger sums might flow into the treasury than has flowed in since you have professed to give your hearts to the Lord. You have been made the depositaries of the treasures of the truth, but have not grown in spiritual understanding and power. Many have been careless and indifferent, and have shown a marked want of integrity and uprightness. Like the foolish virgins you have slumbered and slept, and instead of keeping your vessels filled with the oil of grace, trimmed and burning and brighter, you have allowed them to burn dim and flicker out in darkness. How can you expect the Lord to bless you, when you feel no burden resting upon you to keep your souls in the love of God by earnest and diligent use of the talents he has entrusted to you? When you individually, as members of the church, feel that you are called upon to do something every day, to do to the utmost of your ability, the heavenly angels will minister unto you, and increase your ability to trade with and increase your talents. I call upon you who profess to have advanced light, to sink

your empty vessels into the depths of the ocean of the fullness of God's love, and draw feely, steadily, continually. Let Christ be in you a well of water springing up unto everlasting life. Do you desire spiritual life and health? Then work, practice self-denial and cross-bearing.¹¹*LtMs, Ms 82, 1896, par. 6*

Everyone who has joined himself to Christ has duties to perform according to his ability. God has placed upon his followers weighty responsibilities; and just as soon as a soul obeys the call of God he is to look upon himself as bound to work for Jesus, whether he is young or old, whether he is possessed of one, two, or five talents.¹¹*LtMs, Ms 82, 1896, par. 7*

The opinion is prevalent that holidays are days when men and women may cast off every restraint and burden, and use the time in pleasure-seeking and festivity. But is not time golden, and should it not be employed in doing good? Not one day should pass into eternity without a record of some good work performed in the name and for the glory of the Master. Christ has opened a fountain of life for the perishing world, and those who have joined themselves to him, should unite with all his agents who by voice, influence, and means are seeking to awaken an interest in others by setting before them God's invitations of mercy. All should present to the world the truth as it is in Jesus, that by prayer and tact and wisdom they may create a desire for the salvation which is in Christ. By their words, by representing Christ in character and life, they should give the invitation of Christ, who is saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*] But alas! how much has been done to dishonor God, and to deny Christ by cheap talk, by eager chasing after pleasure, by spending money for selfish gratification. Professed Christians have acted as though there was no burden of responsibility resting upon them to enlighten others, no need of self-denial that souls might be saved. But the example of Christ is before us, and nothing should be done to lessen the efficiency of the gospel.¹¹*LtMs, Ms 82, 1896, par. 8*

God call upon those who profess his name to seek for true conversion. Many are at ease, and they know not what it is to experience true religion. "Seek ye the Lord while he may be found, call ye upon him while he is near." [*Isaiah 55:6.*] Let every voice

say, "Come," let every influence and ability be exercised to win souls to the Lord. You cannot be too enthusiastic, you cannot be too much in earnest in seeking to save that which is lost. Not one is excused from the work, though he may be able to do but little; for through the doing of what he has ability to do, he may gain courage and faith and grace to do a larger work.¹¹*LtMs, Ms 82, 1896, par. 9*

Instead of learning to work in the way that Christ would have us, many have wasted their time in foolish talking and pursuits, they have lived to please themselves, and have not laid up their treasures above. Let not such think that to them will be said, "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things." [*Matthew 25:21.*] The words appropriate to their cases will be, "You have been attentive to self, lived to please and favor and glorify self, and your portion must be with unbelievers. You have chosen to be like them in words and actions. You did not deny self for my sake. You were not obedient to my commandments, and I cannot receive you into my kingdom. You wasted your opportunities, and did not value the probationary time I graciously gave you to form characters for eternal life. You did not have respect unto the recompense of reward. You have not loved me who died for you, but have refused to comply with the conditions upon which the heavenly benefit was conferred. You refused to come out from the world and to be separate, and touch not the unclean, although I promised to be a Father unto you, and pledged my word that you should be my sons and daughters, members of the royal family, children of the heavenly King. You despised my words, and cared not for my entreaties. The disposition which led you to do this in probationary time is unchanged, although I declared to you that as your Redeemer, I was able to save unto the uttermost all that came unto God by me. You did not come, but drew apart from me, and chose other associates, and loved other society. Though I had chosen you, you had not chosen me, and you have made your own choice."¹¹*LtMs, Ms 82, 1896, par. 10*

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." [Verses 31-45.] *11LtMs, Ms 82, 1896, par. 11*

Day by day, in the common incidents of life, men are determining their eternal destiny. Eternal reward or punishment is meted out according to that which the human agent has done, or what he has not done. The whole life's tendency, the disposition, and the actions are examined in the courts of heaven to see whether men as probations have formed characters after the pattern given them in Christ Jesus, or after the pattern of the character of him who is the enemy of all righteousness. Everyone is deciding his own destiny. *11LtMs, Ms 82, 1896, par. 12*

But "behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his

wings.” [*Malachi 4:1, 2.*] The sun rises, and beam follows beam of light, and the light expands. Thus is it with the Sun of Righteousness. More and more distinctly the believer may discern his mission, his mercy, his love and tender compassion. Christ is admired in all that believe, he is more and more loved, more and more implicitly obeyed, and devotedly served. We behold the light of the glory of God in the face of Jesus Christ. O the depth of the riches both of the wisdom and knowledge of God! Behold this wisdom as it shines in the plan of salvation, as God seeks to recover lost man from his degradation and ruin. What a marvel it is that man will choose and cling to delusions! What a wonder that he will be infatuated with things that are passing away, while he neglects the imperishable treasure!¹¹*LtMs, Ms 82, 1896, par. 13*

Is not Jesus the glory of infinite wisdom? In him all fullness dwells. In him are hid all the treasures of wisdom and knowledge. Could finite men appreciate what the wisdom of Christ could do for them, in moulding and elevating their characters, they would exalt Christ as the wisdom of God. Man who is proud in his own wisdom and way, must become a fool that he may be wise. His human reasoning and knowledge must be laid beneath the cross of Calvary, his own righteousness must be surrendered, and like Daniel when he stood before the heavenly messenger and saw his glory, he must exclaim, “My comeliness was turned in me into corruption.” [*Daniel 10:8.*] All in which humanity glories must be counted as loss for the excellency of the knowledge of Christ the Lord.¹¹*LtMs, Ms 82, 1896, par. 14*